# The Bible and the Modern World

A Sup-to-date as television, as authoritative as a decision of the Supreme Court, as definite as a chemical reaction, and as indispensable to an intelligent understanding of world happenings as today's newspaper, is the oldest and the most revered Book known to mankind, the Bible!

This remarkable volume occupies a position in history that is altogether unique. No other literary production has approached the Bible in the influence it has exerted on the general cultural progress of the race. No other book has been so widely distributed. There remains scarcely a corner of the earth in which it has not been published in the local vernacular. From east to west, from north to south, wherever the restless feet of civilized man have wandered, the Holy Scriptures have kept pace with his advance. Generally, in fact, the Bible in the hands of courageous pioneers of Christianity has led the way.

The Word of God provided the first incentive to universal education and formed the corner stone of the leading universities of the world. To further its teachings and to advance its cause these great institutions of learning were originally established. To the writer it

has freely and generously contributed of its splendid treasures of poetic and dramatic expression to the great enrichment of the product of his pen. It has inspired the painter, the sculptor, the musician, and even the architect to put forth their noblest effort for the beautification of the world.

But it is not of these powerful influences for good which the Bible has exerted in the past that I would speak, but of the fresh and vital message for the world today, which is specially addressed to us moderns "upon whom the ends of the world are come."

That such a message from God to His people is a practical necessity at this time is clearly apparent, for we are facing right now conditions which threaten the success of

Christian work in all its diversified phases. We are wandering in a maze of uncertainties and perplexities out of which only the wisdom of God can surely lead us. We are lost, and the heavenly Father alone knows the way out. He alone can see the end from the beginning. He alone is able to snatch victory from the very jaws of defeat.

Not only is a message concerning the

Not only is a message concerning the times in which we live of obvious necessity to the church, but the world also stands in dire need of an assuring and enlightening revelation such as the Lord alone can give.

The most indifferent of observers is forced to acknowledge that the social, economic, and political situation of organized governments today is exceedingly unstable. No one can foresee at what moment some unfortunate event will throw the nations again at each other's throats.

It is equally apparent that the statesmen upon whom we depend for guidance are quite as perplexed and anxious as is the general public. They are promising, hoping, and experimenting in a thousand different ways, to keep the restless and rebellious masses quieted for a

little while. But some of them are honest enough to candidly admit that they can see no way out of our troubles.

Now here is exactly where the Bible enters the picture in a way that should be more effective and impressive than ever before. For the old Book has a satisfactory answer to every problem. It provides protection against every hidden danger. It affords deliverance for all who will enter the ark of safety to which it so plainly points the way.

In the first place, the prophetic Word provides an adequate analysis of world conditions as we see them. It gives us a comprehensive outline of what is occurring and suggests the cause of each happening. With the Bible open before us we can read our (Please turn to Page Ten)



G. ELDRED MARSH
Reappointed by the Executive Board of
the National Bible Institution as Editor
of its publications, including this paper.

# Abreast of the Times

### A Diet of Husks

"He would fain have filled his belly with the husks ... and no man gave unto him."—Luke 15:16.

New York, Sept. 18.—The well known American churchman, Daniel A. Poling, in an article in *The Literary Digest*, gives an interesting and illuminating account of his recent tour through Europe which was undertaken for the purpose of determining the religious conditions prevailing on the continent.

He found the spiritual situation as interpreted by the formalistic churches to be almost everywhere encouraging. The Roman Catholic Church, strange to say, is increasing the more rapidly in those countries where it is no longer the State church, that is, where it is no longer recognized and supported by the political government. Another equally surprising development in that body is the tendency manifested everywhere to meet under conditions of greater or lesser degrees of fraternity with Protestant and Jewish bodies. Dr. Poling reports that a mission of the Oxford Movement was held in Paris last June at which more than five hundred Catholics were in attendance, and the services were under the joint leadership of Catholics and Protestants.

The writer further declares that "the Scandinavian countries are experiencing a religious awakening. The State Churches (Lutheran) have been crowded during the last winter. There is a gripping fervor in the messages of both State Church and Free Church clergymen not apparent four years ago."

In Poland, France, and Spain a similar interest in religion is manifested, particular attention being shown to matters of a mystical or supernatural nature.

England alone seems to present a different picture. Dr. Fort Newton, a distinguished clergyman of the United States, who was pastor for several years in City Temple, London, is quoted as follows: "Religiously, it is a dry time in England. Never have I seen such dearth and deadness. My impression is that the Anglican Church is dead, and knows it, and that the Free Churches are dead, and do not know it, but they are finding it out."

It is evident that the condition in England closely parallels that in this country, if Dr. Newton has analyzed the situation correctly, for we find that while church membership here seems to be increasing, actual attendance and interest in religion are falling off.

There can be little doubt that the great masses of mankind throughout the world are hungering for God. They are thirsting for the water of life. But it is also apparent from the very confusion observable in religious circles that most of them are not finding that for which they seek. The general situation seems to be preparatory to the condition predicted as to exist under the man of sin, when men "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 8:12). While this condition prevails it provides a most splendid time for the Church of God to spread the glad tidings of a coming Savior with increasing force.

### Artillery of Heaven

"The same day . . . it rained fire and brimstone from heaven."—Luke 17:29.

OAKLAND, Calif., Sept. 27.—A startling experience was encountered by the passengers on a big air liner when a dazzling meteor flashed through the skies in close proximity early this morning east of this city. The dangerous visitor came so close that the pilot of the plane, acting on impulse, banked sharply in an effort to avoid being struck. The meteor exploded apparently but a few hundred yards from the ship, which was not struck by its falling particles. That it was an unusually large mass of red-hot material is evidenced by the fact that a truck driver who witnessed the explosion and heard the roar of the motors of the plane reported to the police by telephone that a blazing airplane had fallen.

According to the best authorities on the subject, chemically meteors have the same composition as our earth, "the chief constituent being nickel iron." They come from unknown points beyond the earth's atmosphere, their origin or actual source not being definitely known. Their explosion is said to be caused by the speed with which they pass through the air, the heat thus generated resulting in chemical reactions that reduce them to fragments.

It is repeatedly declared in the Scriptures that fire from heaven will play a very great part in the destruction that is to come upon the ungodly at the close of the tribulation (Mal. 4:1; Joel 2:30-32; 2 Peter 3:7, 10-12; 2 Thess. 1:7-10). Who knows but that the fire here predicted may not in part at least be a vast meteoric shower sent by God for this very purpose?

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# The Bond of the Covenant

By Norman John MacLeod

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."-Ezek. 20:37.

OF ALL the subjects with which the Scriptures deal, perhaps none is so constantly mentioned as that of the "covenant." So important are the matters discussed under the heading of the covenant that many people fail to grasp the significance of them. Furthermore, because there are some eight covenants upon which the various writers expound their messages, confusion often results from a study of the covenants. Often when a writer refers to the covenant he may mean any one of several covenants. becomes necessary therefore to understand just which covenant is being mentioned. The Jews were often confused by thinking of the Davidic covenant only, when the prophets often referred to the Abrahamic covenant, or the Mosaic covenant, or some other. Because Isaiah told of the glorious promises of the Davidic covenant, the Jews thought that with the coming of Christ they should immediately receive national redemption. Christ, the Redeemer, meant to them one who would relieve them from the yoke of Roman bondage: did not Isaiah say that "the government shall be upon his shoulder"? Surely, they thought, the government of Christ would certainly be impossible if the Roman Government should continue.

They did not understand, as many people nowadays, that Jesus the Christ was a part of the covenant with Abraham, the Mosaic covenant (sometimes called the old covenant, and sometimes referred to in its renewed form as the covenant of the land of Moab), and the Davidic covenant. He was the promised Seed of Abraham; He became the Curse (for us) of the Mosaic covenant, and the great reestablished Tabernacle of the Davidic Covenant.

#### EZEKIEL AND THE DAVIDIC COVENANT

Seldom does Ezekiel speak of the Davidie covenant. Only when that awe-inspiring rapture peculiar to the prophets breaks into his narrative do we find Ezekiel referring to the "Branch." The glories of the Great Ruler, of the Prince of Peace, of the time when "a king shall reign in righteousness, and princes shall rule in judgment," are not the refrain of Ezekiel as they are of Isaiah. The other two covenants are the ones

about which Ezekiel is primarily concerned: the Mosaic and the new covenants. Practically the entire volume of Ezekiel is concerned with the blessing and the curse of the Mosaic covenant, and the making of the new covenant with Israel

#### THE OLD COVENANT

In the book of Deuteronomy Moses set forth (in the covenant of the land of Moab) the detailed blessing and curse of the old covenant. From the twenty-seventh to the thirtieth chapters and beyond, Moses told of the terrible curses that would come upon the Israelites if they turned aside from God's commandments, and of the blessings that would come upon them if they kept those commandments. From that he turned to prediction to tell of the curses and the blessings that would in the future come upon them. In those chapters he set the stage for all the writing prophets afterward. In the latter part of the book of Deuteronomy we find the summary of almost the entire remaining portion of the Bible. Israel accepted the responsibilities of that covenant even as their fathers had at Sinai:

the blessings and the curses pronounced upon the children of Israel have followed from that moment until the present, and are yet to be completed in the future. Of these Isaiah and Jeremiah treated. And of these Ezekiel treated.

Israel recognizes no other covenant. The Jews still live under the traditions of the Mosaic covenant. which was renewed before the new generation went over into Canaan under the leadership of Joshua. They are abiding under the curses that were set forth at that time by Moses. When, in the land of their exile, they return to the Lord, then will the blessings come upon them: under no other circumstances will God restore them to their own. To the Jew the Abrahamic covenant and the Mosaic are all one. They look for the Savior under the Davidic, failing to recognize Him in the promises to Abraham.

#### STILL CURSES REMAIN

When Moses led the children of Israel out of Egypt he told them that

# Only Mait

When the spirit, worn and weary 'Neath its daily load of care, Finds the pathway long and dreary, And the burden hard to bear, Tired with hoping, faint, and fearing. Sighs to reach the golden gate, Then in accents soft and cheering, Patience whispers, "Only wait; For a brighter day is dawning, Joy awaits us in the morning, In the beauty of the morning—Only wait."

O sad hearts whose soundless sorrow Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, O wounded spirit,
By the cross of life weighed down;
Thou shalt surely earth inherit—
Bear the cross, and win the erown;
For a brighter day is dawning,
Joy awaits us in the morning,
In the beauty of the morning—
Only wait.

-Selected by Mary A. Woodward.

then was to be fulfilled the promise made to Abraham of the land that should be theirs. They were to go to the "land flowing with milk and honey" that had been promised to Abraham, Isaac, and Jacob. They still are looking to the fulfillment of the promise of the land: Mr. Rothenberg stated in our hearing that they were going back to occupy the whole Near East (according to the statement that the land from the Nile to the Euphrates should be theirs, Gen. 15:18). But still curses remain for many of those that are returning. Ezekiel speaks of the days when they shall return: God is going to plead with them in the wilderness of the people, as He pled with their fathers in the wilderness of Sinai; and then: "I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Throughout this whole passage Ezekiel is using poetic form: the parallelism of Hebrew poetry carries parallel thoughts. Following the above passage he uses the same parallelism: first, "And I will purge out from among you the rebels"; and then the parallel thought: "and them that transgress against me." In the thirtyseventh verse the two thoughts which are parallel are: "And I will cause you to pass under the rod," and: "and I will bring you into the bond of the covenant."

#### THE BOND OF THE COVENANT

What is that bond of the covenant? What is the process of bringing the Israelites into the bond? If we go into the meaning of the word we find it signifies tradition, or regulations. Ezekiel says, speaking for God, these words, then: "And I will bring you into the laws of the covenant." What were those laws? If you do right: blessing; if you do wrong: curse! That is the burden of the thought of the whole prophecy. Israel is going to be brought under trials that will purge out from among them the ones who are not fit for the kingdom of God, those who fall by the wayside when trials come upon them. They are going to be removed from Israel before the acceptance finally of that "new" covenant: the one that has been with them which they have not understood from the time it was given, that the whole world should be blessed in Abraham.

Why does God deal so peculiarly with Israel? Why are they to be purged? Why are the evil ones among them to be weeded out? Because God will no more allow His name to be polluted among them in the land when the kingdom is set up: "Go ye, serve ye every one his idols, and

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# The Coming of Christ

"I SEE Rufus A. Curtis declares in this interesting sixpage folder you gave me the other day that the coming of Christ is a divine necessity," said John Almen when he met his friend Peter Everready on Sunday afternoon. "This author puts up a very logical argument in my estimation," Mr. Almen added.

"Yes," agreed Mr. Everready, "I look upon that little tract as one of the best of those put out by the National Bible Institution of Oregon, Illinois. It seems to me that the writer is correct in his statement when he says that the veracity of God's Word requires that Christ shall come again. He quotes so many texts from the Bible that promise very definitely that the Lord will come again just as He went away that He must do so to prove the faithfulness of God and the truth of His Word."

"But beyond this, that is, beyond the verification of the truth of the Bible and the faithfulness of God in keeping His promises, just why is it so important that the Lord should come?" asked Mr. Almen.

"Our author answers that question very clearly, it seems to me," responded Mr. Everready, turning to the fifth page of the folder. "Here Mr. Curtis says that 'the establishment of the kingdom of God as the fifth universal kingdom on earth is dependent upon "the Son of man" coming "with the clouds of heaven" to inaugurate His endless reign of righteousness over His "possession"—"the uttermost parts of the earth." And then to support his assertion he refers the reader to such passages as

Daniel 2:44; 7:13, 14; together with the second and the seventy-second Psalm.

"And notice, John," continued Mr. Everready, "how the coming of the Lord is connected up with the central thought of the gospel, the establishment of the kingdom of God on the earth. That glorious event cannot occur unless the Lord returns personally and visibly to the earth."

"Yes, I see that very plainly," responded his friend. "And I notice Mr. Curtis declares that the coming of Christ brings rewards to both righteous and impenitent. I have become quite concerned, since I have been studying the Bible with you, about the final destiny of the wicked. I find it hard to believe that God is to torture them forever. Such an idea seems altogether repugnant to the character of the God of love."

"I see you are beginning to work some things out for yourself, John," replied his companion. "Mr. Curtis answers your problem briefly in this little tract by stating, with strong biblical support, that 'the retribution of the incorrigibly wicked is not taking place in some remote hell of conscious suffering,' but that they are reserved 'unto the day of judgment to be punished.'

"I see my time is up and I must run along home, but before I go I want to leave this folder with you to read. It is entitled What Do the Scriptures Teach? and treats more fully of the question we have been discussing, that is, the punishment of the wicked."

# Man's Greatest Love Story

THIS seems to have been a unique book even at the time it was written. It is now one of the most beautiful and pleasing idyllic narratives ever written. This type of literature is called an idyl since it describes

Four chapters of the Bible tell what critics have acclaimed the greatest love story ever written: the story of Ruth. Here is a study of this romance taken by special permission from the copyrighted Standard Bible Teacher.

purpose in writing the book, and one should read the entire story carefully as he keeps this in mind. The following considerations may help to arrive at the values of this splendid little book:

in simple rustic fashion a scene in common life without presenting unusual heroic or dramatic effort. It is the setting forth of a reflective situation rather than a complicated movement leading to an animated climax. Hardly is there to be found a better example of this style of literary expression. The common reader finds it strangely appealing in its sincere protrayal of true loyalty and devotion in humble life.

#### DATE OF THE BOOK

There is no reliable data outside of the book establishing the time of its composition. So we are left largely to the evidences found in the book itself. The events are mentioned in 1:1 as occurring "in the days when the judges judged." But the expression suggests a long interval between the events and the writing about them. It indicates that there had been a change in the Government since the time of the judges. In the statement of a custom it says it was in vogue 'in a former time,' referring to the time of this event. Thus in 4:7 the taking off of a shoe and giving it to another sealed an agreement for the transference of property and with it the rights of a childless widow. Should the man who was the nearest of kin refuse to marry the widow, he should remove his shoe and give it to the next nearest relative, who now had the right to marry the woman. The elders of the city became the witnesses instead of having the transaction recorded in a written document. The case of Ruth was according to this old custom, but the custom had been changed by the time this book was written.

Again, the present position of the book of Ruth is not that of the Hebrew Canon of the Old Testament, which places Ruth after the Song of Solomon in the division called the Kethubim or Hagiographa. Had the book been in existence near the time of the book of Judges, it would undoubtedly have been put in the same part of the Jewish Canon, and probably where it is now in our Bibles, next to the book of Judges.

Further, the book itself contains the genealogy of David, which fits so well in the book that one can but feel that the book was written with that fact well in mind. This would place the writing of the book probably after the times of David.

#### PURPOSE OF THE BOOK

It is quite probable that the author had more than one

- 1. The Hebrew people, like ourselves, are fond of well told stories, as the many examples in the book of Genesis and elsewhere abundantly reveal. Such stories were often recited by trained story-tellers at feasts and other local and national assemblies. This was a leading ancient method of educating the youth in the history and teachings of the fathers.
- 2. The Moabites, of whom the heroine of the story was a noble representative, were neighbors and distant kinsmen of the Hebrews. Often they were rivals and even enemies in war, when ambitious leaders incited their followers to unfriendly attacks. But the real statesmen on either side wished to maintain peace and mutual good will. As an example, David placed his parents under the protection of the king of Moab when the former was pursued so ruthlessly by Saul. So any influence that would enhance this friendliness was greatly to be desired. Probably the story of Ruth was told among the Moabites also as revealing the kindness of each group toward the other.
- 3. In Israel, a brother-in-law of a childless widow was expected to take his brother's place as her husband, and regard the first male child in the new family as the heir of the dead brother's estate, in order to perpetuate the brother's name in the family. This was called a levirate marriage; i.e., brother-in-law marriage (Deut. 25:5-10). This was not the one here represented, since neither Boaz nor the other kinsman was a brother of Mahlon. But the likeness points to another law or custom of the time of Ruth, when any near relative was considered eligible. This law illustrated the old-time kinship affection.
- 4. The concluding statement of the book, showing the genealogy of Ruth as culminating in the person of King David, is too prominent not to be one of the chief objects of the book itself. It had not been given due prominence in 1 Samuel 16, where his family was first mentioned, and, as 1 Chronicles 2:9-15 had not yet been written, it is thought that this story is one of the many Davidic stories after the great king's conspicuous reign to give the background of his life and that of his ancestry.
- 5. Others have called attention to the rigid regulations of Deuteronomy 23:3, and the severe application of them in the days of Ezra and Nehemiah, after the return of the Jews from Babylon. It has been suggested that some writer, perhaps a lover of the free, open life of the old days, revolting against the exclusiveness of this new law, wrote

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# This Business of Living

By Harvey Krogh, Jr.

"O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. . . . The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."—Isaiah 38:16, 19.

THERE is much for us to learn in our short lifetime. Of the more important things we need to learn how to live. We should first have the proper outlook on life. To some it is only pastime; to others life is a joke, and they do not appreciate the gift of God. There are those to whom life is a burden, and may the Lord bestow His comfort and power upon them.

Living should be a business to every one of us. Here is the important thing when going into a certain business. You have to know something about it. The farmer who knew nothing about the time to plant his corn might think the Lord was against him if his crop was frozen when it began to start ears. The doctor must know something about anatomy before he can diagnose a case, let alone cure the patient. The merchant must know how to buy before he can sell at a profit. Even in the business of being a Christian one must know his Bible and practice its teaching or he will not be a good Christian.

Therefore, to live we must know the principles and rules of life. God laid down some laws in the very beginning that most men know and which all should comprehend. Paul very briefly states one of the greatest of the laws of living in Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Even men who lived many hundreds of years before Christ were aware of that eternal fact, for one of Job's friends said, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same."—Job 4:8. Solomon, the wisest of men, had the same thought when he said, "He that soweth iniquity shall reap vanity."

Adam sowed sin and reaped death. One of his own sons slew the other. That old law of sowing and reaping is just as much in force today as it was when God ordered it so. If one should doubt it, have him touch his hand to a hot stove. The sin, then the suffering; the deed, and then the reward.

There is one phase of the rule for this business of living which very closely touches our religion. "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." When we do things simply for temporal gain we are sowing to the flesh. If we reap of the flesh nothing but corruption, we should do nothing merely to please ourselves or satisfy the flesh. Whether we are plowing corn or washing dishes or preaching or even going on a vacation, we should heed the words of the Apostle. "Whether there-

fore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. . . . And whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Col. 3:17. 23.

In the Pharisees of Jesus' day (and also of today) we have an example of those who sow to the flesh. They loved to give alms where all could see and glorify them. They stood in the street corner to pray, that they might be seen of men. They loved the greetings in the markets, and to be called of men, "Rabbi, Rabbi." They were sowing to the flesh. Jesus called them hypocrites, and a hypocrite's reward shall they receive.

When we sow to the Spirit we do things and do them in a manner that our virtues grow and our characters are strengthened. "If any man be in Christ, he is a new creature."—2 Cor. 5:17. Something new is formed, a mind that is spoken of as spiritual, a desire to serve God; and our bodies become the temple of God. When we sow to the Spirit we are feeding that new creation, which is sometimes spoken of as the inner man.

"Men shall not live by bread alone, but by every word of God." You need food for your physical structure, but you also need food for your spiritual side, food for the soul, as we sometimes express it. We need food that we may grow and receive the reward of a full-grown servant of the Master.

A rule concerning sowing is found in the letter to the Corinthians. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. 9:6. The words of Jesus before make firm Paul's statement. "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.

Let us study these principles of life as the Bible so clearly gives and learn better how to live. Let us make "living" a business. Did you ever study yourself and see just what you were making of your life? If you have never done so, just analyze yourself from the three angles: as you see yourself, as others see you, and as God sees you. If you are living to please God and doing all to His glory, you may be sure you are sowing to the Spirit and you shall reap of the Spirit everlasting life.

# A Man Against the Sky

"On a hill far away stood an old rugged cross,
The emblem of suffering and shame;.
And I love that old cross where the dearest and best
For a world of lost sinners was slain."

So sings the poet. But on the hill, silhouetted against the sky, stark and glaring with the brazen sun beating down upon the faces of the condemned, there on Golgotha, the Place of a Skull, between two criminals justly condemned to die, hangs the Son of God.

What a picture! What suggestions come to us as we view that scene from a vantage point of twenty centuries removed! There the cross, despised, stained with the blood of a dying Savior, buying back the redemption of a lost mankind, stands outlined against the sky—on a hill.

How could they who passed by wagging their heads and saying, "He saved others; himself he cannot save," understand this central figure when He said, "And I, if I be lifted up, will draw all men unto me"? Could it mean anything else than a criminal hanging on a cross to them? What is there about this cross so rough and rugged, upon which the greatest tragedy of the world was enacted, which then was so ignominious, so accursed, that it has lost its ugliness, its curse, and shame and has become a thing of wondrous beauty and something to be cherished? Why should it be accursed and why should a man who could help men and heal them of diseases and who could ever restore even from the dead be accused of having a devil and of being blasphemous when the blasphemy was on the side of His enemies? . . .

#### GLORY FROM HORROR

As His followers gaze upon the darkness of that picture, the picture changes to light, its ugliness to beauty; the curse of Golgotha blossoms into the fragrance of Calvary, and its glory transcends in the hearts and lives of those believing disciples.

Can you see the tragedy and suffering? the faces of evil men fanatic with the traditions of their religion and with grim satisfaction showing upon their countenances as they watch a man die upon a rude, roughhewn, despised, and accursed cross? And as one group gaze its ugliness disappears, the axe marks smooth out, the spikes that nailed our lives to the cross, that pinioned Him, become pinions of love to hold us, and the crown becomes studded with gems and jewels which sparkle, refract, and scintillate with iridescent light while its ugliness and despair, a symbol of everything evil, becomes a glorious monument that assumes a thing of beauty, symmetry, and strength. The stream which flowed from His side becomes a cleansing fountain. The hands that were nailed to the wood are the hands that hold us close to the heart of God.

How much did Paul comprehend when he said, "He made him to be sin for us, who knew no sin; that we might

be made the righteousness of God in him," and all this ending in the victory from the beginning to an everlasting accomplishment?

#### FEAR AND HYPOCRISY

Why should this one of the three crosses stand out more than the others? And why should it bring such a satisfaction to these priests and elders that they could gloat over the triumph of an unarmed man, without guile, without resistance, and who was such a champion of the needy? Was it because this man had overridden the traditions of the church? Had He trodden upon the toes of those sanctified hypocrites? Was it because He had seen under the guise of their hypocrisy the real measure of this group who were too ashamed and too cowardly to do their own killing, but under the plea of their law were perfectly willing to have the Roman Government do what their own law prevented them from doing? Where in all the world on the pages of history can we find any meaner or more desperate, dastardly, wicked people than the self-righteous? The better than thou! It is usually this class who do more to halt the progress of Christianity than any other.

The man against the sky—on a hill. Man of sorrows. What a name! We read that Joseph of Arimathea, a devout believer, begged the body of Christ, took it down, and buried it in his own tomb. At sundown all three were taken down. Then as the night shades fell upon that distant scene, as Calvary stood out in the darkened shadows, grim and ghastly against the background of the clouds and half-hidden moon, those three crosses stood out silently like specters. No excited mobs loitered about that hill. The conviction of a righteous and innocent man has filled them with awe and terror as the shades of superstition and morbid fear haunt that hill with phantom spirits and evil forebodings.

#### THE MEANING OF CALVARY

What do the cross and the man against the sky mean to us? Does Golgotha, the Place of a Skull, does Calvary, mean anything besides justice for a man guilty of crime or does it mean that Jesus, the man against the sky, died on that cross to save a lost world and in it all included me, also?

Those three crosses mean that on one cross a man died in sin. On another a man died saved from sin, but on the third a man died because of sin. Each of us is dying on one of those crosses. Perhaps on two of them. We may die in our sin, we may die saved from sin, but also we may die because of sin. Jesus said the time would come that men would kill His disciples for the truth. And by the same token that same spirit is killing men today.

The cross once the emblem of death has come to mean life with all that must exact for giving life: suffering, the valley of shadow, the hour of sorrow which comes to THE RESTITUTION HERALD

all mankind and which came to Jesus for what He must give in order that a more abundant life might come.

#### THE SIGN

He said that as Moses lifted up the serpent in the wilderness so the Son of man must be lifted up. "And I, if I be lifted up, will draw all men unto me." In the wilderness it was look and live. Life for a look. Now it is believe and live. He was lifted up in ignominy and shame on earth to be exalted in heaven, where He sits on the right hand of God as Priest and Mediator and will be crowned King of kings when He comes a second time without sin unto salvation.

The Jews were ever seeking a sign. Should not the sign of the brazen serpent of the wilderness have been a sign? Should Christ not have been to them the life they sought from the garden even until now?

Are we among those that pass by and wag our heads and say, "He saved others; himself he cannot save"?...

Where does tragedy end and idealism begin? Where does the cross lose its curse and justice and mercy begin? When it was nailed to the cross—in the man against the sky—on a hill.

#### SAVED BY THE CROSS

Sin leaves its ugly sear and stain, but the wounds on His thorn-covered brow, the nail prints on His hands and feet, and the spear thrust gash in His side will be the passport into the kingdom. It will then be that the sears become beauty marks because we have been forgiven and consciousness remains with us as a reminder that we are saved by the cross of Calvary.

The cross was not beautiful. It was built for criminals, but in the hands of the sculptor the marble bust of Galatea becomes a living stone and speaks. And like the gifts of Abel, it still speaks.

The story of Sir Launfal is that when he started out on his search for the Holy Grail, haughty, arrogant, and proud, not far from the palace he came upon a ragged leper. He threw him a gold coin with contumely. The beggar resented the donation in the spirit in which it was given. But after years of search without success, careworn and travel-stained, but experienced and softened, he came upon what he thought a bundle of rags. Coming nearer, he saw the bundle move. Thinking it was the same leper, he drew from his purse, not a gold coin, because he had only silver left, but the silver coin. He thought to see the face of the leper, but instead he saw the face of the Master. He had not found the cup from which the Master had drunk—but he had found the Master Himself.

Shall we also sing with the poet?

"So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown."

Libra in Present Truth Messenger.

#### CHRIST SUPREME

JUDGED by human standards the life of Christ was a failure. He amassed no wealth. No honors were heaped upon Him. While men marveled at His teachings they were unable to understand Him. They thought Him crazy or in league with Beelzebub. When He described His kingdom men could not see beyond the Roman Empire. Even His chosen disciples could not understand Him. In the most shameful and painful way they put Him to death as a criminal. Taken from the cross, His body was placed in a tomb, and night overshadowed the world. It looked as if the very name of Christ would be blotted from the world. Standing under the darkened sky, who could dream that, overcoming all obstacles, His name would be above every name?

No name is so potent, so far-reaching, so all-conquering as the name of Jesus. Great as may be our admiration for men of genius, we cannot worship them. The arts render homage to Jesus. The cross has sparkled in the crown, gleamed in the warrior's shield, dropped on the bosom of beauty, glittered on the spires of temples, swung from the robes of priests, bent o'er gilded shrines, been borne aloft on banners, and been precious in the hour of death.

Far above all written literature, far above the supreme products of the mind, far above the creations of art, there is a realm bright as the light, serene as the pearl—the realm of spiritual affection. Here He is enthroned. Here He has a peculiar right to reign. Here we discover His crowning glory.

The supremacy of Jesus is seen in His power over the soul. Millions have enthroned Him as the King of kings and Lord of lords. Here all great men fail. We admire them but cannot adore them. We love to think of Milton in an age of darkness, of evil tongues, and with dangers compassing round, gazing on the bright countenance of truth in the quiet air of delightful studies; we love to think of Chateaubriand in a day of warring elements, of blackest unbelief, throwing down before the French people his "Genius of Christianity." We love to think of Howard leaving his elegant retreat and moving among criminals and outcasts, to elevate, ennoble, and save. We love to think of Hannah More and Florence Nightingale diffusing sweetness as the sun diffuses light; but we cannot worship them. We immortalize them in history, poetry, and song, but they are not the objects of our worship. One man represents science, another philosophy, another literature, another music, another painting, another military genius, but in the serenest mood of the soul we turn to Jesus and find in Him all answers to our questions and acknowledge His supremacy. His name is transporting to the church militant, and will be the richest chord in the harmony of the church triumphant. Supreme in literature, supreme in art, supreme in the realm of affection, supreme in the holy temple of the soul, He will be supreme in science and His universal supremacy will be acknowledged by a reverent world.—Selected.

# Why I Believe

THAT it is a part of prophetic expectation that there should be a heralding of the near coming of Christ far enough previous to the actual event for widespread reaction to come is well understood by those who are conversant with the language of Peter. There must needs be a premature heralding of the immediacy of the advent to give basis for the scornful cry, "Where is the promise of his coming?" Men whose fathers heard the alarm in the Advent movement of the early forties of the last century mock today because the heralded changes have not come. Based upon a misunderstanding of prophecy with regard to time as it was, the movement . . . . . . was nevertheless foreseen in the Book and therefore fulfills its purpose—"that the scripture might be fulfilled."

That declaration of the immediate return of Christ was premature, for He did not come as expected, but that it was abortive is hardly true to fact, in that that heralding of His coming was the means under God of winning countless souls to Christ, of maintaining the faith of many more, and of writing again into the creeds of Christendom the doctrine of the second coming of the blessed Christ.

I believe the premonitory signs of Matthew 24:29 are yet future because it is to me the only reasonable belief in the light of the evidences and because the affirmation of their fulfillment in the past has become to me untenable.

There is no absurdity in affirming the continuing of time until every orderly bit of the prophetic Word has found its complete fulfillment, but a tremendous absurdity in continuously stretching an interpretation intended to cover only a few months or years at the most until it has covered one half of a century—with the end of the process not yet in sight.

The specific signs of Matthew 24 are, I believe, the final signs in that sign-period mentioned by Luke, a period which we may well have entered with the beginning of the ending of the "treading down" of Jerusalem by the Gentiles as a result of the Great War of 1914-18.

On the face of the record these specific signs follow one another in a mighty cascade of tokens affirming His coming to be "at the doors." With not a hint that they shall be used as a warning by gospel preachers to the world at large for a final ingathering of souls, they are distinctly presented by the Master as signs to notify the watchful that He is at hand for their deliverance. There will be no time when they begin to appear for the world to hear the gospel before the age ends, neither for an unfaithful church to be warned. Such to me seems to be the force of the language.

The opening of the sixth seal was accepted by our fathers as marking events identical with those of Matthew 24:29. That seal opens with a great earthquake which convulses heaven and earth. The sun is darkened, the moon becomes as blood, the stars fall from heaven, and the heaven

itself departs as a scroll while every mountain and island are moved out of their places, and the high and low among men hide themselves and cry, "The great day of his wrath is come, and who shall be able to stand?"

To hold the two records to be identical and yet to separate the convulsion and rolling up of the heavens from the physical signs in earth, sun, moon, and stars is to work a tremendous injustice to the words of Jesus in the Revelation, given, as they were, evidently to supplement and explain His previous statement recorded by Matthew. The sixth seal presents an earthquake which ends the present day of grace and reveals the throne and Him seated upon it, bringing men to the great day of His wrath. The entire story is bound together. While earth reels under the convulsion of a terrible seismic disturbance, unprecedented in all the annals of time, all creation feels its effects and the heavens split asunder to reveal Him who comes as Judge.

Our fathers believed that the opening of the sixth seal was marked by the great earthquake of Lisbon and the darkening of the sun in 1780 and allied events, and true to their promise expected the Lord's immediate advent. Their words can hardly be bent to permit the passing of many years between those events and the advent.

Nothing can be gained by seeking to cling to the theory in the face of results: for what once bound us together and became the driving force of a movement which belted the earth with its message now drives us to the four winds. It was above everything else the belief that He was "nigh, even at the doors" which sent our people forth with such passion and self-forgetfulness. But time has proven Him not to have been "nigh, even at the doors," and every passing year further discredits the theory and writes its awful havoc in our denominational life, for there is no challenge to preach or believe a message which time has discredited.

Allow the premonitory signs to be yet future, and events fall into orderly shape without strain, and the message receives a dignity which for some time has been lacking.

One does not delay the coming of Christ by putting His sayings in proper sequence. We have been extremely eager not to "delay" His coming but have found nothing doubtful in proclaiming Him as coming years ahead of schedule. With the signs and the tribulation which precedes them (and therefore all that goes with them) still future, the coming of the Master is not delayed indefinitely. Rather there are evidences which seem to proclaim not uncertainly that the time of trouble now impends, and when it breaks there will be no doubt that it is here, and the church will know quite definitely what must come to pass ere the heavens part to reveal the majesty of our precious and all-glorious Lord.

Certainly He is not "nigh, even at the doors" today, for a bridegroom coming for his bride, a nobleman return-

ing to reckon with his servants, a judge coming to sit in judgment upon the enemies of righteousness does not tarry on the doorstool with his hand upon the latch. He comes in immediately, and carries out his program with dispatch.

How far-fetched is an argument which allows men to teach that Jesus has been "nigh, even at the doors" for half a century of time and yet will not allow that Jesus can be "nigh" at all if one admits that there is yet a prophetic program to be fulfilled ere He can come—a program which may well find fulfillment in a few years of time.

There is a vast difference between the phrases "nigh, even at the doors" and "draweth nigh." The latter may take years to bring the consummation, the former may well convey just what our fathers believed—an immediate return.

Much better admit that it may yet take time to accomplish the fullness of the age than to continue to proclaim Him coming at any moment in the face of the program of the Book—and it leaves us less for which to apologize.

-W. Merton Snow in The World's Crisis.

### MAN'S GREATEST LOVE STORY

Continued from Page Five

this story to show that even David, Israel's most beloved king, descended from Moabitish ancestry himself, and that David's great-grandmother was none other than the saintly Ruth the Moabitess, long famed now in Israel, and, like Tamar and Rahab and the wives of Joseph and Moses, a representative of an outside, or foreign, people. It only indicates that not all Israel consented, without opposition, to laws that tended to set aside the free, primitive life of the past.

Thus the author of this greatly admired story may have had several purposes in mind at the time of writing. But we shall be inclined to feel that the religious nature of the book moved him most in its composition. Unquestionably it was this motive that led most of the writers of the Old Testament to express their views and interpretations in this extraordinary body of ancient writings. No other nation succeeded so well in impressing its religion upon its youth and the world.

### THE BOND OF THE COVENANT

Continued from Page Four

hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols."—Ezek. 20:39. Such is the bond of the Mosaic covenant, the old covenant. What is the bond of the new? The Gentiles are concerned with the old covenant only insomuch as it is a lesson for them of what God was doing with the nation of Israel.

NEW COVENANT BONDS

Are there no curses under the new covenant? Will

God pour out only blessings upon the world through the covenant which was made with Abraham, ratified with Christ, and will be set up when Christ returns? Let us read: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness. and darkness, and tempest, . . . 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, . . . and to Jesus the mediator of the new covenant. . . . 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."-Heb. 12:18ff. But under the old covenant if a man disobeyed he had no chance for forgiveness, but received only condemnation. Christ, however, became a curse for us by going to His terrible death on "a tree." If we become Christ's, and rely upon Him, there becomes a new bond for the new covenant. Those bonds are not bonds of chastening, of purging with the sword, but of love, mercy, and forgiveness. The bonds of the new covenant are those that draw us in love to the throne of grace to obtain mercy for the misdeeds that have been ours in the past.

# THE BIBLE AND THE MODERN WORLD

Continued from Front Page

newspapers, our magazines, and our books understandingly and listen to the addresses that come over the air and give to each event its proper value in the great unfolding scheme of current history.

The plans of men are of necessity chaotic. The purposes of God are orderly. Men do not know where they are going, they are merely "on the way." The great King of the universe has His path of progress clearly mapped out far in advance, in fact, from the beginning to the end of time, yes, and on into the ceaseless eons of eternity when time shall be no more! God knows where He is going, and why, and when! No sudden changes will be made in His plans. They will all be carried out exactly on schedule just as He has promised through the apostles and prophets in His Word.

And this vital information concerning the present and the future work of Jehovah has been recorded in the Bible, "written for our learning, that we through patience and comfort of the scriptures might have hope."

This great blessing has not been brought to us, however, for our own selfish pleasure and comfort of mind, but that it may be published broadcast throughout the suffering world. God would have all men "come to the knowledge of the truth"!

This great task of making men happy by bringing to them the possibility of eternal deliverance from sin and trouble and death has been committed to us. May God help us to prove faithful to the trust He has so evidently placed in us!

# Berean Department

ARLEN MARSH, EDITOR

# Are the Scriptures Inspired?

"Strengthen ye the weak hands, and confirm the feeble knees."—Isaiah 35:3.

Have we been misled and mistaken in placing our confidence in the Bible? So many today are denying its inspiration and declaring its teachings false. But this is only one of the proofs that we have that the Scriptures are inspired of God and are infallible. For the Bible itself says that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

No other book ever written has called forth such intensity of feeling for or against it. Those who love it and believe all that it teaches are willing to defend its truths with their very lives. Those who hate it will go to any extremes to destroy faith in it. Could it be that those who hate it do so because they do not understand its teachings? A thorough knowledge of the Bible is bound to produce love for it, and the greater the knowledge the deeper the love.

The Bible is truly "the" Book of books, and derives its name from a word meaning "books." Millions of copies of it have been sold and it still continues to be the best seller. It has been translated into 936 different languages and dialects and has been taken into nearly every country on the face of the globe.

Not only is it the Book of books, but it is also a book of books, and bears within itself proof of divine origin. It consists of sixty-six books written by thirty-six different men in three languages—Hebrew, Chaldaic, and Greek. The whole period occupied in compilation was approximately seventeen hundred years, with four hundred years elapsing between the Old and New Testaments.

Men from various walks of life did the writing under varied circumstances. Among its writers were a king, peasant, priest, tax collector, doctor, general, nobleman, lawyer, and statesman. Moses was brought up in a king's palace in all the learning of the Egyptians. Paul was taught at the feet of Gamaliel, the greatest teacher of the time. Amos was among the herdsmen of Tekoa, while Peter, James, and John were fishermen. Daniel was a statesman at the court of Babylon, and David was himself a king.

Paul did much of his writing while in prison, John while in exile on the Isle of Patmos. Ezekiel wrote while a Babylonian captive, Daniel while serving at the court of Nebuchadnezzar. Isaiah wrote what he saw in vision concerning Judah and Jerusalem. The heavens were opened and Ezekiel saw visions of God which he wrote. The Word of the Lord came to Hosea, Joel, Jonah, and others in a way which is not definitely stated. Luke says he was an

eyewitness of the things he records. Each writer did his part very likely in ignorance of what the others had written.

But with all this diversity of time, language, writers, and conditions there is a most marvelous harmony and agreement. The Bible is not a collection of books upon unrelated subjects, but all the writers combine to one end. One grand central theme is carried throughout. No part is contradictory or antagonistic to any other part.

Give all these facts due consideration and surely only one conclusion can be reached, that there must have been one guiding power over all. Many writers, but only one author, for "all scripture is given by inspiration of God." Even though the Bible did not contain these exact words in regard to itself, it contains within itself sufficient evidence to prove its divine authorship.—Miss Lucille Le Crone, Helena, Oklahoma.

Have you obtained a price list of the Berean publications? One may be obtained by addressing the National Berean Society, Oregon, Illinois. Tracts are free.

### Sowing and Reaping

One cannot sow to the Spirit before being begotten of the Spirit. James 1:18: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." According to this scripture, we are begotten by the Word of God. We hear the Word, and we believe and are baptized and brought into the family of God. Acts 8: 12: "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."

Sowing to the flesh means the same as walking after the flesh. Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And of minding the things of the flesh Romans 8:5 says, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." In Galatians 6:7 and 8 Paul is warning those who continue to walk after the flesh after they have been begotten of the Spirit. We can deceive ourselves, but we cannot deceive God. "Let us not be weary in well doing: for in due season we shall reap, if we faint not," is the Apostle's admonition to all who are seeking for glory, honor, and eternal life.

Romans 6:4: "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."—Richard Rahn, Los Angeles.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Thy word is a lamp unto my feet, and a light unto my path,"

### THE LIGHT THAT NEVER GROWS DIM

TAVE any of you boys and girls ever walked along a H lonely country road on a dark night? It seemed as though you could just feel the darkness, didn't it? You stumbled over the smallest pebbles, and your foot turned in the tiniest crevices. When at last you could see the neighbor's light how glad you were! You declared you'd never go without a light again.

Of course you city boys and girls who read this page, if any of you do, have missed all such things. Bright lights stream about you from every corner. And if you've never followed behind Father carrying a bobbing lantern, you have missed a good deal.

When you were getting ready to start, Father polished up the globe and looked to see if there was plenty of oil. Then you started out, trying to step in Father's steps. The lantern showed you every crooked place in the path, every stone, and every rut. You walked right straight along without fcar, because Father knew the way and carried a light. It's fun, isn't it?

Do you know that we all can have a bright and shining light to show us the way to go and also to tell us what to do? You never heard of a light that could talk to you? Well, this light can, and it isn't Aladdin's lamp either, nor anything like that. It's the ——— guess! Yes, the Bible.

The Bible does show us the way to go and it does tell us just how to act. We all know that, but sometimes we forget. We think we'll start out without our Bible light, just as we did that time we went to the neighbor's without our lantern. And before we get to where we are going we stumble and fall. How we wish we hadn't left our Bible light at home!

Of course, you say, you can't take your Bible with you every place you go. You can take it with you every time you go to Sunday school or church, but not every place. Yes, you can, too! And I think many of you can tell me just how. I know all you Sons and Daughters of the King can tell me.

By learning many of the verses found in your Bible, to be sure! Then you will have your Bible light with you all of the time, because it will be right there in your minds and hearts, ready to be used Denever you don't know which way to go or what to do.

You know, Jesus was called the Light of the World, and yet He thought He needed the light of God's Word to show Him what to do. Can you think of one time in particular that God's Word told Him just what to say and do? If you have forgotten, look in Matthew 4. And if the Son of God needed that light surely not one of us knows enough to go without it! What do you say?

All of you who are reading this page just now, or are listening to some one read it, take your Bibles and turn to Psalm 119. This chapter is a very, very long one, and it has so many verses in it that tell us how the Bible is a light. Let's glance at it and pick out a few.

The first verse tells us about walking with God's law, or God's Word, to show us the way. Verse 11 shows how we carry our Bibles with us every day, also verse 16. Then there's verse 18; why, a light wouldn't do us any good if we kept our eyes shut and stumbled along on a dark night! Not listening to God's Word is keeping our eyes shut to our light.

Then look at verse 35. If you didn't follow the path Father took when he held the lantern that dark night, you might not have reached the neighbor's at all. And if you don't follow the way the Bible light shows you to go, you will surely lose your way. Can you find the verse that is at the top of this page?

Now go on down through the chapter and see how many more you can find. Verse 130 is a good one, isn't it? Read the very last one of all. How many of you have ever gone to look for a lost sheep? Maybe if you haven't looked for a lost sheep, you've hunted a lost chicken or some other pet. The poor thing seemed to be so glad to be found, and if you carried a light it came right toward you.

When we go on in our own selfish way and forget all about what God tells us to do, we are just like a lost sheep. And when we turn back to the light of God's Word we are happy once more. God is always waiting for us to come back and obey Him again.

The next letter in the poster we are drawing is H, and there is a good one in this very Psalm beginning with H. It tells us how we are safe if we follow our Bible light, just as we are safe when we follow the light Father carries. How many can find it? But perhaps you have picked out a better verse.

Let's keep our Bible light bright and shining.

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — October 14, 1934

### THE CHRISTIAN AND HIS BIBLE

Acts 8:26-39

Devotional Reading: Psalm 119:41-48

#### GOLDEN TEXT

O how love I thy law! it is my meditation all the day.—Psalm 119:97

#### A STUDY OF THE SUBJECT

Topic: The Christian and His Bible.

Aim: To show the necessity of studying, understanding, and obeying the Bible.

Basic Text: "They received the word with all readiness of mind, and searched the scriptures daily."—Acts 17:11.

I. Studying the Bible. (Acts 8:26-29.) The Bible is God's Book. The truth it contains is suited to the needs of all classes of men, but "as the heavens are higher than the earth, so are" God's thoughts higher than our thoughts, and, consequently, it is sometimes hard for us to understand them. We are commanded by Jesus to "search the scriptures" (John 5: 39), and by Paul to "study" that we may rightly "divide" and apply them (2 Tim. 2:15). It is well for us, even when going on a journey as did the eunuch, to take our Bi-bles with us and read them at every opportunity; it provides a protection against temptation. See Psa. 119:11.

tation. See Psa. 119:11.

II. Understanding the Bible. (Vv. 30-35.) The fifty-third chapter of Isaiah, in which the eunuch was reading, is one of the most beautiful and blessed portions of God's Word, and it would be well for us to memorize it that we may be able to meditate upon it when we do not have a Bible at hand. The value of our Bible reading lies in the understanding we get out of it. It is advisable to talk over what we read in the Bible with some one who has studied it longer than we have and ask him to help us to understand it better. But after all, "the Bible is its own best commentary," and we should compare different passages on the same subject. Read 2 Tim. 3:14-17

III. Obeying the Bible. (Vv. 36-39.) There is little value in studying, and even in un-derstanding the Bible, unless we apply its teachings to ourselves and carry them out in our lives. The eunuch read about the Savior who was coming and Philip taught him how the prophecy he read was fulfilled in Christ, and that if he wanted to be benefited by the sacrifice of Jesus, he must not only believe what he had learned about Him, but he must show his faith in the death and resurrection of the Lord by being buried in the waters of baptism just as Jesus was buried in the grave, and coming up out of the water as the Savior came up out of the tomb at His resurrection.

#### GOLDEN TEXT

"O how love I thy law! it is my meditation all the day."-Psalm 119:97.

The Christian and his Bible should be constant companions. The eunuch had taken his Bible with him and was studying on his way That might be rather hard to do in these times of rapid transit, but there is always time to read and study God's Word if one has the inclination to do so. Make and save time for study.

TAPE ...

God's Word is the source of wisdom: it is also the source of understanding and reason. No wonder David loved it. God's Word also tells the way of salvation, but without study it reveals nothing. Of itself it is silent, but the student can find many treasures hid therein. David's example of meditating on God's Word is a splendid one to follow. God's Word can so fill the mind that evil thoughts and deeds are entirely crowded out.—L. A. R.

#### PRACTICAL APPLICATIONS

The Bible

-is the world's greatest book;

-is the only safe guide in life;

is the inspired record of God's message to man;

is as valuable as we make it by study and

practice.

Bible Study. We meet God in His Word, It is a written revelation of God and His Son Jesus and Their work as it affects mankind. To know God we must know His Word and live it. The Bible is not just an ordinary book-it is the Book of books. It is written in different style and method from any other book. It is not a story book with sequence after sequence, but "line upon line; here a little, and there a little" (Isa. 28:13). Coming as it did from God, it is spiritual and can be understood or discerned only with a like spirit (1 Cor. 2:14). The eunuch could not understand the things he was reading because he was of the natural man. Intelligent Bible study requires the Spirit of God. Prayer and meditation are very essential to Bible study. Apart from these the Bible is quite a sealed

Application. There is little accomplished in reading or studying the Bible unless we apply its teachings and precepts. It is assumed, however, that the honest reader will be very anxious to do this. A good example is given us in the person of the eunuch. As soon as he perceived what his duty was as revealed by the Scripture, he immediately acted. He was ready to remove any obstacle that was hindering him from obeying the Lord. Such is the result of true study of the Word. To know the Word without obeying is in itself condemnation (Jas. 4:17).—C. E. R.

#### YOUNG PEOPLE AND ADULTS How to Study the Bible

We should study the Bible reverently. As we open the Word of God we should do so with a deepened sense of its sacredness. It is God's Book, and it is a most blessed privilege we are about to enjoy as we peruse its pages. Here the Father in heaven speaks to His children in loving tenderness and promise. Recognizing God's presence in this Book, we are led to believe unquestioningly in its truth and to submit willingly to its requirements.

We should study the Bible prayerfully. "Study without prayer is atheism, and prayer without study is presumption." Parts of the Bible are "hard to be understood," and we can hope to reach their vast depths of meaning only by much prayer and meditation.

We should study the Bible daily. Like the noble Bereans (Acts 17:10-12), we should search the Scriptures daily, testing our own convictions and the religious teaching of others by this one all-sufficient Standard of Divine Truth.

We should study the Bible with understand-When in doubt as to its meaning we should not hesitate to ask the help of more experienced students of the Word, as did the eunuch whose experience is related in our lesson. Only a clear comprehension of the truth it contains can bring to us the rich

reward that should be ours.

We should study the Bible joyfully. The inspired John was impressed to cry, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."—Rev. 1:3. The Psalmist expressed it in these words: "O how love I thy law! it is my meditation all the day."—Psa. 119:97. All of our hopes for the future are found in these pages. Well may Paul say, "I delight in the law of God."—Rom. 7:22.—G. E. M.

#### PRIMARY CLASS

Topic: Know Your Bible.

"Our Bible" is what we want to talk about today. Draw a picture of a Bible Print "HOLY BIBLE" on the cover. Draw a picture of a Bible closed.

If we never, never opened our Bible we would not know one thing that it teaches.

Draw another Bible, as large as your page will permit. Make this Bible open.

As you look at this open Bible I want to tell you a story about a man that knew his Bible.

(Here teacher is to tell the story about Philip and the eunuch as found in our Sunday school lesson, Acts 8:26-39).

Let's ask ourselves this question: Do you think God would have sent an angel to Philip to ask him to tell this man about Jesus if Philip had not known his Bible?

Now here's another question: Does God want us to know our Bible? Can we tell others about the Bible if we do not know it our-

selves?

Perhaps we could ask: How can we learn about the Bible? Here's one way we learn each Sunday, the memory verse or Golden Text. Here is one for today: "I believe that Jesus Christ is the Son of God." You know that's what the man said to Philip. Let's all say it together. Now let's write it in our open Bible. If you know any other verses from the Bible you may write them.

-V. C. T.

### AMONG THE CHURCHES

#### RALLY DAY AT BURR OAK, INDIANA

The Burr Oak Church of God will hold its Rally Day program on Sunday, Oct. 7. Sunday school will convene at 10:00 a.m., followed by a sermon at 11:00 o'clock. A basket dinner will be held at noon. At 2:00 p.m. a short play or pageant will be presented, succeeded by another sermon. The evening service will start at 7:30. Bro. F. L. Austin will be the speaker of the day.

We invite all who are interested to come

We invite all who are interested to come and spend the day with us.

Gerald Osborn, Secretary.

#### SOUTHERN CALIFORNIA

The Quarterly Conference of the Churches of God of California will convene in Los Angeles on October 7. The conference sessions will be preceded by a Rally Day Sunday school program in charge of Srs. Verna Rahn and Leta MacLeod, featured by items by the primary and junior classes. The morning hour will be taken up by sermons from Sr. Railsback, who will speak on the subject: "The Feast of the First Fruits"; and on a selected subject by Bro. Adamson of Pomona; followed by Communion in charge of Bro. Mac-Leod: "In the Upper Room." lunch the afternoon session will assemble at 2:00 p.m. for election of officers for the ensuing year, followed by a concluding sermon by Bro. Hammond of Anaheim: "The Spiritual Value of the Book of Revelation." Kauffman, our delegate to the General Conference, will give a report on the activities of that conference. Special music, including instrumental and vocal numbers, add flavor to the occasion.

On Sunday morning, Sept. 23, the Los Angeles church was kind enough to grant us leave to be absent from services that we might answer another call. A community church in the near-by city of Claremont invited us to give a statement of the principles which we hold so dear. They have been having an extended course in comparative religions conducted by various ministers who have been invited into the pulpit. Our testimony occupies a place at the end of the series. We feel that such opportunities should be seized. Bro. Hammond of Anaheim substituted for us during our absence.

A group of friends and relatives visited the newlyweds, Mr. and Mrs. Howard of Santa Monica, Calif., Sunday afternoon, Sept. 9. Mrs. Howard is the former Pearl Scherer of Palms, Calif., niece of Sr. John Saylor. On the next Sunday afternoon, Sept. 16, we held services at the home of Bro. and Sr. Rich in Long Beach. Sr. Rich, though much improved, is still unable to attend services in Los Angeles, and so we held a short service including Communion. Our sermon topic was inspired by the title of the latest book by H. G. Wells: "The Shape of Things to Come." With a great deal of pleasure we note the improvement in health of Sr. Lizzie Railsback, who fractured her hip many months ago.

Norman John MacLeod.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Harriet E. Boice (\$24); Mae Mick; Mr. and Mrs. Delos Andrew; Mr. and Mrs. W. V. Lansbery; Mr. and Mrs. C. E. Netts (\$5); Mrs. William Lansbery; Lois Hunt.

#### MARATHON, IOWA

On September 9, the usual good audience enjoyed and, we hope, profited by hearing two very excellent sermons given by Bros. Jones and Johnson at the Boyanovsky home. The preaching services were accompanied by Sunday school.

The next meeting will be held at the Selleck home at Marathon. We trust that an equally attentive audience will greet the speakers there.

#### GRAND RAPIDS, MICHIGAN

Much increased interest and enthusiasm is being manifested in the various departments of our church work. Bro. and Sr. Cole are back home from their vacation trip to Illinois and northern Michigan, and the Berean society, of which he is President, is doing splendid work.

Next Sunday, Oct. 7, is to be Rally Day at our church, and a special combined morning service is being planted

service is being planned.

Mr. Barr has the choir in full swing and some good results are anticipated this fall.

F. E. Siple, Pastor.

#### BRUSH CREEK, OHIO

We are pleased to report that plans are now being made to have Bro. F. L. Austin of Chicago with us for our annual fall series of meetings, beginning on November 18. Bro. Austin has been one of the leading workers to develop the Brush Creek Church, especially in its early days, and we trust that at his return he may see that his work has not been in The church anticipates his coming to be vain. a pleasure and blessing. Though this is a little early and a more detailed announcement will follow, yet we would like to invite you to keep this meeting in mind as an opportunity to learn and serve. Whether far or near, we invite you to these meetings; and they will be at the Thanksgiving time of the year. So frequently brethren have told me they had a "notion" to come to a certain meeting at Brush Creek; the "notion" is appreciated, but try to get the "motion" as well. "Motion" will get you here.

After attending our services for the past two years or more, Mr. Earl Smith made public confession on Sunday morning, Sept. 16, and was baptized the same afternoon in Brush Creek. He is a middle-aged man and father of five children. He may be addressed at Dayton, Ohio, Route 5. We pray he may remain faithful to his calling.

The Sunday school and church attendance and interest are about normal. Frequently we have well above the hundred mark in Sunday school, and always near that mark when attendance is lowest. Still we know there are further blessings ahead if we are on the Lord's side, and of course we are trusting for a fruitful time at our fall meetings with the inspiring sermons of Bro. Austin.

Many of our brethren have met Sr. Edna Brewer at various conferences. We are sorry to report that it was necessary for her to undergo a serious operation and that she is only slowly recovering. However, just within the past two days her condition is considerably better, and it is hoped she will soon be well past the danger point. A card will reach

her at the Troy Hospital, Troy, Ohio, Room 207.

We would also report a few words about the work at Lawrenceville. Though the membership is small and the outlook for growth not so very encouraging, yet we find it a very great pleasure to visit them once a month. They meet every Sunday for worship and are loyal to the truth. Some day, we hope, the Lord will bless this work with a new impetus.

On Tuesday morning, Sept. 25, the writer will leave the local field for the Michigan Conference at Blanchard. Bro. Clyde Pearson has offered to take us with his car, and we will be accompanied by Bros. Howard Pearson and Harry Kipp and possibly Earl Pearson. We are looking forward with joy to this meeting; it will be our first visit with the Blanchard brethren, though we have had most happy experiences with Bro. Smead, their pastor.

Sydney E. Magaw, Pastor.

#### HELEN FRANCES CARRUTHERS

Helen Frances Carruthers, eldest daughter and second child of Bro. and Sr. J. E. Adamson of Pomona, Calif., was born in Los Angeles March 20, 1901, and fell asleep at the Pomona Valley Community Hospital September 18, 1934, after an illness of some two months. She made her home with her parents in Pomona until after graduation from Pomona High School; after the war she was married to Harold Carruthers, who had served in the Canadian forces during the World War. To this union were born two children: Bernice Jane and Neil Harold, who, together with her husband; a brother, J. Edgar Adamson of Pomona; a sister, Mrs. William Prickett of Dallas, Texas; her father and mother; and a host of friends and relatives, survive to mourn her loss.

Brought up in the knowledge of the Lord Jesus by her parents, she early acknowledged Him as her Savior, and by her faithful life was able to lead her husband to the feet of the Lord. The group which meets at the Williams Street Chapel will greatly miss her for her activities there: she was organist for many years, and also served as Secretary-Treasurer. Being brought up in the same near neighborhood, we seemed more like brother and sister than cousins, and will miss her cheerful presence. Many will be the needy ones who will miss her kindly ministrations, likewise.

Bro. G. P. Lichty officiated at the services, which were held at the Pomona Valley Cemetery; he was assisted by the American Legion Auxiliary, of which Sr. Carruthers had been an active member. She awaits in that peaceful spot the return of our Lord and Savior when He shall come to establish His reign on earth.

. Norman John MacLeod.

#### CONTRIBUTIONS TO N.B.I.

\$100.00
5.00
5.00
2.00
2.08
6.00
1.50
1.00
1.00

#### WILLIAM BYRON HARROLD

William Byron Harrold, son of Jesse and Sarah Harrold, was born near Eagleville, Mo., July 18, 1867, and died at the family home in Blythedale, Mo., September 23, 1934. He spent his life on the farm near Eagleville until he moved to Blythedale with his parents in 1922.

He confessed his faith in Christ and was baptized in 1923. Billie was most devoted to his parents and a faithful friend to everyone. He is survived by his aged father, his mother having preceded him in death in 1928; also by three brothers and two sisters, Fred and Bert of Blythedale, Tom of Ridgeway, Mrs. George Huitt and Mrs. Henry Allen of near Blythedale.

Funeral services were held Monday afternoon, Sept. 24. The services were conducted by the writer (of Lebanon, Ore.)

J. C. Wilson.

#### HERALD RECEIPTS

Frederick Claussen (for another); Harriet E. Boice; E. A. Titus; Carol Wilson (for another); Dora Haggard; Leonard Brady; J. Arthur Johnson.

J. Arthur Johnson.
Lucy Robinson; Flora E. Hogue; Mrs. Lena
Drew (for another); Mrs. G. B. Sprinkle; O.
Lewis (for another); Mattie Scott; W. H.
Klindt; James A. Patrick (for self and another); Mrs. Calvin Hammond.

#### THE RESTITUTION HERALD

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.

#### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Date .....

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

Name	
St. or RFD	
City or Town	+ -
State	-

...

#### REPORT FOR SEPTEMBER

Sermons and Bible lessons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 9; Plymouth, 1; North Salem, 1; Blush, Mo., 7. Funerals, 1; baptisms, 1. Money received in Indiana: Pleasant View, \$18.75; Rensselaer, \$24.60; Hillisburg, \$20.83; Plymouth, \$12.00; North Salem, \$2.00; Conference Board, \$21.15. Expenses, \$16.00.

On September 17 we were called to Culver, Ind., to preach the funeral of Sr. Osborn, widow of the late Bro. Amos Osborn and mother of Bro. Mel Osborn, well known to the members of God's church in Indiana. Sr. Osborn was past 76 years of age. She will be missed by many who knew her.

On September 22, before the service at Plymouth, a party met at the Lake of the Woods, where it was our pleasure to baptize Sr. Stella Porter. She had been taught the truth by Sr. Minnie Porter, who used the tract recently gotten out, "The Pathway of Salvation."

J. H. Anderson, Indiana Evangelist.

### BETWEEN YOU AND ME-

Sr. Eva M. Logan, writing from Manchester College, North Manchester, Ind., kindly says, "I have been thankful so many times for The Restitution Herald, and I hope others receive as much enjoyment from reading it as I do." It is appreciation of this kind that causes our writers to feel that their efforts have not been in vain. We thank you, Sr. Logan, on their behalf.

Complaints sometimes reach us of the failure of subscribers to receive their papers on time. We regret that such delays occur, but as the papers are always sent out on the same day of the week the fault, if such there is, must lie with the post office department.

Sr. Ruth Sheets, wife of Elder Harry A. Sheets of Maurertown, Va., continues to improve in health since her recent operation. Her father and mother, who have been visiting at the Sheets home, have now returned to Illinois.

In preparing the mailing lists for the new Truth Seekers' Quarterly we are again reminded of the encouraging fact that several denominations aside from our own are now using the quarterly in their Sunday schools. Orders already received for the new edition have reached us from Congregational, Baptist, and Christadelphian schools. The truth of God's Word is not limited by denominational lines

We are pleased to learn in a letter from his daughter, Sr. Will Holland, Thorold, Ont., that Bro. T. H. Weldon, beloved elder of the Fonthill church, has recovered from his recent illness sufficiently to be out and enjoy the spacious lawns and gardens of his home. May he be kept by divine power for many years to come.

Sr. Levi Mick, Matron of Golden Rule Home, has been quite sick since her return from Indiana some time ago, but is showing improvement, and is again about her daily task of ministering to the needs of her "family."

By the way, let us not forget that vacuum cleaner needed by Sr. Mick to keep the Home spick and span and free from dust! We will wait with interest the result of Golden Rule Home Sunday and its offering.

Negotiations still creep slowly on with the receivers of the closed Oregon State Savings Bank. The fact that the main office of the receivers is located in Chicago, rather than in Oregon, has a tendency to delay adjustment. Our Manager assures us, however, that he is pressing the matter for final settlement and will keep us posted.

The next monthly meeting of the Executive Board of the National Bible Institution will be held in Oregon headquarters on Monday, Oct. 8. Every member of the Board is expected to be present to consider President L. E. Conner's report of his efforts to adjust the bank matter.

Our ten-cent tract packet offer continues to draw an increasing number of orders from all parts of the country. Tract distribution is an inexpensive and effective way of teaching the truth.

Bro. and Sr. Frank Moran and Bro. Edward Moran of Clinton, Iowa, were welcome visitors at the Oregon church last Sunday.

"I always turn to the prayer on the Editorial Page the first thing when the paper comes," remarked a constant reader recently. Little comments like this, whether they are favorable or unfavorable, aid the editors greatly in determining what course to pursue with regard to the various departments of the paper. We are always glad to get expressions of approval or disapproval from our readers, as the paper is theirs, and we want it conducted as nearly as possible in harmony with their desires and to the glory of God.

Our Business Manager, L. E. Conner, and his wife embraced the opportunity provided by a free fifth Sunday this month to pay a brief visit at the home of their son-in-law and daughter at Akron, Ohio.

The Near East (in this case Turkey) and the Far East (Japan) at the present seem to be flirting with each other apparently in opposition to Russia and China. The situation is worth watching by the student of prophecy.

In a letter from Sr. Ruby Randall, wife of Pastor C. E. Randall, Fonthill, Ont., we are informed of the death of Bro. A. J. Reynolds of Toronto, Ont. The passing of this splendid servant of the Lord will be felt far beyond the borders of Canada. For many years Bro. Reynolds has been a most generous contributor to every righteous effort of the Church of God regardless of where the work was going on. In addition to this he was a stalwart Christian man in the fullest and most spiritual meaning of the term. We shall miss him greatly until we meet him again in the kingdom of the Lord.

Sr. Angeline Lent of Niagara Falls, N. Y., has been confined to her bed for some time. Sr. Lent and her family have been identified with the active work of the Niagara Falls church since its organization more than half a century ago. She herself for many years served as deaconness of that congregation. We pray for her recovery.

#### A MAN'S LIFE

MAN'S life consisteth not in the abundance of the things which he possesseth." Can it be possible? From the way men are seeking possessions we would not believe it. Think of what they will sacrifice and do for possessions. The cold of Alaska, the heat of the tropics, and the fevers of South African jungles do not deter them. The perils of the sea, the loneliness of the prairies, and the heights of the mountains do not stop them in their mad rush for possessions. Yet we are plainly told that these things do not constitute a man's life.

The Bible never discourages the possession of things. There is nothing against it. It does emphasize the fact that a man's life does not consist of these things. Man may have possessions, and they may not harm him. It is wrong when the things begin to possess the man. It is wrong when a man begins to estimate his life by his possessions.

A man owes something to himself. He must first of all be a Christian. This is the first and most important thing. Whether he has things or not matters little. His possession of Christ is all-important. "Wisdom is the principal thing; therefore get wisdom." This wisdom is the kind of which the wise Solomon wrote, "The fear of the Lord is the beginning of wisdom." Then there is the development of character. God encourages men in one kind of covetousness. He even commands it. "Covet earnestly the best gifts." Patience, meekness, gentleness, faith, lovepower to be and power to bear and power to do-are worth while. Things are trivial. Character is supremely impor-A man's life consists not in the abundance of things he possesses, but in the number and quality of the graces he acquires, the strength and beauty of the character he develops.

There are other people. Men owe something to others. The foolish man would tear down his barns and build bigger ones that he might store his goods. Selfishness is death. The selfish man is standing in the shoes of the rich fool. The trouble with the rich man was that he had the mistaken idea that possessions counted. In reality a man's life consists in helping others to possess. The best possible possession is eternal life. The best use a man can make of his time, his influence, his prayers, his efforts, is to lead others to Jesus Christ.

The poorest men in the world are not the men with the least money. The poorest men are those who become stumbling-blocks, causing others to stumble. The richest men are not those who have the most money, but those who are Christians and endeavor to lead others to the Savior, those who develop their own character and aid others in spiritual growth. Poor indeed is the man who lays up treasure for himself and is not rich toward God. Rich indeed is he who is rich in faith, rich in hope, rich in love, rich in good works—rich toward God. Whatever our financial rating may be, we may be millionaires in character and heirs of eternal glory.—Bible Faith Mission Standard.

### WHY IS SYMPATHY NEEDED?

By Mary A. Woodward

SYMPATHY is offered to two friends by the editor of a certain paper. The two have lost friends, who, the writer says, have gone on before to the better land and are with Him, meaning, of course, they are with God.

Question: Why should this friend offer such deep sympathy to her other friends if their loved ones have really gone on to the better land and are with Jesus? If that is true, they are in much better condition than any friend here could place them; and we should not begrudge them the joy of being in His presence.

But is it true? Jesus says, "I am the way, the truth, and the life." Then why do we not go to the Fountainhead to get truth instead of to heathen mythology, or instead of depending upon our ministers to enlighten us? How is it possible for wise people, editors of religious papers, graduates of colleges, reading God's Word continually, to hold out such untruths, false doctrines, making the truths of God a lie, when our Leader has repeatedly said in His messages to the world, "I am the resurrection and the life: he that believeth in me, though he were dead (dead, not in heaven), yet shall he live (not die, and go to heaven)"?

O dear God, how we thank Thee for opening our eyes to Thy truth, for once they were blind, but now we see. Thank God for truth! How plainly the dear Christ has opened the Scriptures for the world. No need to live in darkness, for listen to the joyful words: "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16:27. You who are still believing in the immortality of the soul stop and read every word of this text over slowly and think of its force, Christ already glorified coming in the glory of His Father with His retinue of glorified angels. Can you think of what that vision will mean when you are awakened from the dead to witness it?

Christ took three disciples up into a high mountain to give them a beauteous glimpse of this same glory, and they fell upon their faces before the glorious vision, for they, being yet mortal, could not look upon such glory and stand before it. But O, praise God, our eyes will be opened upon the glory some glad day, and we will some day fall at Jesus' feet with joy unutterable and feel His precious presence and ever more realize the joy of eternal life, precious gift from Christ. May we each strive for that reward is my fervent prayer.

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"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 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 be caught up together with them (the risen dead) in the clouds."

# THE RESTITUTION HERALD

**VOLUME 24** 

OREGON, ILLINOIS, OCTOBER 9, 1934

NUMBER 2

# THE ESSENTIAL FACT

YOU believe it! I believe it! We all believe that Jesus Christ is coming back to this earth again! We may have different ideas as to how He is coming—and why—and when; but so far as the great central fact is concerned we are all agreed that Jesus Christ is coming back to this earth once more.

And, after all, that is the essential fact!

A few people in this world want Him to come A few more people do not want Him to come. While the great mass of mankind appears to be wholly indifferent to His coming.

Some people believe that Christ comes when men die, to waft the righteous at once into the presence of God and the angels in heaven, or, in the case of the wicked, to consign them to everlasting torment in hell. But they believe He is coming again.

And that undoubtedly is the essential fact!

There are others who believe that our blessed Lord will come at the end of this world or age, and that when He comes the earth is to be consumed in literal raging fire, and that none but the righteous will remain alive. But they, too, believe He is coming again.

And that, as I have said, is the essential fact!

Another group of Christian people believe that the Lord is literally, bodily, visibly, coming back to this earth again just as He went away, and that when He comes He will raise those who sleep in Him, immortalize the living saints, and eventually bring the whole wide world into submission to God the Father, so that love and brotherhood, prosperity and peace, shall forever reign throughout the vast kingdom He comes to establish among men. Yes, these, too, as do other Christians, believe that He is coming again.

And that, let me insist, is the essential fact!

We have known for a long time that Jesus Christ is coming back to this earth again. Our fathers told us about it, as our grandfathers had told them, and, as we had no reason to doubt their word, we believed that it was true. Besides this, the doctrine of our Lord's return is amply supported by the most holy book in the world, the Bible No one who believes the Bible, no one who studies its pages with understanding mind and receptive heart, doubts that the Lord is coming again. He cannot do so and believe the

Bible. Further, no one who believes the Bible wants to doubt that the Lord is coming. It is one of those remarkably appealing truths that we want to believe.

Why is all this true of Christians everywhere? That is the question I would ask and answer from the Scriptures which are so full of promises relating to that event. Why is it that men and women who seek to pattern their faith on His teaching and their lives on His example want the Lord Jesus Christ to come back to this earth again?

Of course our question must be addressed to you, my fellow Christian, and to me, as we try to walk humbly in His steps. It is not intended for the world. The world could not understand it, and the world would not appreciate it. But why do you and I want Jesus to come back to the earth once more? That is the question.

First, I believe it is because of confidence—(I consciously avoid the hackneyed but more familiar word "faith"). Primarily, I say, it is because of confidence, the confidence we have in Him, that we want the Lord to return to us. It is because of the assurance we have of His sympathy, His understanding, His love, yes, and His resistless power. This is the first reason why we desire His presence on earth once more.

We have real confidence in Jesus Christ! We may have lost confidence in almost everybody else. They may all have failed us in some hour of dire need, some moment of special emergency, and we came to feel that we could trust no one fully any more. But our Lord has never failed us, nor has He failed anyone else in all the years of His blessed ministration. And we know that is true!

Confidence! Some one in whom we have unfaltering trust! What a comfort that would be! I have sat hour after hour at the bedside of a dear one who was apparently at the point of death. I knew that her life was in constant danger, but I did not know what to do to bring the relief that she must have if death was to be stayed.

The doctor came—and the doctor went away again—as doctors must who have many patients. Nurses were searce in our little town, but we had a friend at a distance who was a competent nurse, and we sent for her. She was busy at the time and could not come immediately, and so we were alone, my brother (Please turn to Page Ten)

## Abreast of the Times

#### Church Asked to Combat Radicalism

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. 2:25.

LIBERTYVILLE, Ill., Sept. 29.—Charles P. Taft, son of the late President William Howard Taft, speaking as a lay worker before a conference of Episcopal ministers at Doddridge Farm near here, called upon the church to combat the atheistic radicalism that is sweeping the world at this time.

Declaring that religion provided the greatest available weapon against Communism and Socialism, Mr. Taft said:

"The radical political philosophies of Germany, Italy, and Russia are spreading in the United States and will continue to do so as long as they continue to rule in Europe. Under such philosophy individual personality is unimportant, and right there is where Christianity is opposed to such theories. Christ stressed the importance of the individual.

"While such theories dominate Europe they endanger America. The greatest weapon against them is our Christian religion. We need to prosecute our religious work, both at home and abroad, as never before. If ever the world needed religion it is today. The lay worker and cleric alike must fight against radicalism and for Christianity."

As Mr. Taft asserted, Christianity is opposed in principle to collectivism. Christianity deals with individuals rather than with humanity in mass. It recognizes the value of the unit man and changes personalities one by one into the image of Jesus Christ.

#### It Makes a Difference

"Ye shall know the truth, and the truth shall make you free."—John 8:32.

ELGIN, Ill., Oct. 2.—Long considered an expert on mushrooms, Charles A. Reis, 42 years old, of this city, died yesterday from eating poisonous toadstools. Mr. Reis had
rather prided himself on his ability to detect the difference
between the edible and the poisonous variety of fungi, but
his sincere belief that a toadstool was a mushroom did not
change the deadly nature of the toadstool, and Mr. Reis
died as a direct result of an error in belief.

A great many people say that it really makes no difference what a man believes religiously just so that he is sincere. A belief that an error is true will never make it true. Sincerity in belief never transformed a lie into the truth. May we be sure that the faith we have is founded on the Word of God and not on the traditions of men, as only the truth will make us free from the condemnation of sin.

#### Urges Increase in Air Forces

"Prepare war, wake up the mighty men, let all the men of war draw near."—Loel 3:9.

Washington, D. C., Oet. 3.—Speaking before the Federal Aviation Committee today of the needs of the United States' air fleet, Capt. Edward V. Rickenbacker predicted the coming of a struggle of greater proportions than the World War, and advocated the development of a great air force of 4,000 pilots. The Captain foresaw the movement of entire armies by air transport, and suggested that artillery and small tanks would be carried by planes behind the enemy's trenches and dropped without injury to the ground ready for an attack on the rear of the foe. It will be recalled that recently the French succeeded in firing a .75 millimeter cannon from an airplane and Capt. Rickenbacker based his prediction of the transportation of artillery and tanks in part upon the success of that experiment.

#### New Franco-Italian Pact

"They shall speak lies at one table; but it shall not prosper."—Dan. 11:27.

Rome, Italy, Sept. 29.—Among the confusing and frequently conflicting reports that come from all parts of Europe there is one outstanding declaration of special significance to which general credence seems to be given. It is to the effect that France and Italy have reached a "political, military, and economic accord of vast scope." It is apparent that it is directed against the expansion of Germany through anticipated attempts of that country to absorb Austria. The declared purpose of the new arrangement is to "assure the peace and security of Europe."

The student of history preceding the coming of the World War will not be over-optimistic as a result of this compact, as he will recall that a similar agreement existed between Italy, Austria, and Germany at that time, and that, with other solemn treaties made between the nations, it was consumed and forgotten under the blasting heat of actual warfare.

#### THE RESTITUTION HERALD

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G. Eldred Marsh Editor
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L. E. Conner Business Manager

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# The Teacher's Unwritten Legacy

By Mary A. Gesin



THE regret has often been expressed by speakers and writers on the problems of educating the youth of our land that there is no time in our public school system for education that produces upright character. Since within our own fellowship there are many of our younger, as well as older, men and

women following the teaching profession, perhaps a talk with these younger ones through the medium of THE HERALD might not be amiss. A talk, yes, for this does not pretend to be a treatise on present-day methods of education, nor any such clevating theme. It is merely an exchange of experiences between teachers.

Every Christian teacher (including some who do not aspire to that worthy title) acknowledges that there is no true education without character training. Regardless of the knowledge a student may have of science or of literature, he is not truly educated who has not learned how to live with his fellow man. One of the three major objectives given by many prominent educators is that of respect for the rights of others. And what is character education but just that? It's the Golden Rule in modern phraseology.

Upon the nation's teachers depends the welfare of the nation's children. For the greater part of their waking hours is spent in the schoolroom, and, if the truth must be told, many is the parent who is glad to thus shift the burden. How, then, can you, Christian teacher, best discharge that responsibility? How can you find the opportunity for character training with an already overcrowded program?

The greatest challenge that comes to the conscientious teacher is not that of training his pupils to know the correct method of proving a problem in mathematics, but to know the correct method of meeting the perplexing situations arising in his life daily. Yes, this is even the public school teacher's job, that is, if he is a teacher worthy the name. The manner in which we all meet our life situations, old or young, results in the character we build through the years. How, then, are desirable results attained?

Many are the crises the child passes in his daily life in connection with his daily lessons at school. And the attitudes that he forms toward his teacher, his chums, the members of his family, and society at large, because of his success or failure in school, are reflected in his later life. Indeed, often his ability to live acceptably (or his failure to do so) with his fellows is the direct result.

Teacher, are you sympathetic with the failing child? Do you realize that these experiences affect his confidence in himself? Do you know that the very failure he experiences in arithmetic, for instance, affects his wholesome ad-

justment to life in general? Thus, even when giving special aid to a slow student in any study, you are giving character training. For you are aiding the student to meet later life courageously, competently, and honestly.

Success, even in the early years, is the seed-bed for self-control, adaptability, unselfishness, and poise in later life. And conversely, irritability, sullenness, self-pity, and jealousy are the weeds that grow in the fertile fields of failure in school work. The teacher who helps his pupils succeed in their lessons goes a long way toward insuring successful character development for them. Achievement in the first naturally effects achievement in the second, other things being equal.

We all know that choice must often be left to the child or the youth, and the results of his choice be borne by him. In that way does he learn the desirability of truth-telling, of justice, of tolerance. If he learns early in life that satisfaction follows right choices, the virtues which make for upright character will be developed more and more. Guidance he needs at all times, and what better guidance can he receive than from the Christian teacher enthused with the task? The desire to practice the virtues that build honorable character may be instilled in the child by the one who practices them consistently himself. And who can do that better than the teacher who himself is taught by Christ?

True it is, we cannot hope (nor would many consider it appropriate) to teach any of the so-called dogmatic truths of the Bible. These are left to the teacher of religious education. But the public school-teacher who considers character training a part of the daily curriculum paves the way for specific teaching of the saving truths of God in an admirable manner.

The great responsibility of the teacher in the church school is a theme for a paper in itself. For we all realize that unless our boys and girls are taught to practice the principles laid down by the Master, all other learning will be inadequate. They will be left defenseless when they face the real issues of life.

All of this, we realize only too well, is the ideal; it is the standard of perfection which none of us hopes to attain in this life. We fall so far short of it ourselves, again and again. But if we did not set our standard high, there would be no growth, no development, in either ourselves or our pupils. The home environment, the heritage of intellectual capacity, many things affect the final achievement of every individual. But you, as a Christian teacher, have the strength, the love, and the knowledge of the Savior of men from which to draw.

Unconsciously the teacher imprints his own character

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# Desiring to Be With Christ

By David L. Norrie, M. A.

EVERY thoughtful student who is asked the meaning of some difficult verse in the Bible will deem one thing at least necessary, and that is to have a due regard to the context. Many passages of Scripture are repeatedly taken apart from their context to prove something that has no connection whatever with the subject on which the Apostle or Prophet is writing. Thus people put upon tombstones, "At evening time it shall be light," supposing that these words prove that the dead are now in the light of heaven. But as the context shows, the words point us not to the death of some aged saint, but to the great coming day of battle of God almighty (Zech. 14:1-7).

Again, in attempting to expound a Bible text, it is essential not only to consider the context, but to come to the subject with a mind well nourished with the general teachings of the Scriptures of Truth. For example, in dealing with Paul's words, "Having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23), we should know what the Apostle says as to the desire of his heart in all his other Epistles. We should be familiar also with his general use of the words "with Christ," or, "with the Lord," and lastly, we should notice carefully what is his subject of comparison when he speaks of departing to be with Christ as "far better." Far better than what?

Now most Christians take it for granted that Paul was simply expressing his conviction that to die was far better than to live, and therefore he desired to die. But if they would have a regard to the context, they would see that in the previous verse Paul distinctly states that he was in a strait betwixt these two things, life and death, and did not know which to choose. Now, if he knew all the time to die was far better than to live—"very far better," as the Revised Version reads it, surely a spiritually minded man would have no doubt whatever as to the choice he should make. The context, therefore, would lead us to conclude that the far better thing which Paul desired was not death.

#### FORBIDDEN BOON

This conclusion is confirmed by the Apostle's own words in the second chapter of this Epistle regarding Epaphroditus, who was "sick nigh unto death: but God," he says, "had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow" (ch. 2:25-30). Now if death meant departing to be with Christ, how could it be a mark of God's mercy to Epaphroditus to deprive him of this most desirable boon? And how could it be mercy to Paul to prevent Epaphroditus going to heaven, where he could render still better service to the Apostle? For such is the teaching of orthodoxy concerning the "dead in Christ." The following is one of the latest pronouncements by one of the leading preachers of our time:—"I

give it as my firm conviction that all our loved ones gone before are serving the cause of the work and purpose of God among men in a better way than they ever did while sojourners here below. Does not this view light up for us many dark events in our own lives? Those whom God has wondrously blessed here, and then suddenly called away, just when we were feeling they could not be spared, have not ceased their work as we thought, but have been promoted to some higher place and work."

Now, if this were the scriptural view, death would indeed be a most desirable thing. But why then should the prospect of Epaphroditus' death fill Paul with sorrow, if it were true that the death of this trusty "companion in labour, and fellowsoldier" would mean that Paul would receive still better help than ever?

#### COUNTER-ARGUMENT

And further, if it be true that all the prophets and apostles and all the saints and martyrs of the ages are now in heaven furthering the work of God amongst men still better than they did when they were on earth, can orthodox teachers explain why it is that in spite of this ever-increasing army of perfectly equipped soul-winners, the work of soul-winning is meeting with less and less success as the years go on?

And what is the worth of Paul's argument in his Epistle to the Hebrews, whereby he proves Christ's superiority to all the Old Testament priests on the ground that they were not suffered to continue by reason of death? For if they, too, like the Son of God, have "passed into the heavens," and are there continuing their work, are they not able still to help and succor men in time of need (see Heb. 4: 14-16; 7:23-25)? But they are not able, for the night has come upon them in which no man can work (John 9.4); and they have all passed, not into the heavens, but into the earth, and are themselves dependent on the Son of God to come forth from the heavens to call them from their graves (John 5:28, 29). Till then they are unaware of the lapse of time, and have no share in anything that is done under the sun. For "the dead know not any thing," and "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:5, 10).

#### DEATH'S PROPER COMPANY

Surely, then, orthodox teachers have gone far astray in their views of death. The late Dr. McLaren went so far as to write concerning death that "beneath the folds of his black garment there is revealed God's last, sweetest, most triumphant angel messenger to Christian souls, and he carries in his hand the gift of a full salvation." Paul,

however, brands death as an enemy that the Son of God is to destroy (1 Cor. 15:26); and he puts it in its proper company when he links it with disobedience and sin (Romans 5).

And this is in harmony with the general teaching both of the Old and the New Testaments. "O death, I will be thy plagues" (Hosea 13:14), are words which God would never address to His "sweetest . . . angel messenger." but only to a great and irreconcilable foe. And the Bible will be searched in vain for any example of a man in health of body and mind rejoicing at the approach of death. (It may be of course that in some cases the conditions of life are so dreadful that death is regarded as a lesser evil, and therefore a welcome relief, as it was in the case of Job.) On the contrary, David writes, "Have mercy upon me, O Lord: for I am weak: O Lord, heal me; for my bones are vexed.... Oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?" The thirtieth Psalm shows how God had mercy on David, as He had long afterwards on Epaphroditus, and the result was a fresh outpouring of thanksgiving on David's part. A similar case is that of the good king Hezekiah, who, when told that he would die and not live, wept sore, and turned his face toward the wall, and prayed unto the Lord. And on him, too, the Lord had mercy, causing Hezekiah to thank the Lord in these words: "Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot 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."-Isa. 38.

The Lord Jesus Christ Himself went down into death; but the prospect of it did not fill Him with joy (except in-asmuch as He was thus fulfilling His Father's will). But His supreme joy was in contemplating the fact that God would not *leave* His soul in sheol (the grave), nor would suffer His Holy One to see corruption (Psalm 16:9, 10).

In 2 Corinthians 5 the Apostle Paul refers to the burdens that caused him to groan in this tabernacle; but he at once adds, "Not for that we would be unclothed," by which he evidently refers to the state of death. That is, his desire is to live rather than to die: the "clothed" state is better than the "unclothed." And from this it is evident that he did not regard death or the unclothed state as equivalent to being with Christ.

#### NECESSITY OF RESURRECTION

If such an idea were indeed true, and if those who have fallen asleep in Christ are now consciously enjoying the presence of Christ, what more can they have to wish or hope for? In His presence is there not fullness of joy? And what place then would there be left for the glorious hope of resurrection? Resurrection indeed becomes practically unnecessary, and we do not wonder that it is either ignored in popular teaching or openly denied. Yet it is obvious that the Scriptures, whilst accepting death as a reality, make all hope of a future life depend on resurrec-

tion. We read of some in Old Testament times who "were tortured, not accepting deliverance (not that they might go to heaven at death, but) that they might obtain a better resurrection" (Heb. 11:35). "If there be no resurrection of the dead," says Paul, "... then they also which are fallen askeep in Christ are perished."—I Cor. 15:13, 18.

Not therefore at death, but at the resurrection of the dead will the saints be ushered into the presence of the Lord. And for this the Lord must first return from heaven. even as He Himself said to His disciples before He left them: "If I go . . . I will come again, and receive you unto myself; that where I am, there we may be also."-John 14:3. Paul's testimony on this point is abundantly clear. To the Colossians he writes, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."-Col. 3:4. He tells the Romans that he, with them, is waiting for "the redemption of our body" (Rom. 8:23). Not for its dissolution, but for its redemption. And that this glorious change may be brought about he tells the Philippians that he is looking for the return from heaven of "the Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20, 21, R. V.). When the Thessalonians were sorrowing because some of their number had fallen asleep, he comforted them, not with the thought that their loved ones had been "promoted to some higher place and work," but "by the word of the Lord" he comforted them with "these words":-"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. 4:13-18. The word "so" is very emphatic in the original, and it emphasizes the fact that in this way or manner, not by our dying, but by the Lord's descent from heaven, shall the living and the dead saints enter the Lord's presence together in one grand home-going.

But the Apostle hoped to be among the living saints, and in the joy of anticipation he puts himself amongst them. Mark the pronoun he employs, "We who are alive and remain." So also in writing to the Corinthians he says, "We shall not all sleep, but we shall all be changed, . . . for the ... dead shall be raised incorruptible, and we shall be changed."-1 Cor. 15:51, 52. This was the hope of the Apostle's life, to be caught up to meet the Lord and changed, without dying. This hope he never gave up till almost the end, when it was evidently revealed to him at last that he would die (2 Tim. 4:6). But when he wrote to the Philippians he was still cherishing this hope of being "changed," as we have seen from chapter 3:20, 21. This was the thing that he earnestly desired. This was, in fact, the departing to be with Christ which was very far better than anything else of which he could conceive.

#### Parallelism

Let us now put the teaching of 2 Corinthians 5 and

Philippians in parallel columns, and we shall see a delightful and instructive harmony:—

Clothed. Unclothed. Clothed Upon (2 Cor. 5).

To live. To die.

Clothed Opon (2 Cor. 5).

To Depart and Be With Christ (Phil. 1).

In writing to the Corinthians, as far as the first two columns are concerned, his mind is made up. He says he does not want the second one. He does not desire to be "unclothed," that is, to die. He prefers the first column. That is, he would rather live on and continue in the "clothed" state with all its burdens. But when the third

alternative presents itself to his mind (column 3), it at once takes the first place in his heart. For he wished above all to be "clothed upon" with his "house from heaven," that is, when the Lord would come to fashion anew the body of his humiliation.

In writing to the Philippians, he begins by comparing the first two columns, and he has indeed some difficulty in choosing between them. Because death now, he knew, meant a martyr's death; and he also knew that such a death would glorify Christ and turn out "unto the fur-

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# What Do the Scriptures Teach?

"I IIAVE read with much profit as well as interest the six-page folder published by the National Bible Institution of Oregon, Illinois, which you so kindly gave me last Sunday. Mr. Strang throws a great deal of light on a proverbially dark and gloomy subject, it seems to me," were the words with which John Almen greeted his friend Peter Everready late one afternoon.

John Almen, like all men everywhere, had paid but scant attention to the foundation upon which his religious beliefs were based until his friend, Peter Everready, who was ever ready to give a biblical answer to anyone who asked him about his faith, aroused his interest in Bible study by providing him with some interesting literature. As a result of Mr. Everready's generous assistance, to his own astonishment Mr. Almen soon found himself searching "the scriptures daily" like the Bereans of old to see whether or not the things he had been taught to believe were really contained in the Bible. He had been repeatedly amazed to discover how many religious ideas, commonly held by the great mass of churchgoing people as true, were without adequate biblical support.

"The punishment of the wicked, as it was believed by the majority of the Christian world in the past, was a most repulsive doctrine, it is true," asserted Mr. Everready. "But as you will find in many instances, God's ways are not man's ways, neither are His thoughts man's thoughts. Frequently men have put their own interpretation upon the Bible based on traditional ideas which were directly opposite to the thought in the mind of the inspired writer, and consequently they have painted a picture of God that was a caricature rather than a true portrait, and which resulted in grave misrepresentation and even dishonor to Him."

"Yes," agreed Mr. Almen, "that is no doubt true. And I have often thought, as Mr. Strang puts it so clearly in his folder, that 'a very great responsibility attaches to those who seek to be expounders of God's truth!" It is so easy to lead people astray and give them a wrong conception of God."

"Much of the difficulty men have encountered in dealing

with this subject has been due to the fact that they have read a different meaning into the words used in the Bible than they ordinarily convey," responded his friend. "For instance, many readers of the Bible seem to think that when it speaks of the death of the wicked it means that they shall live forever in misery! It seems to me that Mr. Strang, and his reviewer, Mr. R. H. Judd, have met this entire matter of the punishment of the wicked both fairly and scripturally," concluded Mr. Everready.

"It is apparent," responded his companion, "that the final destiny of the wicked who will not repent is to be just the reverse of what I have been tanght. Instead of existing forever in conscious misery they are to utterly perish, for according to Malachi the fourth chapter and the first verse, together with many other passages the author quotes, '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 nor branch."

"This view of the final results of sin," commented Mr. Everready thoughtfully, "is in harmony with the idea expressed in the Golden Text of the Bible, John 3:16, which says 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." From this well-loved verse it would seem that the destiny of the wicked was to perish, but that God in His love for mankind sent His Son to die on their behalf, that those who believe in Him might escape the penalty of their sin, and be granted the blessing of deathlessness through Jesus Christ."

"The discussion of this subject has been so interesting," remarked Mr. Almen, as they were about to separate, "that I would like to go into it a little more thoroughly."

"All right," said his friend, "we will take it up again soon. Perhaps this may be of help to you in the meantime," he continued. Reaching into his pocket he withdrew a pamphlet bearing the suggestive title, "Hell—What Is It?" and gave it to Mr. Almen as he bade him goodnight.

# Religious News

INTERESTING comparative statistics for the Presbyterian Church in the United States for the last five years are as follows: They have 22 more ministers than in 1930; 18 fewer churches; they added 38,697 members in 1934 as against 37,784 in 1930; they have gained 15,666 members in the last five years; their Sunday school enrollment dropped 3,412 in the last five years. Giving for foreign missions dropped from \$1,195,548 in 1930 to \$614,553 in 1934; for home missions, in 1930 \$522,370 to \$289,512 in 1934; pastors' salaries dropped nearly one million in five years; current expenses one million, and building expenses nearly two million. The depression can be seen in this report but on the whole the showing is not bad.

Statistics show that there are multiplied thousands of boys between the ages of 16 and 20 roaming over the United States either because there is no work or because they are "bums" from choice. They are creating a moral problem which the Government and the church are failing to cope with. The CCC has put thousands of them to work, choosing only those who have families who need such financial assistance, but the thousands of others may constitute a future menace to the peace of society unless something is done about it.

In the first week of July, 1934, the Presbyterian Church in Korea celebrated its fiftieth anniversary. Today there is in Korea a total constituency of 316,356 with 255,286 enrolled in the Sunday schools. Last year 633,839 Scripture portions in Korean were sold, together with 66,480 New Testaments and thousands of Bibles.

A report from the Minister of Justice of Finland shows that since the repeal of prohibition their general crime has increased 44.4 per cent; illegal sale of liquor 61.3 per cent; illegal transportation of liquor 180.3 per cent; alcoholic delinquency, 69 per cent. This should spell the end of repeal in Finland if it keeps up much longer.

F. W. Burnham suggests that if you know how to:

Get religion like a Methodist,
Experience it like a Baptist,
Be sure of it like a Disciple,
Stick to it like a Lutheran,
Be proud of it like an Episcopalian,
Pay for it like a Presbyterian,
Propagate it like a Catholic,
And enjoy it like a Negro,
You will have some religion.

In a recent broadcast poll covering twenty-six states, "The Old Rugged Cross" was chosen as the most popular hymn, and the most popular hymnbook was declared to be Glorious Gospel Songs, published by the Nazarene Publishing House, edited by Haldor Lillenas.

They say repeal is a grand success. Here are the sta-

tistics on the increase of drunkenness in the early months of 1934 as against those of 1933—New York City, 55.5 per cent; Los Angeles, 95.5 per cent; Boston, 21.4 per cent; Denver, 116.6 per cent; Portland, Ore., 116.8 per cent; Worcester, Mass., 54 per cent.

The world is celebrating the Centenary of Charles Haddon Spurgeon, the "Prince of Preachers." For more than thirty years he held a congregation in London of over 12,000 people. Royalty, statesmen, and scholars as well as the common people came to the Tabernacle to hear this great and renowned preacher. He stated to a group of students that his position was what it was because of his mother and the truth of his message. When asked by an American minister the secret of his influence, he quietly replied, "My people pray for me."

Generally Jewish congregations are generous in the support of their rabbis. Salaries from \$10,000 to \$20,000 are said to be quite common. Small synagogues often pay their rabbis from \$5,000 to \$7,500 a year. It is generally understood that Jews love to make money and to save it, but we congratulate them that they are not niggardly toward their ministers. One local synagogue which wanted to be rid of its rabbi, pensioned him at \$5,000 a year for the rest of his life and he hadn't reached his fiftieth year as yet, and also gave him a \$25,000 insurance policy.

Generally speaking, the Federal Council of Churches is quite liberal in its views, and its pronouncements are not always accepted by those of a stricter theology. In the Reformed Church Synod which met at Grand Rapids, Michigan, recently, they voted by a vote of 141 to 32 to retain membership in the Council, yet at the same session they voted in rather veiled language what seems to the writer to be a rebuke for their liberalism. They stated that some of the Čouncil's actions put the Reformed Church in a false position, and warned that "there is a point beyond which the Reformed Church cannot cooperate."

The Church of England has forbidden the use of its pulpits to Unitarians. In the Anglican sense of the term, Unitarians are not Christians, just as in the Nazarene sense of the term. Every Protestant denomination should take the same stand.

The baccalaureate sermons of the recent month cause one to realize that there is a widespread feeling that morals need to be stressed and that the youth needs to be encouraged. Wesleyan is told, "World Needs Goals"; Brown University, "Need for Vision"; Cornell, "The Doctrine of Hope"; Wellesley, "Be Brave"; Tufts, "Moral Masteries"; Yalc, "A Plea for Moral Change"; Williams, "The Inner Life"; Harvard, "Personal Honesty"; Dartmouth, "The Pioneer Spirit."—L. A. Reed in The Messiah's Advocate.

# SHAKESPEARE AND THE NEW BIRTH

ONE of the full notes of emphasis in Shakespeare's plays is his belief in the second birth, which we often speak of as conversion.

Who has a better definition of conversion than Shakespeare gives of Oliver's transformation in As You Like It? Oliver was the villain who early in the play made two attempts to take the life of his younger brother, Orlando. Near the close, Oliver, having undergone a religious change, comes unawares upon the two maidens, Rosalind and Celia. Upon learning his name they cry in horror: "Was't you that did so oft contrive to kill him!"

Notice the answer!

"Twas I: but 'tis not I: I do not shame

To tell you what I was, since my conversion So sweetly tastes, being the thing I am."

There's a Pauline pre-Methodist class meeting testimony and definition of conversion in one! Can it be better done?

Some of the critics affected amazement as to how Shakespeare could so suddenly change the character of the villainous Oliver and marry him to one of the heroines of the play, Celia. The critics are right. Shakespeare couldn't. That is, he couldn't change the villain's heart. But the power of Christ could. Shakespeare has but told the old, old story of the work of grace in instantaneous conversion.

—Christian Advocate.

# DOES IT MAKE ANY DIFFERENCE?

By J. H. Williams

"Then Philip went down to the city of Samaria, and preached Christ unto them."—Acts 8:5.

WHEN Philip met the Ethiopian (v. 27), we find he "preached unto him Jesus." And in reference to the disciples: "When they had testified and preached the word of the Lord . . . and preached the gospel."

According to the thirty-sixth verse, Philip must have mentioned something about baptism, for when they came to a place where there was water, the eunuch wanted to know what was to hinder him from being baptized. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

In Matthew 16:16 we find Peter making the same confession: "Thou art the Christ, the Son of the living God." And in 1 Thessalonians 4:14 Paul says, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

We find from these scriptures that there are certain things we must know and believe before we are in a position to be baptized. See Acts 8:12: "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." And Romans 10:14: "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?"

In Luke 8:1 we find it speaks of Jesus preaching the glad tidings of the kingdom of God. If some one comes to you and says, "1 have some glad tidings for you," will that do you any good if he goes his way without explaining what is meant by glad tidings? I think not. In Mark 16: 15, 16 we find Jesus has laid down three principles that must be carried out before we are in the all-saving name of our Savior: first, hear the gospel; second, believe the gospel; and third, be baptized.

#### DESIRING TO BE WITH CHRIST

#### Continued from Page Six

therance of the gospel" (verse 12). But he did not know whether Christ would be magnified more by his life or by his death. Therefore he says, "What I shall choose I wot not." But again the mention of a third alternative (column 3) stops all discussion. To depart and be with Christ is far better, for then the Apostle's earnest expectation and hope that Christ should be magnified (verse 20) would be fully realized. For the dead in Christ and the living saints would be caught up together to meet the Lord in the air, and Christ would be "glorified in his saints, and . . . admired in all them that believe . . . in that day" (2 Thess. 1:10).

#### HIS HEART'S DESIRE

It is impossible for us to realize the deep feelings with which the Apostle in his lonely prison must have contemplated this blessed hope of departing to be with Christ. The word "depart" in the original (analusai) means to unloose or set free (for example, a prisoner). It is quite commonly used in classical Greek of loosening a ship from its moorings. And Paul wished to be loosed or set free from the earth. He was tied down to the earth by the body of his humiliation, and he was earnestly desiring, not to live longer on the earth, not to die and be buried in the chambers of the earth, but to be caught up to meet the Lord in the air. With this comfort he comforted others in bereavement, and in the multitude of his thoughts within him this same comfort delighted his own soul.

The Apostle did not live to see the fulfillment of his heart's desire, for soon after writing this Epistle he crowned his life's service by suffering a martyr's death. But he "died in faith," and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day; and not to him only, but "unto all them also that love his appearing" (2 Timothy 4:8).

### "QUENCH NOT"

By C. E. Randall

"Quench not the Spirit."-1 Thess. 5:19.

THE majority of people are not giving expression to the powers that they possess. They are quenching or restricting the many possibilities of service that God has placed before them. When we fail to utilize the talents or gifts which God has endowed us with, we are quenching the Spirit, for these various powers can only be profitably used when moved or inspired by the Spirit of God. The Spirit of God operates in and through the talents and gifts of man when dedicated to the Lord. Quenching the Spirit is generally done through excuses. This is very plainly set forth in the parable of the great supper. When the invitation to take part in this feast was given, they all with one accord began to make excuses. We have another striking example in the case of Agrippa. After Paul had made his great defense before him, he replied: "Almost thou persuadest me to be a Christian." He was quenching the Spirit. There is a possibility of continuing this work of quenching until we have completely neglected the great salvation which at the first began to be spoken by the Lord.

There is another sense in which every individual who fails to do with his might what his hands find to do in the service of the Lord quenches the Spirit. Whoever fails to do all that is possible is a quencher.—Church of God Messenger.

### A LESSON FROM LIFE

By Norman John MacLeod

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

THE life of the Scotch preacher, George Matheson, should be an inspiration to those of us who pity ourselves. Especially of value should its lesson be to the busy minister who feels that he is overworked. Matheson gradually lost his sight while attending university, so that before he graduated he was completely blind. His studies did not suffer: he had his lessons read to him, and graduated in good standing. The pastorate of one of the largest churches in Edinburgh became his, and with it a life of tremendous activity. He made a point of honor of answering every letter that he received on the same day he received it if possible; at a stated time every morning he tended to

his correspondence. Next in order he continued his university lessons: French was one of those studies that he continued in spite of difficulties. Each afternoon he made his necessary pastoral calls to comfort and cheer those in distress, and to bring the wayward into the fold. Evenings, with the exception of Saturday, found him giving lectures in addition to his regular Sunday sermons. In his spare time he wrote innumerable magazine articles and published twelve books.

One evening he was alone in the Manse: it was known that he was undergoing severe mental suffering because of the attitude of some of the members of his congregation. No complaint came from his lips. But while the shadows were gathering in the stately mansion he wrote the song which appears in our hymnbook: "O Love That Wilt Not Let Me Go." When we reflect upon that busy life with its unselfish, unpitying activities we find new inspiration in the lines which read:

"O Joy that seekest me through pain, I cannot close my heart to Thee; I trace the rainbow thro' the rain, And feel the promise is not vain That morn shall tearless be."

Our Love, or His? P. P. Bliss said that he wrote the hymn, "Oh! How I love Jesus," when he was a young man. But as he grew older, he realized more and more how little is our love to the Lord compared to His love for us. In his latter years he wrote the more scriptural hymn:

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"I am so glad that our Father in heaven Tells.of His love in the Book He has given, Wonderful things in the Bible I see; This is the dearest, that Jesus loves me."

-Sunday School Times.

### GOD'S LOOKING GLASS

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. Now by looking into the mirror one can study line for line, color for color, figure for figure, all the beauty far above. That is like the Christ. 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.

#### DR. MAYO ON PROHIBITION

 ${
m Y}^{
m OU}$  can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man as analyzed in our laboratories is worth about ninety-eight cents. Seven bars of soap, lime enough to whitewash a chicken coop, phosphorus enough to cover the heads of a thousand matches, is not so much, you see. It is brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone. Through alcoholic stimulation a man loses his coordination. That is why liquor is no advantage to the brain. You hear people tell how they had their wits quickened for the first half hour by liquor, but they do not tell how later their body could not act in coordination with their brain. You will hear on every side men bewail the loss of their drink. of their personal rights, but the rights of the few who cannot see ahead or have the future of their nation at heart must be regulated to safeguard that great body of future citizens who are ready to step into the ranks. . . . We have not lived up to our laws, but I repeat, education is what we need to combat this condition. When we have our younger generation completely educated we will not have types to say: "Why should I not have my rights as a citizen?" It is through the boys of today that we hope to see a sound and everlasting prohibition worked in this country. If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out. . . . Keep yourselves from all entangling habits. Remember, it's the brain that counts.-Dr. Charles Mayo in the Journal of the National Educational Association.

#### THE ESSENTIAL FACT

#### Continued from Front Page

and I, caring as best we could for Mother. But we did not know what to do should a crisis develop. We could only watch and wait and pray. And this we did day after day, our minds in a constant state of anxiety and uncertainty as to what we should do should the looked-for emergency arise.

And then one wonderful evening the old-fashioned bus drew up at our door and our friend the nurse got out and came into the house. We shook her hand without speaking, for somehow our voices failed us. Just a moment to remove her coat and slip on a uniform, and there she was moving quietly and efficiently about the sickbed! O what a relief it was to have her there! She knew exactly what to do and how to do it! With her coming hope was reborn within us! No further need for worry! Mother would be cared for intelligently and unremittingly! Our

own responsibility was over! Confidence had come into our hearts!

So it is with the coming of the Lord. We have implicit confidence in Him. We know He can meet every requirement, supply every need! When He comes He will take the entire responsibility of human welfare upon His own shoulders and thereafter bear the whole load!

Our souls are sick, our hearts are sore. The disease of sin has sapped our strength and we are too weak to go on alone. We cannot help ourselves, the world cannot help us. But Jesus is coming, He's coming again! At the very thought our hearts are enthralled! New courage is born within us and we can press joyfully forward! Our fears disappear like the mists of the morning before the rising sun, for sin-sick and weary as we are we are not without hope, for

"The Great Physician now is near,
The sympathizing Jesus;
He speaks, the drooping heart to cheer,
O hear the voice of Jesus!
Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,—
Jesus, blessed Jesus!"

Such is the Savior who is coming again! No wonder we want Him to come! For He is the inspirer of confidence! In His presence there can be no fear! When He comes no anxiety can touch us! No matter what threatens, no matter what happens, all will be well with us, for Jesus is coming and we'll lay our problems at His feet; we'll place our burdens on His willing shoulders!

Jesus is coming again!

#### THE TEACHER'S UNWRITTEN LEGACY

#### Continued from Page Three

and personality upon the plastic mold of the young mind. How important, then, that the teacher's character be one patterned after that of the Master Teacher and his personality be poised as was that of the Man of Galilee! I would rather be thus remembered by any who may have come under my instruction than that I had the most up-to-date methods and the most modern devices. How about you?

"Help me to live that other lives may see
Some slight reflection of my Lord in me.
I would not blaze before the world—a star,
Streaming its radiance on the earth afar;
I would not lift my head so very high
That men could say I sought to touch the sky
In my ambitious efforts to be known;
I would but seek Thy smile, and Thine alone,
And at Thy feet in sweet submission prove
The richness and the comfort of Thy love;
For love alone can turn our life to light
And make us luminous in God's own sight."

# Berean Department

ARLEN MARSH, EDITOR

#### The Story of Joseph

In the land of Canaan lived Jacob, the father of twelve. sons. Joseph was the favorite son of Jacob because he was Rachel's child; so Jacob made him a coat of many colors. Joseph's brothers hated him because their father loved him more than the rest.

One night Joseph had a dream. He dreamed that they were binding sheaves in the field, and his sheaf stood upright and the others made obeisance to his sheaf. His brothers hated him more for his dreams and words; yet Joseph had another dream. He dreamed that the sun, moon, and eleven stars made obeisance to him.

Then Joseph's brothers went to Shechem to feed their father's flock, and Joseph was sent after them to see if they were well. When they saw him coming, they planned to kill him, but Reuben said, "Why not put him down into a pit and let him starve?"

After they had put him down into the pit, they saw some Ishmaelites coming; so they sold Joseph as a slave for twenty pieces of silver. They dipped his coat into a lamb's blood and told his father a wild beast had killed him.

The Ishmaelites sold him to the captain of the Egyptian guards. The Lord was with Joseph, and his master saw this and made him the overseer of his house. When the master's wife saw Joseph, she asked him to do a wicked deed; but he refused, saying he would not sin against God or his master. He fled from her, leaving his garment behind. When the master came to the house, she told him a lie about Joseph. The master believed his wife and had Joseph put in prison.

Then the chief butler and chief baker were put inprison with Joseph because they had offended the king of Egypt. One night both had dreams which they could not interpret; so they told Joseph, and he said he could interpret them because God would show him the way. The chief butler told his dream, saying a vine was before him with three branches which blossomed and brought forth ripe grapes, and Pharaoh's cup was in his hand, and he put the grapes in the cup and gave them to Pharaoh. Joseph said the interpretation of this was that in three days Pharaoh would take him back as the chief butler. Then the chief baker told his dream, saying that he had three white baskets on his head, and the birds ate out of one basket. Joseph said in three days they would take him out and hang him, and the birds would eat his flesh.

In three days things happened just as Joseph had said, and Joseph told the chief butler to remember him. When two years had passed, Pharaoh dreamed that he sat by a river and seven fat cows came up and seven lean cows came up and ate them. He had another dream that seven

good ears of corn came up on one stalk and that seven poor ears of corn came up and ate them. The king was troubled, and the chief butler told him about Joseph; and he called Joseph to interpret his dream. "There shall be seven years that everyone shall have plenty and seven years there shall be a famine," said Joseph.

Pharaoh liked Joseph and saw that God was with him; so he made him ruler of Egypt. In the seven plenteous years Joseph gathered up all the food and put it in storage, and when the famine came Joseph sold food to the people.

When Jacob heard of the food in Egypt, he sent his ten sons to buy corn. They left the youngest brother Benjamin behind with their father. When they came to Egypt, Joseph recognized his brothers; but they did not know him. He accused them of being spies, but they told him they came from Canaan and they had left one brother behind. He told them that they would have to bring the youngest brother to prove that they were not spies and that they would have to leave one of the brothers behind.

On their way to Canaan they opened their sacks to feed their donkeys, and they found that their money had been put back in the sacks. They were very much afraid. When they were home, they told their father about it, and said they had to take Benjamin back with them. Their father said they could take him and asked God to bless them.

When they arrived in Egypt, Joseph was glad to see Benjamin, and they were invited to eat with him. They all bowed and made obeisance to him. When Joseph saw this, he wept. When they were eating with him, they were placed according to their birthright. They were amazed. Then they all drank and were merry.

When they got their corn, Joseph had their money replaced, and in the youngest boy's sack he put his silver cup; and when they were not gone very far, Joseph sent after them, accusing them of stealing his cup. They were taken back to Joseph and they all bowed to him. Joseph said the one that had taken the cup was to be his servant; and Joseph could not refrain longer and so he made himself known, and he told them not to be angry with themselves for doing what they had done, for he had forgiven them. He told them to bring their families and their father to live in Egypt, and he gave them clothes and many gifts. They returned to Canaan and brought their families to Egypt to live.—Virginia Easton, Long Beach, Calif.

The above is one of four articles that have come to the Editor during the past six weeks through the influence of Mrs. Emma C. Railsback of Los Angeles. The cooperation of the older members of the church in getting written expressions from the younger is deeply appreciated. Why not have the same from other states?



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

### OUR GOD HEARS US

FAR, far away, across the ocean, lived a little Japanese boy, whose name was Necsima. At the end of a beautiful day in spring he stood before a long shelf on which was a row of figures. Some of them were ugly, squat little images, others more or less beautiful. They were the gods and goddesses to which his father and mother prayed.

Somehow a strange discontent filled young Necsima's heart. As he looked at them he felt no love or worship, and strange to say, not much fear. Strange, because he knew his father felt a great fear of these images.

Not once did his parents omit the daily gift of rice to these gods. No matter how little might be left for their own meals, they brought to these silent creatures their portion. What became of it, Neesima could never quite figure out.

And now, as dusk fell about him, queer thoughts filled his mind. "Why," he said to himself, "if you tip one over, he can't even pick himself up." And stealthily he poked a finger at the largest one, tipping it over backwards.

Necsima shook his little dark head. He had his doubts about a god such as that. Quietly taking it from its place on the shelf, he stole out into the garden, and under cover of the darkness he buried it.

"Honorable god," he whispered, "if you can come out of that hole by yourself, then I will serve you always."

Many days he waited and watched, but no god came out of the hiding place in the soft earth. One morning to his surprise he saw that something had come out of the soil. And kneeling down, he gently removed the moist ground from about a long green spear.

There he found the idol exactly as he had buried it, two unblinking, unseeing eyes staring at him as before. But at the end of the long green spear a kernel of rice had started to grow. Necsima knew then that the idol had no power at all, but there was life in the tiny grain.

As the years went by and Neesima grew to be a man, he came to know and to love the God who had made the tiny seed. He learned that He is a God who hears. He learned also to love His Son, Jesus our Savior, who came into the world that men and women, boys and girls, might learn more about His Father.

Neesima taught many boys and girls of his own Japan to pray to the God who made all things, the sun and moon,

the beautiful plants and flowers, and even the tiny seeds. He taught them that the idols made by their own hands must not be worshiped, for they could neither hear nor answer when they talked to them. Only the One who made all things should receive the worship of His creatures.

There is a song in our Bibles, which tells us about our God and His power and love and wisdom. It is called Psalm 104. Listen to these beautiful words:

"O Lord my God, thou art very great; ... who stretchest out the heavens like a curtain; ... who walketh upon the wings of the wind; ... who laid the foundations of the earth, that it should not be removed for ever."

Turn the pages of your Bibles, boys and girls, and find this wonderful song. Read it for yourself. It brings before your eyes the picture of God who created all things for our good. Think of a God who "sendeth the springs into the valley"; who "causeth the grass to grow for the cattle"; who "renewest the face of the earth."

How can we help but love such a God! How can we help but serve Him! How can we refrain from telling Him our thanks! Let us join with David in this song of praise.

"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."

But the greatest thing about our God is that, although He is so powerful and wise, He takes just as much care of the smallest as He does of the greatest of all His creations. Jesus Himself tells us that in the very next chapter following our lesson, Matthew 6.

"Behold the fowls of the air," He says, "for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?... Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

In another place, Matthew 10:29, 31, He tells us that not one sparrow falls to the ground but that the heavenly Father notices it, and that we are of much more value in His eyes than many sparrows.

David says that when he considers the heavens and all the works of God, the moon and the stars, he marvels that God is mindful of man. Yes, it is wonderful, but that is what makes our God what He is—loving and wise, tender and powerful, just and merciful, unchanging always.

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. — October 21, 1934

#### THE CHRISTIAN AT PRAYER

Matthew 6:5-15; Ephesians 3:14-21

Devotional Reading: John 17:17-26

#### GOLDEN TEXT

Continuing instant in prayer.—Romans 12:12.

#### A STUDY OF THE SUBJECT

Topic: The Christian at Prayer.

Aim: Prayer should be for simple things for ourselves and for great things for others. Basic Truth: "I intreated thy favour with my whole heart: . . . I cried unto thee; save me, and I shall keep thy testimonies."—Psa.

119:58, 146.

I. How Not to Pray. (Matt. 6:5-8.) In verses 5-8 Jesus tells His disciples how they ought not to pray. He insists that prayer must come from the heart. It must express a deep and definite desire. It must be addressed to God and not to men. God knows what we need before we ask Him, and if we pray for something we neither actually need nor seriously want, as men often do, our prayers will not be granted. It is fortunate that this is true, for sometimes we would not only be astonished, but greatly distressed, if God gave us the thing for which we asked.

II. How We Ought to Pray. (Vv. 9-13.)

Prayer is such a vital matter in our Christian experience that Jesus has given very plain instruction concerning it. He first suggests that prayers generally be offered in private, that our minds may not be distracted from the thought of God by outside influences, as is so often the ease when we pray in public. Then in the "Model Prayer" He names but one material thing as an object of prayer, bread; i.e., the necessities of our physical existence. All else contained in the Lord's Prayer has to do with the glorification of God and with our spiritual relation to Him. The heart of this wonderful petition is found in the tenth verse. If God's kingdom comes and His will is done in earth nothing else will be needed to make us supremely happy and contented.

III. A Condition of Successful Prayer. (Vv. 14, 15.) Prayer is essentially a spiritual exercise. It must therefore be approached in a devout and spiritual frame of mind. Under the old order no one was to enter the tabernacle or venture into the presence of God without first undergoing a typical heart-cleansing. In prayer we are entering into the most holy place we may know in this life. We meet with the righteous Father in heaven in prayer. All envy and malice, all grudges and ill will, must be put from us if we would enjoy true fellow-

ship with our Lord,

#### GOLDEN TEXT

"In prayer persevering."-Rom. 12:12, Diag. To illustrate the benefits of persevering in prayer, Christ gave the parable of Luke 18: 1-8. Read it. Study it. Paul tells us in 1 Thessalonians 5:17 to "pray without ceasing." Not that we should be continually on our knees in supplication to God, but that we should be in a prayerful mood. A prayer is not necessarily spoken aloud. Silent prayer may be nor deaf, that a great noise need be made.

Neither are prayers always answered in the way we would like, but remember that God knows best and, as Christlike, we must be willing to abide by His will. Pray one for another, but always in the name of Christ and in the will of God. "The effectual fervent prayer of a righteous man availeth much."-James 5:16.—L. A. R.

#### PRACTICAL APPLICATIONS

#### Praver

-life is a matter of development; -to be seen of men goes unheard;

-is for the lay members as well as for min-

isters:

-to be edifying must be charged with God's spirit.

Prayer of Thanksgiving. There are several types or kinds of prayer recorded in the Bible, but in nearly every case, if not every instance, thanksgiving is included in the prayer. He who is unthankful for past and present blessings is undeserving further bestowals of God's Unless we express our thanks we are very likely to become unappreciative. Whoever eats to the Lord "giveth God thanks" and whoever eats not to the Lord gives not God thanks. Thanksgiving is not limited or confined merely to the food we eat. It should embrace everything that comes from God, and that is everything (Jas. 1:17). "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."-1 Thess. 5: 18. With the passing of time mankind seems to be more and more unthankful.

Prayer of Confession. "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy."-Prov. 28:13. Confession of sins should always have an important part in our prayers. There are none that always "abstain from all appearance of evil"; therefore, we ought to give carnest heed to the scripture which 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. These confessions do not need to be of public nature unless the public is affected, for He who seeth in secret shall reward thee openly .- C. E. R.

#### YOUNG PEOPLE AND ADULTS

#### Prayer As Fellowship With God

In this lesson on prayer, which Jesus gave to His disciples in response to their request (Luke 11:1), He suggests the essential principles which should be incorporated in every petition we address to God, and first of them all is the recognition of His Fatherhood and nearness.

The words "our Father" bring us at once into the closest and most sympathetic fellowship with our Lord. Because this is true we just as effective, for God is neither far away may pour out our hearts before Him without fear; we may confess every sin without anxiety, for we know that "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

As we proceed with the study of the matchless model prayer we find ourselves coming into ever closer relationship to God.

"Thy kingdom come," we pray, and as we offer that petition we are thinking of the coming day of glory when "God himself" shall be with us and be our God. "And God shall wipe away all tears from (our) 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."—Rev. 21:4. And this inspiring hope, based on the promises of our God, brings Him very near indeed as we kneel in prayer.

"Give us this day our daily bread." we can almost see His provident hand stretched out above us ready to fill our bins and storehouses with abundant supply. This plea for "daily" supply of the material necessities of life brings God into our home and seats Him at the head of our humble board.

Were it not for our knowledge of God's great grace and mercy we would hesitate to say, "Forgive as we have forgiven!" But God is good, He knows our weakness, and grants us more than we ask or think .-- G. E. M.

#### PRIMARY CLASS

Topic: How to Pray.

How many of you have a telephone in your home? For what do you use it? Here I want each one to paste a picture of a telephone on your paper. If you prefer you may draw one.

There are several ways we can talk to people when it is impossible to go see them: telcphone, telegram, letters, and even the radio.

But there is one person to whom we can talk that we need no telephone, no telegraph, no radio. It's God. He can hear us at any

time from any place.

He wants us to ask Him things just as we would ask our parents. He is our Father, you know. When we talk to Him we say we

Jesus' disciples once said, "Lord, teach us to pray." Our Sunday school lesson today has the prayer that Jesus gave them.

Now let's return to our picture. wires running from your telephone to the edge of the page. On each line write a sentence of the prayer. Copy the entire prayer on telephone lines.

How many already know this prayer? You who do not know it, will you learn it before next Sunday? We could write it in our open Bible.

For our memory verse, let's learn, "Lord, teach us to pray."

(Ask children to bring a picture of a boy or girl for next Sunday's lesson. This person is to represent themselves.)—V. C. T.

### AMONG THE CHURCHES

#### BLANCHARD, MICHIGAN

It was indeed a great blessing to meet with the Blanchard brethren and others of Michigan at the Fall Conference. Bro. Smead is doing a very good work at Blanchard, and the outlook for growth is good. We hope to meet these enthusiastic and hospitable brethren again.

Sydney E. Magaw.

#### ROCKFORD, ILLINOIS

The Rockford Berean Society held an interesting service on the night of September 28 in commemoration of the eighth anniversary of its organization. Following a supper which was attended by about forty of the members and their friends from Oregon and other more distant places, Paul C. Johnson, who was one who had assisted in the formation of the society, gave an address on the name and motto of the Bereaus.

#### A BEAUTIFUL MEMORIAL

The following is taken from the columns of "Golden Rule News," published in the interest of the Golden Rule Church of God in Cleveland, Ohio.

A magnificent now piece of church furniture now stands before the pulpit in the form of a solid walnut Communion table, matching the pulpit and woodwork of the sanctuary, and beautifully carved with appropriate design and lettering. It is the gift of Sr. Elizabeth Alldridge, presented in memory of her beloved and lately deceased husband, Bro George B. Alldridge. It was dedicated on Sunday morning, July 1, at which time the pastor took as his subject, "The Table of the Lord," speaking of the significance and meaning of the Communion service, after which the Lord's Supper was observed, and the newly decorated table put into use for its first time.

We can think of no memorial to Bro. All-dridge that could have been more beautifully appropriate than this, for, as we all know, the sacred Supper was one of the things that was nearest to his heart. May this table ever stand, bearing the emblems of the Lord's body, until the time when its need shall cease, when He Himself shall come, to fulfill all these symbols in the reality of His own Person!

#### DO YOU AGREE WITH MRS. ROBINS?

Renewing her subscription to the Truth Seckers' Quarterly, Mrs. Elizabeth J. Robins, Annapolis, Md., kindly says: "I like the publication the best of any general quarterly I ever studied; it is so helpful. It surely has the right name—for Truth Seckers of the Bible!"

The subscriber to this comprehensive quarterly receives for 65 cents per year more than 200 pages of closely printed, condensed, yet clearly expressed, helps, comments, and suggestions that are invaluable to both teacher and pupil. No other general quarterly of which we have knowledge equals the Truth Seekers' in the quality and in the quantity of the helpful material it provides for the study of the International Sunday School Lessons More important still, the Truth Seekers' Quarterly keeps close to the Bible in its interpretations, practical in method, and spiritual in toue,

#### MARSHALL, ILLINOIS

Good interest and fine attendance continue to be manifested at all our various services, Sunday school, Berean, and church. There were 106 in attendance at our last evening service, the largest of the year.

Pleased as we are with such good interest shown, yet we have even more cause to rejoice because we find that not only will people come to hear the gospel but they are willing to obey it also. It was our happy privilege the past week to baptize six into the all-saving name of Jesus and we were very much impressed with the earnestness displayed by these candidates in regard to this sacred step. Among the group baptized was a young married couple from Oklahoma, here on their vacation. They had been studying the Scriptures in the light of present-day events and becoming convinced that we were living in the last days they felt the need of obedience to Christ by baptism. Being isolated members as they are, I am sure that letters of encouragement would be appreciated by them. Their name and address is as follows: Mr. and Mrs. Lucian Murphy, Seminole, Okla., Route 2.

The names and addresses of the other four. all young people of high school age, are as follows: Miss Millie Newman, Martinsville, Ill.; Miss Esther Eddinger, Marshall, Ill., Route 4; Floyd Hamilton, Martinsville, Ill.; and John Henson, Paris, Ill.

Others have indicated their intention of being baptized later and we trust that those who have recently become members may remain true to the Master until He comes.

Harry Goekler, Pastor.

#### ARKANSAS CITY, KANSAS

I am happy to report that our week's meeting beginning September 23 and ending September 30, with Sr. Lucille LeCrone as pastor,
was a complete success. She delivered two
sermons cach Sunday and one cach evening
during the week. The services were well attended, and the best of attention was given to
her wonderful messages of truth.

September 30 was a joyful day with us. Three young ladics confossed Jesus as their personal Savior, and were buried with Him in baptism. Bro. Waters performed the haptismal rites. A basket dinner followed in the church basement, where assembled with the local church were brethren and sisters from Milan, Kan.; Caldwell, Kan.; Attica, Kan.; and Oklahoma City, Okla. At 3:00 p. m. Communion services were conducted, and the young converts fellowshiped into the church. At 6:30 Sr. LeCrone met with the young people of the church and organized a junior Brean class. At 7:30 was her sermon. Her subject was "Paradise Lost—Paradise Regained." This closed a splendid meeting, one long to be remembered.

Mrs. A. J. Chaplin, Secretary.

#### HERALD RECEIPTS

J. C. L. Michaels (for another); Lillias Sweeney; Lillian A. Greiner; Mrs. L. F. Slocum; John M. Dorn; Levi F. Coffin; Mrs. J. H. Hoffman; A. B. Kessler; Henry Storjohann (for another); Mrs. Ward J. Scott; Anna E. Drew (for self and another); Ids Stone; Mrs. Charles Moore; G. W. Mitchell; Nancy B. Robison (for another); Ida F. Orem (for self and another); Richard E. Powell.

#### NIAGARA DISTRICT

It has been some time since I have reported personally to The Herald concerning our work in this section of the country. We have been working along the best we knew how, reaching forward whenever we could and enlarging the borders of our tents. Everyone is doing his bit to help along. Peace, quietness, and harmony are our happy lot. We are happy in the Lord over here even though separated from our sister churches by several hundred miles.

Bro. Rennard recently reported an encouraging gain at the Falls. The following Sunday, or Sept. 23, four came forward for baptism at the close of the service at Fonthill. Three of these were fruits of our Welland efforts: Sr. Spry, Sr. Brown and daughter Betty. It has been in Sr. Spry's home that we have been holding our preaching services for several months. Sr. Brown has been onf our most faithful workers since we started our meetings in Welland last fall. Sr. Holland presented herself for re-immersion, feeling that she did not properly understand the step she originally took.

At the close of the service last Sunday evening these were baptized into Jesus Christ, and will be received into the church next Sunday.

Our hearts were given further cause for repicing when three more presented themselves
to the Lord as the invitation was given last
Sunday. These three are: Bro. and Sr. Peter
Stauding and Margaret Bell. All are members of the Truth Seekers' Class and very
faithful too. It was our privilege to unite
"Pete and Ethel" Standing in marriage this
past summer, and now it makes us very happy
to help to unite them to the Lord. These three
will be haptized at our service next Sunday.
We are anticipating several more taking this
step in the very near future. Pray for us,
brethren.

Inasmuch as an error occurred in the report from the Falls which stated two granddaughters rather than grandchildren, we will include their names and addresses along with those reported this time: Viola and Linford, Jr., Moore, 1832 Linwood Ave., Niagara Falls, N. Y.; Mrs. Charlotte Spry, Sr., 111 N. Main, Welland, Ont.; Mrs. Pearl Brown and daughter Betty, General Delivery. Welland; Mrs. Irene Holland, Thorold, Ont.; Mr. and Mrs. Peter Standing, Thorold (Beaverdams Rt.); Miss Margaret Bell, Thorold.

We pray the Father's richest blessing to rest upon these in their new relationship and bid them welcome into the family of God.

C. E. Randall, Pastor.

#### OREGON

Little Miss Jane Kerr who will make her home with her grandmother at Corvallis and attend school here has been on the sick list.

The Bible study class has completed its study of the Revelation. The new lessons will deal with history of the Bible.

Bro. J. C. Wilson has spent the summer months with relatives in Missouri.

Bros. Delbert, Elmer, Platt, and Burrell Hathaway were members of a hunting party which went to southern Oregon last week. Three of the brothers each brought home a

Plans are being made by Corvallis members to attend the quarterly conference at Felida. A daughter was born September 24 to Mr. and Mrs. Maurice Kerr. Mother and daughter are at the Klammath Falls Hospital.

The "Plain Truth," edited by the Rev. H. W. Armstrong of station KORE has been a

help in the study of prophecy.

After reading "The Wonder of the Book," by Dyson Hague, M. A., which appeared in the August 28 and September 4 irrges of this paper, we would like to urge those who neglected to read this truly wonderful address to do so immediately, with special thought to the closing two paragraphs. How can anyone doubt that the Bible is the Word of God?

Gladys E. Barber.

#### ARTHUR JAMES REYNOLDS

We were called to Salina, Ont., on Thursday, Sept. 20, to conduct the funeral of one of our early members of the Church of God in Canada. Bro. Reynolds about a half century ago embraced the gospel of the kingdom as then proclaimed and set forth by that great patriarch of the Church of God, Elder R. V. Lyon, and was baptized into the all-saving name of Jesus for the remission of sins. This new-found truth never lost its appeal with Bro. Reynolds but became the bulwark of his life.

The services were held in the old Hogarth home which has been a haven of rest for many of the early ministers and evangelists of the church. The esteem and respect with which the deceased was held were evidenced by the large attendance and floral offerings. There were five other ministers besides the writer from various parts of the province that assisted in the service. The subject of our discourse was the second coming of Christ and the resurrection.

Bro. Reynolds was born to Joseph and Ann Coon Reynolds near Salina on August 23, 1843. He was married to Elizabeth Jane Hogarth. Four children graced this family circle. Sr. Reynolds died several years ago. Later he married Josephine M. Burry, who was very devoted and gave every attention a faithful companion could render. Our sympathies are extended to the family in their hour of sorrow.

C. E. Randall.

#### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Date	

### NATIONAL BIBLE INSTITUTION Oregon, Illinois

Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

St. or RFD.	
City or Town	
State	,

#### ALICE CURTIS

Alice Beatrice Curtis, whose maiden name was Chaplin, was born near Lockport, Ill., on February 22, 1864. In her youth she taught school at Fort Wayne, Ind. On October 27, 1886, she was married to Rufus Curtis of Miami County, Ohio; to which union were born four children, Elsie Frances, Helen Marion, Arthur Clyde, and Philip Lester. For many years she lived a most devoted Christian life and remained a faithful member of the Brush Creek Church of God until her death. Frequently her articles and poems appeared in The Restitution Herald.

Death came to her on September 25, 1934, at the Miami Valley Hospital in Dayton, Ohio Funeral services were conducted by the writer on Thursday, Sept. 27, at the Curtis home in Dayton, and the Brush Creek Church of God. Her husband, the four children, seven grand-children, and many others grieve the passing of Sr. Curtis, but hope to see her in the kingdom of God.

Sydney E. Magaw, Pastor.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed.

### RECOMMENDING PASTORS AND EVANGELISTS

An occasional request reaches us from individuals who desire to engage in evangelistic or other church work that requires the cooperation of the brotherhood at large, that we publish the fact that they are willing to aid local churches or brethren in this way. We are always glad to assist in furthering the gospel in every possible way, and consequently we often publish such announcements. But our authority to do this is limited by the will of the General Conference. We are not permitted to recommend in this way anyone who has not been named to us by some local church or state conference as qualified and otherwise worthy of serving the church in a public or private capacity. This requirement was placed upon us by the conference by general consent to protect the brethren from the appeals of those whom they do not know are prepared to render the service they offer to perform.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mae Mick; Silas M. Claypool; Anna Mae Bottolfs; Maybelle Hanson; Eva II. M. Fletcher; Helen M. Chisholm; Dorothy Magaw (\*10); W. A. Reid (\*2); H. S. Lasher (\*10); Mr. and Mrs. Paul C. Johnson; Mrs. Ray Maysilles (\*3); Ida F. Orem (\*3).

### BETWEEN YOU AND ME-

The offering of the Oregon church on Golden Rule Home Sunday which will be applied to the purchase of a vacuum cleaner for the Home was a generous one. It will not take more than two or three others of like amount to provide the cleaner desired. We await with interest reports from other congregations.

From her home in far-away Idaho, Sr. Sid Martin sends a generous tithe together with a comment on the editorial on the Berean Page of September 25, concerning which she says: "The article makes me happy to read, and it causes me to understand how little praise is due to ourselves when we tithe." (Better look that article up and see what Sr. Martin means.—Ed.)

We learn that Bro. John Denchfield, graduate of the Bible Training Class, has taken on a new dignity together with the distinguished title of "father" recently. Bro. and Sr. Denchfield of Minnesota became the parents of a daughter, Darlene Rose, on September 25. We wish for the young lady a long and happy life of Christian service.

Sr. Mary A. Woodward of Chicago writes heartily approving the change in the form of our editorial method, stating that it has long been her belief that more good could be accomplished by the Editor if he would devote his attention to doctrinal and prophetic articles to a greater extent than the limits of the Editorial Page permitted.

Bro. H. S. Lasher, Burlington Flats, N. Y., informs us that he is planning to leave soon for Florida to spend the winter. He believes the sunshine of the South will be of benefit to Sr. Lasher's health. He says that the growth on her breast from which she has been suffering for a long time seems to be diminishing, and he attributes her improvement to answered prayer. They hope to meet Bro. and Sr. Harry A. Sheets and other brethren in Virginia on their journey. Their address in Florida will be Deerfield.

In the death of Isaac Fish of Maxwell, Iowa, whose obituary will appear in our next issue, the church in that state has lost one of its most devoted and faithful members. Bro. Fish came of a long line of believers and proved true to the family traditions by bringing his family up in the faith and leaving them a rich heritage of truth to hand down to their children. We hope to see Bro. Fish soon in the presence of the Lord.

Bro. and Sr. T. J. Ellis of Waterloo, Iowa, and their son Eldridge were guests of the Oregon church over Rally Day. They remained for the business meeting of the Board of the National Bible Institution which was held on Monday afternoon.

Norman John MacLeod, pastor of the Los Angeles Church of God, announces his subjects for the present month will be: "Building the House of God" (I4th), "The Shape of Things to Come" (21st), and "When Iniquity Shall Have an End" (28th). His subjects to and including December 30 have been sent this office and will be announced month by month. Other ministers would do well to take a leaf from his book.

The heart of the Editor was made to rejoice in sympathy with that of Pastor Harry Gockler of the Salem Church near Marshall, Ill., when he read of the six baptisms that were recently performed by this energetic young minister. It is an unusual thing for a man to succeed in interesting the public and in building up a church in his home locality. But such is Bro. Gockler's experience; for the Salem Church is but a short walk from his childhood home. May God bless those who have taken upon themselves the sacred name of Jesus Christ.

Bro. J. E. Lent, Rt. 1, Ridgeville, Ont., writes that he is contemplating making a trip through a part of the United States this fall or winter and would be glad to call on some of our isolated brethren en route.

#### THE REALITY OF THE INVISIBLE

THERE are those that apparently cannot realize the reality of that which they cannot see. Before thinking of God, the devil, or the angels, let us consider something we use in everyday life—the radio.

Sometimes I sing before a little instrument (microphone) which is connected with various coils, lights, wires, etc. My friends sit in their homes. They, too, are near instruments, though these are of a different kind. They listen. They say they hear me sing. How is it? There are no connections between our instruments. They may be a thousand miles away and still hear me sing if there be not too much interference or static. Of course, there is one thing necessary—their instruments must be "in tune" with the instrument where I am. The words I speak or sing have weight and form and are able to travel through the air. You and I cannot see them go. We cannot feel them; we cannot hear them without the aid of the wonderful radio. The radio has taught us that the air is full of noises that we had not known nor realized were there.

Consider again. What enables you to hear me when I talk with you face to face? If you are deaf, you may have learned to read my lips. If not, the word that I speak, upon striking your eardrums, is received and sent on to your brain, where it is recognized. Such an experience would be impossible, if it were not for the fact that each word—yes, each sound—has its own different weight and shape. Pictures of our words have been taken in sand and on phonographs. No two words are alike, yet each one is real.

What a wonderful Creator we have! Our Creator makes no two leaves alike, no two snowflakes alike; He counts the hairs of my head and giveth weight and shape to the words that I speak.

We may not know all things or even begin to understand most of those things that we see and hear, but this we do know, that in God "are hid all the treasures of wisdom and knowledge" (Col. 2:3).

Why should we think that the heavenly beings were made of the same material from which we are made? Is it not enough to know that they are real?

Doctors have tried in vain to find our capacity for God, which we know exists. But that does not alter the fact that though we may not find it, there is in each individual a capacity for God, which makes man different from the beast. We know that it is real, for we see the results. We cannot see the wind but we can both feel it and see that which it does. So with man, we cannot see the workings and thoughts of God within him but we can see the results.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever... As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter 1:23; 2:2. Brethren, please do not uproot the plants of God's planting in your soul. Truly our hearts are God's garden in which reality grows.

Let us believe though we do not understand. God may

explain it when we some glad day are privileged to sit at

Praise the Lord for His goodness to the children of men.—A. D. Mackintosh in *The Bible Advocate*.

WE are living in a civilization which is very rapidly going to pieces. There may be a dreadful fate in store for many young people . . . You may be shot, or maimed and smashed, you may be scourged or starved before your lives run out. The world as we know it is visibly collapsing. Every week there is something tumbling down, or something breaking up, and it is impossible to say how far this ruin will extend.—H. G. Wells.

CHURCH MEMBER OR CHRISTIAN?

By C. E. Lapp



OFTENTIMES the question comes to the individual, "Are you a Christian?" and in the majority of instances the answer is: "I am a member of a certain church." . Too often we have been followers of churches and their teaching rather than followers of the Savior, the one who loved righteousness and

hated iniquity. We think just a little sin will amount to nothing, but Paul said to abstain from the very appearance of evil. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth."—1 Peter 2:21, 22.

The hypocrite is not our example, neither the ungodly, but Jesus. How long must we live in order to see that the Bible means what it says? Jesus was continually about His Father's business from early childhood. Are we? Or does our business take all our time and crowd His to one side? He was meek and lowly in heart. We? Proud, self-willed, and seeking the vain glory of men. He was merciful. We condemn, judge, and find fault with others, and try to hide our own corruptness by pointing to their sins. Jesus was compassionate and even those in the depths of sin were forgiven because of His great love.

He was willing and did forgive even those who caused His death, but there are church members who through their own stubbornness and pride are bringing reproach upon the name of Christ. They are living lives of hypocrisy and throwing all hope of eternal life away just because they are unwilling to forgive others. Jesus spoke in Mark 11:25, 26: "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—The Beacon.

# THE RESTITUTION HERALD

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NUMBER 3

# Kindling Flames in Europe

THE streets of Marseilles were bright with fluttering flags and waving banners and lined with cheering crowds which were watching the colorful reception being accorded King Alexander of Jugo-Slavia on his arrival in France to pay an important official visit to that republic.

The two Governments had looked forward hopefully to the event for some time, trusting that it would result in two beneficent international accomplishments. In the first place they expected that the visit of the King would serve to strengthen the ties of friendship that bound the two nations together, which ties had been more or less strained since the conclusion of the World War and the signing of the unsatisfactory treaty of peace in Versailles, on June 28, 1919.

In the second place it was thought that through personal consultation between the political leaders of France and Jugo-Slavia steps might be taken to bring about a more friendly feeling between the latter country and Italy and thus a possible cause of war between them be averted at least for a time. Altogether, the meeting of King Alexander and the representatives of the French Government had been looked forward to as an event fraught with much promise, not only to the three nations immediately concerned, but to the entire world.

But how frail is the cord on which hang the most cherished hopes of men! Less than five min- (Please turn to Page Nine)

## Abreast of the Times

#### Renew Jewish Persecution

"I also will choose their delusions, and will bring their fears upon them."—Isaiah 66:4.

LUXEMBURG, Oct. 5.—Fear again stalks in the homes of Jews throughout Germany as a result of the spectacular boycott of Jewish shops in Nucrnberg during the recent Nazi Party congress held there. Although dire punishment was threatened to be inflicted on any member of the Nazi Party who interfered with the Jewish shops in any way, yet observers assert that shops were boycotted and pickets posted who warned the possible customers from entering, with the constantly repeated words, "Jewish shop!" and nothing was done about it.

An American correspondent called on a number of shopkeepers but was kept under constant observation of Nazi pickets, and whatever conversation he held with the Jewish proprietors was carried on in a loud voice by both the visitor and the Jews in order that they might avoid the charge of having made "treasonable statements."

#### Pastors Assail Hitler's Rule

"Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:29.

Berlin, Germany, Oct. 14.—Thousands of people made their way to church today apprehensively, "like early Christians in the catacombs," reports the Associated Press. Sixteen thousand pastors, driven to open rebellion by the dictatorial policy of Reichbishop Mueller and that of Dr. August Jaeger, Commissioner of Protestant Churches in Prussia, issued a manifesto holding these men responsible for what they termed "the triumph of violence and hypocrisy."

Charging that the gospel had been nullified through the restrictions placed upon Protestant teaching and teachers by the commission, the manifesto declared that the work of Satan was being done by it. "The church regime has violated the constitutional church government, and talks of peace, a believing church, and all its churches are using political force to gain their ends. It splits Bavaria's united church into two parts, but still it talks of unity. It denies the Ten Commandments and employs lies against truth and robbery against justice. Still it talks of Bible and creed. Caprice and falschood have gained the upper hand in the church."

Rev. Martin Niemoeller, one of the most popular ministers of Germany, in a scathing discourse directed against the government control of churches, asserted that a "reign of terror existed," and said it was "ghastly and shocking how a few persons calling themselves Protestant Christians are persecuting the congregation of Christ."

Dictators cannot brook opposition from any source. In

Russia the Government determined on the banishment of all religion. In Germany, where dictatorship realizes that religion is too deeply entrenched in the affections of the people to be really cradicated, an effort is being made to force all denominations into one body which is to be controlled entirely by appointees of the Government. This is a condition that may be expected to develop in other lands as the ending of Gentile times draws near. The Antichrist and liberty of conscience will have nothing in common between them.

#### Japanese Army for Socialism

"They proceed from evil to evil, and they know not me, saith the Lord."—Jeremiah 9:3.

Tokyo, Japan, Oct. 13.—Considerable excitement prevailed in Government circles when it became known that the Japanese War Office had issued an official pamphlet setting forth the Army's views on national defense and including it in recommendations for economic reform for the entire country. According to The Literary Digest the part of the pamphlet which so surprised Government leaders outside of the Army was the fact that recommendations bordering on the establishment of State Socialism were made. A small section of the Japanese people were prosperous without working, it was declared, while the majority were in distress, "resulting in setting one class against another."

### Machine Must Be Disciplined

"Engines, invented by cunning men." - 2 Chronicles 26:15.

NAPLES, Italy, Oct. 12.—Speaking before the Italian Association for the Advancement of Science, Guglielmo Marconi, inventor of wireless, declared that civilized man cannot replace the machine with handwork "without walking backward along the march of civilization. It is discipline of the machine we must obtain," asserted the father of radio.

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# Apprehended for What?

By R. H. Judd

ONE cannot fail to realize that the man who wrote these words was a man of deep conviction on whichever side he chose to engage. Earnest in thought, sincere in purpose, strong in action, nothing would be allowed to stand between him and the fulfillment of his ambitions. Of one thing he was convinced, viz.,

"no man liveth unto himself." He believed that every man's life does and should influence those with whom he comes in contact.

Not satisfied with the ordinary level of human attainment, he aspired to great things, and succeeded in his aspirations. He boasted, and it was no small boast, not only that he was a Hebrew—one of the chosen race—but that he was a "Hebrew of the Hebrews," distinctive, head and shoulders above others, and he rejoiced in the fact that he was "known by all the Jews." As touching the law—the most revered profession in all the land because of its close association with Moses, the great law-giver—he claimed to be a Pharisce. He made that claim, not only because he was so by generations of lineal descent (see Acts 23:7, R. V.), but on the ground that his own actions had contributed to his high position, for had he not "lived a Pharisee"?

Incidental statements of this kind force us, almost unwillingly, to the conclusion that the Pharisees were a highly respected class, and that generally speaking they were men of culture and refinement and were looked upon as "good men." This fact is well brought out in Paul's assertion that "as touching the righteousness of the law" he "was found blameless."

That these things had been "gains" (plural; see margin) to him Paul himself frankly admitted, and had it not been that the attention of the nation had been focused on other things during the strenuous days of Christ, there is no telling to what he might have attained. Even after those days there are glimpses in the story that give ground for the belief that Paul still aspired to further achievements. That in addition to these "gains" of culture and position Paul had been a man of considerable means is not an unnatural conclusion, though perhaps overlooked, when we call to mind the words concerning Felix the governor. So astute a man would never have "expected that money would have been given him of Paul" unless he had some reason to believe it either was or had been in the possession of the person from whom he expected it.

Gathering up the threads of evidence, we see that each one of these "things" were in Paul's estimation real

"Howbeit what things were gain to me, these have I counted loss for Christ."—Phil. 3:7, R. V. "That I may know him, and the power of his resurrection, . . . if by any means I may attain unto the resurrection from the dead."—Phil. 3:10, 11, R. V. "But I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus."—Phil. 3:12, R. V.

"gains" worth the having. We can picture him as he mentally reviewed the strenuous course of his life which brought them into being. We can, with these thoughts in mind, realize the intense earnestness of his assertions as given at the head of this paper, for the purpose as he says, "that I may gain Christ."

Note the change in the Revised Version from "win Christ" to "gain Christ," for it is significant. We may win a prize, but it may not always be to our gain. Paul was never that kind of a man. He never left the substance to go after the shadow. He admitted that his former life had been one of "gains," but so convinced was he that to "gain Christ" was a gain equal to them all that he counted other things but loss. Why? Step by step he leads us to the answer. "That I may know him, and the power of his resurrection, . . . if by any means I may attain unto the resurrection from (among) the dead." We notice the emphasis (see Emphatic Diaglott) he places on the personal pronoun, for fifteen times in as many verses does he use it; and perhaps we see a tinge of selfishness in the expressed desire. Certain it is Paul realized that some would not rise, but would "remain in the congregation of the dead," and with the earnestness of his nature he did not want to be among those. Life to him had been a series of "gains," and he believed that it would not cease to be so in the life to come. He believed, as Christ did, that eternal life was for the purpose of knowing God (John 17:3) and Jesus Christ whom God had sent, and he believed that life could not stand still with such a purpose in view. To him it meant life without limit, for otherwise it could be nothing short of a return to death, which is the "wages of sin," and certain acknowledgment that sin had not been conquered. Yes, Paul wanted life. But again the question arises, Why? For himself only? Listen:

"That I may apprehend that for which also I was apprehended by Christ Jesus." Two purposes with two results are clearly indicated here by the word "also." If there is any doubt about it the Revised Version margin makes it clear beyond question.

Paul's remark that he was "apprehended by Christ Jesus" will appeal to most of us as a reference to his conversion. It is true that he was apprehended that he might have eternal life; but reading the verse over carefully, thoughtfully, and prayerfully, one realizes that just as the end in view is always greater than the means used, so in Paul's conversion there was in view something still greater than the conversion of Paul. For what, then, was Paul

apprehended? Our text as above and Acts 9:15 give us the answer, viz., that others may be apprehended by him. Does it not remind us of the words of Christ, whom he so longed to follow—"Neither pray I for these alone, but for them also which shall believe on me through their word."

We each of us thank God for our conversion to the gospel of Christ, but have we realized that, as in the case of Paul, God has in our conversion some greater purpose in view if we will but allow ourselves to be the channel of blessing.

### Literal Translations

M ANY are those who are always going to the Greek or Hebrew to get the "literal translation" of these languages, thinking thereby to get a better meaning of the language of the Old and New Testaments. They are certain that getting a "literal translation" will sustain them in their claim for some peculiar notion! Many readers listening to these so-called translators giving the "literal" rendering are at once swept off their feet, for they are sure if it is a "literal translation," it will give us the exact thought that was in the minds of those who originally gave us the Hebrew and Greek manuscripts.

Of course, pretty nearly all the readers of our religious papers are ignorant of Hebrew and Greek; and such swallow "hook, line, and sinker," all such explanations as are built on a "literal translation," with the extraordinary hunger of folks who are, as the Ephesians were, always looking for something "new"! Often, serious errors come on account of all such explanations, and much harm is done.

Now, what is "literal translation"? In translating, we transfer the thoughts and ideas from one language to another. Translation has been defined by authorities as: "The act of expressing the words of one language by the words of another."

Now, since each language has *idioms*, all its own, it has often been very difficult to find words in another language in which to express exactly all the shades of thought and meaning of this language. It is for this reason all translations are imperfect.

The assumption that Jesus spoke in the Greek is very well supported, better than many think. Now, as the various translators rendered the Greek into English, many delicate shades of meaning were absolutely and altogether lost. This is not the fault of our Lord, nor the fault of the translators, for it is a splendid example of proving the utter impossibility of representing every shade of thought through the medium of written words. Is it not altogether true that we, as we write to our friends, do not always—cannot always—convey our exact meaning in mere words? This will be seen more and more to be true, the more we study Greek, Hebrew, or any other language.

There are many of these idioms of other languages that make no sense at all to us, if rendered literally!

All we can do is to use a corresponding idiom in our language; and in doing so, very fine shades of meaning are lost in the transit. In fact, it has been found utterly

impracticable to make any translation literal throughout, for to be "literal" the translation must be according to the *letter*, or *exact words*. And as the exact words in other languages have acquired a meaning which the corresponding word in English has not yet acquired, we could never learn from our English lexicons what was the real and exact meaning intended.

When such idioms occur, they must be translated in such a way that the meaning of the original will be as clear as possible. And when that is done, we are often very far from the or a "literal translation." And so, whatever anyone may say contrariwise, a literal translation is often very misleading, and really no translation at all! For the original meaning has been lost in the process of rendering it.

Here are a few illustrations: In the German we have this idiom literally translated: "The book allows itself to be read." Let the English reader take any comfort in a literal rendering of that, if he can! Literally, every book allows itself to be read. How could it be prevented? But, were we to give the real meaning, we would render it: "The book is worth reading." The English reader now understands just what every native-born German does by the other phrase. This free translation brings sense; the "literal" does not. Again: "She will remain sitting." This is the literal all right; but the meaning is: "She will remain unmarried." Again, "Dear Fatherland, no danger thine." This is a very fair attempt at the German, but the idiom is not expressed as yet. "Dear Fatherland, may you be quiet as a babe is quiet on a mother's breast." The thought of "danger" is there all right, but the thought of resting on a mother's breast so that the mother absolutely protects the one resting, is the thought.

The French (speaking of two horses) say: "He who made one, made the other." This is literal all right, but it isn't giving the meaning, which is, "He made the two horses just alike."

Take the Hebrew (Gen. 14:10): "Now the vale of Siddim was slimepits, slimepits." Now, how can we render that literally, and get the sense? We can't! A free translation is: "Now the vale of Siddim was full of slimepits." There is your meaning! The native Jew might have understood the other better, but we understand it better this way. In Exodus we read: "Thou shalt anoint them, (Aaron and his sons), and consecrate them, and sanctify them, that they may minister unto me in the priest's of-

Please turn to Page Ten

## Some Protestant Bible Revisions

UNTIL Pope Pius X commissioned the Order of Benedictines to revise the text of the Vulgate, a revision which is now going on, the 1598 Clementine edition of Jerome's version of the Bible, known as the Vulgate, and which is the formally authorized version of the Roman Catholic Church, had been subjected to no revision. During these three hundred years several revisions of the English Bible in use among Protestants have been made—the latest being the work authorized by the American committee of revision and completed in 1901.

England was behind the other Christian countries in having a Bible in her own tongue. In Egypt, Armenia, and Rome the people almost from the earliest days of Christianity had read the Scriptures in their own tongue, but in England the Latin Bible held sway, and as the mass of the people could not read Latin, the appeal of the church was made largely through pictures, miracle plays, songs, and music, while its strength lay in its ceremonials and moral discipline.

#### WYCLIFFE'S VERSION

The Bible as a whole was never translated into Anglo-Saxon, though metrical paraphrases of some of its parts appeared as early as the seventh century. The first of these poetic renderings of the Scriptures was made by Caedmon, a monk of Whitby, England. In the eighth century appeared Bede's rendering of the Gospel of John and the Lord's Prayer, and other paraphrases made by different ecclesiastics. In the tenth century Alfred the Good interlined a Latin manuscript with translations of the Exodus into Anglo-Saxon and there were other renderings of different books and three Anglo-Norman translations of the Gospels.

But John Wycliffe's translation was the first complete English rendering of the Bible. He was assisted in his work by the Vice Chancellor of Oxford and a revision of his translation was published in 1388, just sixty-seven years before the first book printed in Europe with movable types was published.

Wyckliffe or Wiclif or Wycliffe—it is spelled in many ways—and his assistants knew little of Hebrew or Greek. The source of his Bible was the Latin Vulgate. As the only English version before Tyndall's, which was printed nearly 150 years later, it was freely copied and irresponsibly revised. Elaborate versions were made for the monasteries and for the libraries of dukes and princes, and Fox bears witness that the common people, too, were eager to read it, some of them giving as much as \$200 in our money and others giving a load of hay for a few chapters of James or Paul in English.

#### EARLY CHANGES

Wycliffe's political theories regarding the independence of the Church of England from the Church of Rome were

far in advance of his day. In his doctrines he really belonged with the reformers who lived two centuries later than he. His writings, largely of a controversial character, gave shape and impetus to the movement by which the Anglo-Saxon, with an admixture of Latin and French words, was becoming the modern English language. He has been called the morning star of English prose as Chaucer has been called the morning star of English poetry. Forty years after his burial his bones were taken from his grave, publicly burned, and the ashes cast into the river Swift. Wordsworth used the scattering of his ashes as symbolic of the spreading of his doctrine in the lines—

"As thou these ashes, little brook, will bear
Into the Avon—Avon to the tide
Of Severn, Severn to the narrow seas,
Into main ocean they—this deed accurst
An emblem yields to friends and enemies
How the bold teacher's doctrine, sanctified
By truth, shall spread throughout the world dispersed."

Between the appearance of this first English Bible of John Wycliffe's in the fourteenth century—a Bible in manuscript form, which therefore could not be freely circulated—and the publication of Tyndall's Bible in 1525, the printing press, making possible the easy multiplication of books, had been invented. The first book, finely printed in Europe, was a Latin Bible. Before Tyndall's English Bible appeared the other European countries—Germany, Italy, France, Flanders, Spain, Holland, and Bohemia—had their vernacular Bibles in print, so England was slow in giving to its people the Scriptures in a language which they could understand.

Portions were printed by Caxton in 1483, when he translated stories of Bible characters from the French into English, and distributed the translations in printed form.

#### TYNDALL AND MATTHEWS

William Tyndall, a priest of the English Church, was the first to act on the belief that England needed a Bible translated from the original Greek and Hebrew into the language of the people. His work brought him into disfavor with Tunstall, the Bishop of London, and after a while he understood that "not only was there no rowne in my lorde of London's palace to translate the New Testament, but also that there was no place to do it in all Englonde." Repulsed in his native land, he went to Worms, Germany, where in 1525 appeared his first edition of the New Testament in English. Despite ecclesiastical prohibition, it circulated widely in England and during the years which intervened between this and 1536, at which time he was taken, strangled to death, and then burned in Belgium, near Brussels, he added to it, though he did not complete the Bible. In his work he relied mainly on the Hebrew

and Greek Testaments, though he did not discard the Latin Vulgate, and the criticism has been made that he was too strongly guided by Luther's German Bible. Tyndall did not live to complete the translation of the entire Bible.

The first complete English Bible was the work of Myles Coverdale, an Augustinian friar. He undertook the work at the suggestion of Thomas Cromwell, Minister of State to Henry VIII. He did not translate from the original Hebrew and Greek as had Tyndall, but made large use of Tyndall's work from the original, which, with the German Zurich Bible of 1529, was his chief guide. He really revised and secured circulation for Tyndall's New Testament. The first edition of his Bible appearing in 1535 was not suppressed by the Government, which proves that the popular demand for the Scriptures was making itself felt. The second edition, ready in 1537, was printed with the King's most precious license, being the second Bible to receive it. The first to be thus authorized by the King was the Bible edited and published by John Rogers, under the name of Thomas Matthew, in 1537. The Matthews Bible was a compilation of Tyndall's and Coverdale's translations made by Rogers, whose work was that of an editor.

#### CROMWELL AND CRANMER

The notes in the Matthews Bible did not please Cromwell, so he commissioned Richard Taverner to revise it. Taverner's task was to tone down the notes and to improve the English. His revision was the first published by the King's printer, yet, despite this, it appears to have exercised little influence on later Protestant editions.

Seven years before the Council of Trent decreed that the Latin version of the Bible in current use—the Vulgate—should be the authentic version for the Roman Catholic Church, Cromwell authorized Coverdale to bring forth a revised English version, which, from its size, has since been known as the Great Bible. Before this the Convocation of Canterbury had petitioned for an authorized version without marginal notes, which in some of the editions had proved offensive. Archbishop Cranmer had divided an existing version among the higher clergy for revision, and Coverdale introduced into the Great Bible, which had as its basis the Matthews version, corrections made by these bishops. The Great Bible had a preface by Cranmer and bore the notice: "This is the Bible appointed to the use of the churches."

Even with the appearance of these many revisions of the Bible in English, the general reading of the book was not encouraged. Several restrictions were placed on Tyndall's, Wyeliffe's, and other Bibles which were ordered to be burned. The rigid laws account for the fact that few copies of these early Bibles and Testaments are in existence and that of those extant many are mutilated.

#### AUTHORIZED TRANSLATIONS

During the religious persecutions in the reigns of Mary and Elizabeth many English, both Catholic and Protestant, had to seek asylum in foreign lands. Some of the Protestant faith drifted to Geneva, where a company of Genevan pastors, among them John Knox, Myles Coverdale, and William Whittingham, brother-in-law of Calvin, published what is known as the Genevan Bible.

This Genevan Bible became the Scotch authorized version and was so superior to the Great Bible in use in the English Church that a revision of the latter was undertaken. The work of translation and correction was divided among the bishops of the English Church, hence, when published, it was known as the Bishop's Bible. It received the authorization of the Southern Convocation, but though the clergy used it in the churches, was never given popular approval.

No one seemed satisfied with it and as King James was equally dissatisfied with the Scotch authorized edition, the Genevan Bible, he was ready to yield to the appeal for another version. Executed under the King's orders, this version aimed to be nonsectarian within the limits of Protestantism. Among the conditions laid down for its preparation was that it should be made chiefly by scholars, and fifty-four men were chosen by King James I on the recommendation of the universities of Cambridge and Oxford. Forty-seven of these, all linguists, worked for several years. They worked in companies, each man translating the parts assigned to his group and then submitting his translation to his associates. At the close of their labors the whole work was revised by members from each group. In 1611 their work, the King James Version, was published. Though known as the Authorized Version, it has never been formally sanctioned by any authority, ecclesiastical or temporal. Westcott in his History of the English Bible says: "A revision which embodied the ripe fruits of nearly a century of labor and appealed to the religious instinct of a great Christian people gained by its own internal character a vital authority which could never be secured by any edict of sovereign rulers." In their work the men who prepared the King James Version consulted Tyndall, Matthew, Coverdale, the Great Bible, and the Genevan-all of the noteworthy English versions. Nevertheless, the King James Version encountered severe criticism and was revised in 1629. There had been so many revisions in the sixteenth century that it was well that a period of inactivity should follow. In the nineteenth century the growth of the scientific spirit, together with a notable advance in studies bearing on the Bible, made another revision seem advisable. A revision committee of the Convocation of Canterbury appointed two companies of English scholars, members of the Church of England and nonconformists, to do the necessary work. One committee was to revise the Old Testament and the other the New Testament.

#### LAST RECENSION

Of important religious bodies, only Roman Catholics had no share in the work. Cardinal Newman was invited but declined. American scholars were invited to join in the work and two committees were organized in this country in connection with the American Bible Society and began work on the same lines as the English revisers in 1872. The American revisers promised to give their moral support to the Revised Version published in England and

not to issue a rival edition for fourteen years. The American and English committees exchanged suggestions. When the English Revision Company published the New Testament in 1881 and the Old Testament in 1884, it made public acknowledgment of the help given to it by the American committees. The English revision committees having completed their work disbanded, but the American committees continued their organization and made preparations for the publication of the American Revised Edition. The Americans kept their promise to refrain from publication

for fourteen years but in 1901 that time limit had expired and the American Standard Edition of the Revised Edition of the King James Version was published.

Ninety per cent of the words in the King James Version are of Saxon origin, showing the strong influence of Wycliffe and of Tyndall, who fixed the standard of the literary style, determining that it should be popular rather than academic. Save in the matter of spelling and of some refinement owing to the development of the language,

Please turn to Page Ten

## Hell-What Is It?

"I AM rather glad that we did not meet for study last week," was the somewhat disconcerting greeting with which John Almen met his friend, Peter Everready, one afternoon last week.

"What's the matter, John?" replied Mr. Everready. "Have you changed your mind about wanting to study the subject we suggested at our last meeting?"

"No," said Mr. Almen, "that is not the reason. But as I read that little folder you left me, Hell—What Is It? I saw at once that it would take more than a week for me to follow out all of the references given and to thoroughly digest their meaning. You will have to be a little patient with me, Peter; I'm pretty slow about taking up with new ideas, especially about religion," he continued. "I don't suppose you can realize how hard it is for one to give up old conceptions and beliefs which he was taught in childhood, even when the error of such ideas is clearly pointed out."

"On the other hand, John," said his friend gravely, "I can thoroughly sympathize with you in your difficulty. I, too, was raised to believe that the Christian would go immediately to heaven when he died and the wicked to a literal burning hell. I remember well how surprised I was at what I thought to be the preacher's ignorance of the Bible when I heard a minister of the Church of God declare emphatically that the righteous were not promised a place in heaven when they died, nor would the wicked suffer consciously forever in a hell of literal fire. I will tell you sometime how I was forced by the Word of God to change my mind about it."

"The first thing that struck me as strange in this little tract, which I notice is published by the National Bible Institution of Oregon, Illinois, the same organization that has gotten out the other interesting folders you have given me, was the text with which the outline began. It surprised me so much that though it is printed in full I turned to my Bible to verify the language."

The opening passage which had aroused Mr. Almen's amazement was from Acts 2:31, and read: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

"What was it in this familiar text that caused your astonishment?" asked Mr. Everready.

"Why, the idea that Christ, the spotless Lamb of God, had gone to hell when He died! Of course I knew the 'Apostles' Creed' says, 'He descended into hell'; but although I had repeated the creed hundreds of times the force of the expression never struck me before. Why should Christ be required to go to the place of torment when He had done no wrong? That was what surprised me."

"And did my little tract help you out of your difficulty?" asked the other.

"It surely did!" asserted Mr. Almen emphatically. "That is," he amended, "it did after I had reached a point in my study where I was willing to believe what was obviously the true meaning both of this text and the 'Apostles' Creed' originally. When I looked the word 'hell' up in my big Young's Concordance and found that it came from the Hebrew word sheol in the Old Testament, and was translated 'hell' thirty-one times and 'grave' thirty-one times, I began to understand what Peter and the compilers of the Creed meant when they said Christ descended into hell. They simply meant that He died and was buried. that He went into the grave. This fact was made still more apparent when I noticed that both the Creed and the statement by Peter connected the thought of hell with that of Jesus' bodily resurrection from the grave. Yes, Peter," he concluded, "I am beginning to get a more biblical understanding of what and where hell is!"

"If, as Paul declares so strongly in Romans 6:23, 'the wages of sin is death,' then what could be more logical than to believe what we are told in Psalm 49:14, that 'like sheep they are laid in the grave (sheel, the same word translated 'hell' thirty-one times); death shall feed on them; and the upright shall have dominion over them in the morning.' Of course this latter expression would signify that the upright would be called forth from their graves in the morning of the resurrection just as Jesus was," suggested Mr. Everready.

Here the friends parted, but with the assurance that they would meet again soon to consider equally important scriptural matters.

## FUNDAMENTAL TRUTHS OF THE BIBLE

By J. G. Haupt

\*\*R EMEMBER now thy Creator in the days of thy youth." This expression is perhaps the most fundamental in the whole Bible. It is the great foundation truth upon which rests the whole Word of God. What is known as the Lord'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," contains the same fundamental thought.

On my last attendance at church services the pastor led in this prayer, using the words, "And lead us not into temptation." At this point my words were, "Lead us, but not into temptation." The Bible is clear in stating that God tempteth no man. God leads no one into temptation. Men and women may tempt each other, gold and other valuables may sometimes tempt, even our desires at times tempt, but God never leads us into temptation.

A fine hymn reads,

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win."

The temptation is not a sin, but the yielding to it is opposed to rightcourness.

The Passover feast was an important occasion. It became a fundamental to all the Israelites to observe the Passover at the stated time each year. On several occasions they were permitted to postpone this feast for one month, but its importance did not cease until the Jewish people lost their existence as a nation, and were scattered to the four ends of the earth. It was after the crucifixion of the Messiah, the Christ, that we read of the Jewish prime minister of Queen Candace of Ethiopia, who made the long tedious journey from the capital to Jerusalem to attend the Passover feast. His being a eunuch did not lessen his faith in the laws of his land, for he carried with him the books of the Jewish people, including Isaiah, and read them earnestly while reclining in his chariot. The evangelist Philip came upon him at the logical moment, asking him, "What readest thou? Understandest thou what thou readest?" The reply showed that the words of Isaiah were dark to the eunuch. Beginning at the same scripture, Philip made plain to him the words of the Prophet as relating to the Christ. Getting into the chariot together, the two men studied the passage with care. They passed over a stream when the eunuch proved his understanding by saying, "See, here is water; what doth hinder me to be baptized?" Going into the water after a full statement by the eunuch, Philip baptized him.

Bapto is the Greek word for "dipping," baptizo for more than mere dipping, as shown by the words of Philip.

The eunuch believed with all his heart that Jesus was the Christ, the Son of the living God; so baptism was permissible.

The purity of the Coptic religion has continued to the present day. It speaks well for the effectiveness of Philip's missionary work.

### JESUS IS COMING

By Abbie A. Howard

Jesus is coming—the signs now we see
In the sun, moon, and stars; in the earth and the sea,
Fulfilling the word of Him who once trod
On the earth as a servant—the dear Son of God.

Jesus is coming—almighty to save!
And bring up His people who sleep in the grave;
Then with their Redeemer to Zion they'll come
Immortal—no more in sadness to roam.

Jesus is coming—His friends to receive From out the great mass who refuse to believe The glorious tidings of His coming reign Upon this same earth where once He was slain.

Jesus is coming—sinner, list to His voice; Believe ye the gospel, be baptized and rejoice, And lay up your treasures, where thieves cannot come, For Jesus is coming to give us a home.

Come to the fountain, wash, and be clean, Come to the Savior—"strong to redeem." Hasten, O mortal—or you will be left! Hide in the Rock, for dying men cleft.

Why will you linger—time rushes on! Soon will the day of mercy be gone. Then you may call, but He will refuse If you too long that mercy abuse.

Come, dying sinner, come while you may; Cease your rebellion, begin now to pray; Lay down your weapons, humble your soul; Believe ye the gospel, wash, and be whole.

Why will you pander to pride and to lust, You who so soon may lie down in the dust? Pause, dying mortal, think of your doom, E'er death shall drag you down to the tomb.

Jesus is coming; but should He delay, Children, let us not cease to watch and to pray. With lamps trimmed and burning let us wait for our Lord, That we may be ready for the promised reward.

-The Restitution; selected by Lyman Booth.

## GRACE

#### By Gertrude M. Logan

WAS the grace shown to Noah, Lot, Joseph, and to all down to Christ different from that manifested during the Gospel Age? It seems to me that it is the same shown in different ways according to results desired in each case.

Paul's purpose in his arguments with the Jews was to turn their minds away from the law covenant, which could not give life and had fulfilled its mission, and to remind them of the everlasting covenant given to Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Since we never were under the law covenant, it does not concern us, and it is only through the grace of God that we will be able to lay hold of the everlasting covenant.

Of course, the way of grace is not a "double track" now any more than that laid down for Abraham was a "double track." There is only one path laid down for those in Christ, viz., to walk according to the Spirit. If we are so doing, we will bear the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meckness, temperance: against such there is no law." If we fail in any of these things, and we all do, we have an advocate at the throne of grace.

While we are reckoned new creatures in Christ now, we will not actually be until we are made immortal at the resurrection, having been faithful unto death (Rev. 2:10).

Paul says in Romans 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." If I have said anything contrary to the doctrine, I shall be more than glad if some one will point it out in a Christlike spirit.

Let us strive toward unity in these terrible days when we know not how long we will be given an opportunity to qualify for the glorious position of "the high calling of God in Christ Jesus." When we see all this turmoil and strife all over the world, we should strive to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us" (Heb. 12:1).

#### TAKE TIME

Take time to breathe a morning prayer, asking God to keep you from evil, and use you for His glory during the day.

Take time to read a few verses from God's Word each day!

Take time to be pleasant. A bright smile or a pleasant word falls like sunbeams upon the hearts of those around us.

Take time to be polite. Politeness, even to an inferior, is no compromise of dignity.—Christian Observer

### KINDLING FLAMES IN EUROPE

#### Continued from Front Page

utes after the kingly dictator of Jugo-Slavia had joined the French notables, Foreign Minister Jean Louis Barthou and Gen. Alfonse Georges of the French Superior War Council, in the official automobile, hopes of both nations were temporarily, at least, shattered by the bullets of an assassin.

As the brilliant parade proceeded through the congested streets, protected on either side by double lines of city police and two squadrons of mounted republican guards, a man dashed through the cordon of the King's guardians and poured a fusillade of shots into the car.

The King was wounded three times and died within an hour. Both Foreign Minister Barthou and Gen. Georges were likewise so seriously injured that they also succumbed a short time thereafter. Thus in an instant of time the entire European, if not the entire world, picture having to do with the possibility of bringing about permanent peace by international agreement was resolved into a chaotic and meaningless jumble of lurid colors.

No event probably since the World War has contained more sinister possibilities than that which has just occurred, for the King of Jugo-Slavia has long been looked upon as one of the strongest influences for peace in the Balkan Peninsula, which has always been the most trouble-some section of the world. King Alexander has been called the possessor of "one of the three most important lives in Europe."

A correspondent of the International News Service asserts in a copyrighted cablegram that in a recent interview with "one of the most prominent statesmen of Central Europe" the statesman declared that his greatest fear for the peace of the continent was the possibility of the assassination of the monarch of Jugo-Slavia. He said he feared that should the King's death occur "Jugo-Slavia might blow up, the Balkans blow up, and Europe blow up."

The gravest concern is being shown over the tragedy in all capitals, and unconfirmed rumors are pouring in from the countries bordering on Jugo-Slavia of the mobilization of troops and of other warlike preparations. That the possibility of another general war has been immeasurably increased by the event is everywhere conceded.

It is of special significance to the student of prophecy that King Alexander was one of an increasing number of absolute dictators who have arisen since the World War, and whose activities seem to be contributing to the preparations for the coming of that great antichristian dictator, sometimes referred to as "the man of sin."

It is also worthy of note that these autocratic rulers are arising in various parts of the old Roman Empire, the center of the territory to be ruled by the Antichrist in the future. Whether this new order of "kings" will eventually result in the division of former Roman provinces into exactly ten parts, represented by the ten toes of the metallic image of Daniel, remains to be seen. But such a devel-

opment is certainly within the bounds of possibility.

One of the most interesting of these basic changes that have occurred in government since the war is seen in the gradual but unmistakable disappearance of true democracies. With the almost universal overturning of thrones which both preceded and followed the war it was generally supposed that absolutism was dead and buried forever, but time has proved the fallacy of that conclusion. Dictators now govern more than half of all the peoples of the earth with an absolute authority that was never exceeded by any monarch of past ages.

The obvious willingness of the masses to submit to such autocratic rulership is indicative of the easy conquest the Antichrist will achieve when he sets up his government in imitation of the soon-to-be-established kingdom of Christ.

As we review the situation that has now arisen in Europe as the result of the death of King Alexander we are met everywhere with such headlines as these: "Mussolini Fears for the Peace of Europe"; "France Works Hard to Avert Break With Jugo-Slavia"; "Political Situation in Spain Greatly Aggravated by Alexander's Death"; "Radicals Encouraged, Hope to Overthrow Austrian Republic."

Just a little over a week ago Premier Mussolini in a speech before a vast assembly in Rome declared his serious regret over the anti-Italian attitude manifested by many Jugo-Slavian newspapers. At the same time he said that while he hoped to live at peace with his national neighbors on all sides the Italian nation must prepare itself for the war he predicted could not long be put off. He further asserted that it would give him great satisfaction if the delegates to the disarmament conference would openly confess their utter failure and return to their homes with no intention of ever resuming their efforts to restrict the military development of the nations of the world.

The eleven-year-old Prince Peter, second son of King Alexander, has already been declared King of Jugo-Slavia in his father's stead. But neither this young boy nor any regency that may be appointed to direct the political course of his country can hope to exert the influence Alexander possessed either in domestic or in international affairs.

Herein is seen one of the great weaknesses of dictatorial governments. Dictators maintain their power only by the force of their own personalities. No successor can be appointed to take their places who will be able to take up the reins with as firm a hand as did the original rulers. This has been repeatedly revealed in history from the days of Alexander the Great to the moment a few weeks ago when Chancellor Engelbert Dollfuss of Austria fell at the hands of an assassin. Personal popularity is the basis on which all dictatorships rest, and when the one in whom the people trust is killed, or should he for some reason lose his popularity with his people, the government of which he was the head inevitably falls.

This condition will be observed in the termination of the government of the man of sin as suggested by Daniel. After describing the remarkable success that was to attend his efforts for a long period of time the Prophet declares with dramatic suddenness, "Yet he shall come to his end, and none shall help him."—Dan. 11:45. And there Daniel's prophecy leaves him, abandoned by his once willing supporters, forgotten and deserted by those whom he had enriched with the plunder of war. The last glimpse we eatch of this arrogant pretender to the rulership of the world closely resembles the last days of Pompey, another world conqueror, whom history pictures finally as fleeing alone from his enemies, "a defeated and despairing fugitive" forsaken and despised by all mankind.

Watchfulness and prayer, coupled with increased zeal in spreading the gospel of the coming King of kings, should animate every follower of the Lord Jesus Christ at a time like this.

### SOME BIBLE REVISIONS

#### Continued from Page Seven

it has not so far departed from the first English Bible—that of Wycliffe, as may be seen in the extract from a manuscript of the fourteenth century.

"In the bigynning God made of nought hevene and erthe, forsothe the erthe was idil and voyde, and derknessis weren on the face of deppe: and the Spiryt of the Lord was borne on the watris. And God syde, light be maad, and light was maad. And God saw the light that it was good. And he departide the light from derknessis, and he clepide the light day, and the derknessis nyght; and the eventid and morntid was maad one day."

-Henry Barrett Chamberlin.

### LITERAL TRANSLATIONS

#### Continued from Page Four

fice."—Ex. 28:3, 41. This is clear is it not? It is a free translation, however. Literally, it is "Thou shalt fill their hand."

In the Greek we have the words of Jesus regarding John the Baptist, and Christ attributes them to "children sitting in the market place": "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not beaten the breast."—Matt. 11:17. But this literal rendering doesn't convey our Lord's thought. A freer translation, "lamented," does. Those people expressed their grief by beating the breast. We do not.

In the words of Jesus (in Matt. 18:6; Mark 9:42): "the millstone of an ass," we have the literal translation; but without the explanation that must go with it, viz., the large millstone turned by an ass at the mill, grinding flour, the language is obscure. Most of the millstones were turned by "maid servants," and were small. Some were large, and were therefore turned by an ass. When translated "a great millstone," the meaning is at once made clear to us.—The Messiah's Advocate.

## Berean Department

ARLEN MARSH, EDITOR

#### Abraham

Abraham was looked unto as a righteous person because he believed in God. We who have been baptized into Christ are all one with Christ Jesus. Therefore we are Abraham's seed and heirs according to the promises made to him by God.

The Lord promised Abraham the land of Canaan and that from him should come a great nation that would be blessed and that Abraham should become a great man. To get this land, he must leave his father's home, his country, and his kindred. So Abraham departed as he was told, taking with him his wife Sarah and his brother's son Lot. Abraham was then seventy-five years old.

When the three arrived in Canaan the Lord said, "Look to the north, south, east, and west; for all the land which thou seest I give to thee and thy seed." The Lord promised Abraham a son, and at the age of 100 Sarah gave to him a son, Isaac.

When Isaac had grown up to a young man, God tempted Abraham and his faith, saying, "Take thine only son and go into the land of Moriah and offer him as a burnt offering upon a mountain."

So Abraham rose early the next morning and departed, taking with him two men, Isaac, and some wood for the fire. On the third day they arrived at the mountain. Abraham built an altar and Isaac said, "Father, here we have the altar; but where is the lamb to offer?" And Abraham said, "My son, God will provide for Himself a lamb."

Then he bound his son and laid him on the altar. Here he drew his knife to slay his son. Then an angel came, saying, "Abraham, Abraham, lay not thine hand upon him, for thou fearest God and hast not withheld thy son."

Then, seeing a ram caught in the bushes by his horns, he offered him instead of his son. And the Lord said, "In thy seed shall all the nations of the earth be blessed because thou hast obeyed My voice."

Just after this incident Sarah died at the age of 127. Abraham mourned greatly over her death.

He was getting old and stricken in age, but he had been blessed in all things by God. So Abraham thought, then said to the head servant, "Go from the land of Canaan into my country to my kindred and bring a wife for my son Isaac. If the girl will not follow you, then you are free from my oath to do as you please."

So the servant departed, taking some men and ten camels. When he came to the city he made the camels kneel by a well of water. For at this time of the evening the young girls came to draw water. And, behold, Rebecca came to the well. She was very pretty. The servant asked of her a drink of water. She gladly gave it to him. When

he had finished drinking, she said, "I will draw water for thy camels until they are filled."

When they had finished the servant gave her jewels and asked, "Whose daughter art thou? And is there room in thy house for me and mine to lodge?"

She answered, "I am the daughter of Bethuel. We have both food and lodging for you and yours."

So they entered the house. When food was set before him, he said, "I cannot eat until I have told my errand." He began, "I am Abraham's servant. I was sent to bring to him a wife for his only son, Isaac. I now ask for thy daughter Rebecca."

The father spoke and said, "Behold, Rebecca is before thee; take her."

So the servant brought forth jewels of silver and gold and pretties for Rebecca and precious things for her mother and brothers. The next morning the mother asked to let Rebecca stay at home for about ten days more before she departed. After this time they departed.

When they came to the land where Abraham dwelt Rebecca saw a man coming to meet them. She asked of the servant who he was. The servant said, "It is Isaac, the master's son." At this Rebecca veiled her face and alighted from her camel. And the servant told Isaac all he had done. So Isaac took Rebecca to his mother's tent. She became his wife. He loved her, so they lived happily.

Abraham died at the age of 175.—Millicent Perle, Long Beach, California.

The address of Mrs. Esta Starbuck, Treasurer of the National Berean Society, is now 527 Lewis Street, Rockford, Illinois. It was formerly 319 Irving Avenue.

Berean books of all classes will be sent to any address for a free examination if the postage is paid both ways by the examiner. Two cents will bring any book to you for your approval. Tracts and price lists will be sent free to anyone.

### How Human!

JUNE PROVINE, writing in *The Chicago Tribune*, tells of two Jewish friends who encountered each other on Yom Kippur, the Hebrew New Year.

"Vell, I suppose you're fasting today," one of them said to the other.

"Vy should I?" retorted his companion. "I don't cheat my business partner; I'm true to my vife; I don't takes pinches of the gels in the office; I geev to charity.

"I'd rather fast on Yom Kippur," his friend pointed



## THE CHULDREN'S PAGE

PREPARED BY MARY A. GESIN

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation. Continue thou in the things which thou hast learned."—2 Timothy 3:15, 14.

### REFLECTING THE LIGHT OF THE WORLD

EVERY one of you, I presume, has at one time or another taken a mirror and reflected the light of the sun on some person or object. If you reflect the light into another's eyes, that person is dazzled by it, and it's rather an impolite thing to do. However, all of it is more or less harmless mischief.

Today I am thinking of another light—the greatest light that ever shone on earth—Jesus. And another mirror—a mirror that shows not only what is to be seen on the surface, but what is hidden—the Bible.

If you will take Jesus for your light and the Bible for your mirror, you will learn some things that will surprise you very much. For, by shining the light of Jesus' perfect life into the Bible, you will see just exactly what sort of person He wants you to be. And the light of Jesus' life does almost dazzle you by its purity, its loveliness, its perfection.

You know, it would be merely a beautiful story if God intended us only to read about His Son and the life He lived among the fishermen of Galilee and the herdsmen of Judæa. But the best part of that life is that, if we will try to pattern ours after it, we, too, shall receive immortal life, as God's obedient Son did at His resurrection.

And so the things we are learning each week about God and about our Savior, we must try to put into practice every day. In this way we will be reflecting some of that marvelous light shining from Jesus' life into the lives of those around us, as well as our own. And gradually everything will be changed.

If you have been living on Sulky Street, you will move to Sunny Street. Those who used to live on Grumble Road will be found now in Pleasant Place. Coward Court will be deserted, and Hero Highway filled. The naughty boys and girls who lived on Cruel Street will hurry over to Kindness Avenue. Greedy Glen will not look like such a good place to live in as Generous Boulevard, nor Lying Lane as Truth Thoroughfare.

And all of this will happen if you take that mirror we spoke of and look into it to see what sort of life Jesus lived and what sort of life He wants you to live.

Some of us don't realize that we are grumbling most of the time. We complain because we haven't the finest football in school, or the best dress, or the nicest shoes. Do you know, Jesus, the only Son of the owner of everything, had not even a home He could call His own? And yet He never grumbled; we know that,

Some one does something mean to us, and we just wait for a good chance to pay it back good and plenty. Jesus said, "Father, forgive them," about the ones who nailed Him to the cross and left Him to die!

Just see how the light of Jesus' life, if we shine it upon our own, puts ours to shame. We could take everything He did and we'd find it just as true and pure and kind.

In this letter Paul wrote to his church at Ephesus, part of which is our lesson for today, he had been telling them that they ought to compare their lives with Christ's. Verse 20 says, "Ye have not so learned Christ."

Verses 31 and 32 are not in your quarterly, but they sum up the whole lesson so nicely. Open your Bibles to the right place and find them. Aren't they easy to understand?

We have all been guilty, I think, of those things named in verse 31. There are six bad traits listed. Let's each one of us make up our minds we won't show any of them from this minute on. My, how much happier we'll all be, as well as everyone about us, if we only stick to it.

Verse 32 will be easy, after we have mastered the one before it. We just can't help being kind and forgiving and tender-hearted, if we make up our minds not to quarrel, not to be jealous, not to speak evil of others.

How do we do all this? Simply by our own will power? No, indeed, it's just impossible with the best of us to do that.

But, "I can do all things through Christ which strengtheneth me," said Paul, and so can you, and so can I, and so can all of us.

"Jesus is our Pattern; let us strive each day
To be like Him, sinless, and His will obey;
Loving, gentle, kindly, helping where we might,
Let us be like Jesus, always doing right.

"Jesus is our Pattern; tempted though we be, He will help us daily gain the victory; He like us was tempted, yet did never sin; Through His matchless power we may also win."

E is the next letter in your poster, and there is a good verse in Proverbs 20:11.

## The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 4.—October 28, 1934

### THE CHRISTIAN STANDARD OF LIFE

Ephesians 4:17 to 5:21

Devotional Reading: Colossians 3:12-17

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: The Christian's Standard of Life. Aim: The Christian should avoid the very appearance of evil.

appearance or evil.

Basic Truth: "Be not overcome of evil, but
overcome evil with good."—Rom. 12:21.

I. The Old Man of Sin. (Eph. 4:17:22.) Paul in this lesson compares the sinner before his conversion to an "old man" whose entire life has been so given over to wickedness that his conscience has become hardened and he no longer feels any inclination to do better. He suggests that men in that condition have reached a state in which they love the vile and immoral practices in which they engage so much that they seek for these things "with greediness." Surely in such a condition as this they are helpless and hopeless so far as recovery from it is concerned! They no longer want to change their lives; they love the evil and hate the good. It is evident, then, that they are "without strength" (Rom. 5:6) to help themselves, and only God's grace, extended to them through the gospel, can reach and rescue them (Rom. 5:8).

II. The New Man of Righteousness. (Vv. 23-27.) Righteousness and unrighteonsness have their origin in a state of mind. A deed is made righteous or unrighteous by the thought or motive that prompted it. So Paul commands us that we should "be renewed in the spirit of (our) mind, putting on the new man," and turn away from our former thoughts and works of iniquity. He goes into detail. We must no longer lie, be controlled by anger, or become drunken. All these things mark the "old man" of sin, while truth, forgiveness, and sobriety are the qualities shown by the "new man" in Christ Jesus.

III. Source of the Christian's Joy. (Eph. 5:15-21.) Having no knowledge of the spiritual sources of joy to be found in rightcousness in Christ, the worldly man seeks for relief from the tedium of life by indulging in intoxicants which deaden his sensibilities to the hopeless condition around him. He knows such relief is but temporary and that it leads to but greater distress when its effect wears off. On the other hand, the Christian finds lasting joy in fellowship with Christ and His people, and his heart overflows in constant hymns of praise and thanksgiving unto God for the many blessings he receives.

#### GOLDEN TEXT

"And be not drunk with wine, wherein is excess; but be filled with the Spirit."-Eph.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Prov. 20:1. Quite a contrast between being drunk on anything and being filled with the Spirit of God. As far from one is the other as the east is from the west. One is

godly, the other sinful. Do not be deceived by strong drink; "God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Be wise. Do not sow to the flesh and reap corruption; but learn of God and live for Him. Sow to the Spirit, that is, live near the Father, accept His Son as your Savior; then live as He would have you do, which is sowing to the Spirit; then reap life everlasting as promised in Galatians 6:8,--L, A. R.

### PRACTICAL APPLICATIONS

 is darkened when alienated from God; -devoted to greediness and uncleanness is usually past feeling;

-of the new man gives no quarters to the devil:

of happiness is the way of peace and neighborliness.

Christians Different. Christians must be and are different from people of the world in their habits and conduct in life. Their standards are on a higher and nobler plane of life. The first verse of our lesson enjoins us not to walk as "other Gentiles walk, in the vanity of their mind"; on the contrary, we must "walk circumspectly," redeeming the time. The lusts of the flesh which are corrupt and deceitful and which belong to the "old man" must be put off if we are to put on the new man which is created in righteousness and true holiness. Such not only means temperance but in many instances demands absolute abstinence. "Abstain from all appearance of evil" is no idle saying. It is the Christian way, and unless we are willing to walk this way we have no right to the name and title "Christian." Exemplary Life. The Christian's life is an

exemplary life. Writing to the Thessalonians Paul said: "Ye were ensamples to all that believe in Macedonia and Achaia."-1 Thess. 1:7. Is it possible for Christians to be examples of "purity" and still be slaves to certain filthy habits as are worldly people (1 Tim. 4:12)? Do you believe it is possible for Christians to be examples in conversation and use corrupt and filthy communications as do worldly people (Col. 3:8; Eph. 4:29)? The lives of the majority of professing Christians are so much like these of the world that there is very little exemplary about them .-- C. E. R.

#### YOUNG PEOPLE AND ADULTS

Evils to Be Overcome

The teaching of Christ and the apostles is specific. Their language is plain so that all can understand its meaning. They "call a spade, a spade," as the old saying has it. So in this lesson the Apostle does not simply reprove sin in the abstract, but he goes into detail, pointing out certain evil actions which the Christian must put behind him if he would be a true follower of his Master.

Among other things he speaks of those whose minds are filled with vile thoughts to such an extent that their hearts are hardened against that which is good. He suggests in another place that they are "despisers of those that are good" (2 Tim. 3:3), and warns the disciples not to fall into their ungodly ways. Thought is the basis of action. If we permit unclean thoughts to hold lodgment in our minds they may lead to equally sinful practices in time. Not only that, but they will kill out whatever desire we have for purity and truth.

Put away lying and speak the truth, says the Apostle, "for we are members one of an-other." That is, Christians are united in the body of Christ; each is a part of the other; so one part should not lie to another part of the body of the Lord!

The Christian should, and may, find his greatest joy in the fellowship of the church. The hope of its members is one hope; the faith of the entire body is a unit faith; all are looking, praying, to the same end, that they may together obtain an eternal inheritance in the kingdom of God. Therefore, let us lift our voices in unison, thanking God for these blessings we hold in common one with another .- G. E. M.

#### PRIMARY CLASS

Topic: Some Rules of Living.

How many brought their pictures of little boys and girls that I asked for last Sunday? If all do not have pictures I have several here. We will each cut out a picture and paste it on a sheet of paper. A boy will paste a picture of a little boy; and a girl, a picture of a little girl. Paste it on one side of paper.

Here in front of you, I hold this book, the Bible. In it you can find some things that will make us better girls and boys. We will call them "Rules of Living." We'll copy that at the top of the pages upon which we pasted our pictures.

As I read these verses I wish each of you will write in a few words what you get from the verse that tells us what we should do.

(Teacher reads: Eph. 4:32; 2 Tim. 2:15; Col. 3:20; 4:2; Eph. 6:2; 5:9, 10; any others that teacher may select. It would be well to let children suggest or try to find others to write at the side of the picture.)

Now we have our rules of living taken from the Bible. Let's each one see how many of the rules we can keep this week. Next Sunday we will take time to talk about them and how each one carried out his rules.

Any one of these verses may be learned as a memory verse. Perhaps each child would prefer to select his favorite one .-- V. C. T.

## AMONG THE CHURCHES

#### PLANS FOR NORTHWESTERN IOWA

The next Sunday school and church service in northwestern Iowa will be held at the Carl Bjurklund home near Webb on October 21. On November 4, similar services will be held at the Sam Titus residence near Varina. And on November 18, a meeting will convene at the Frank Garton home near Marathon. Speakers for the three occasions are not yet determined. Mrs. Anna Boyanovsky.

#### MICHIGAN CONFERENCE EXTENDED BY REQUEST

The meeting started Tuesday evening, Sept. 25, at the Blanchard church, Bro. C. A. Smead, the local pastor, preached the first three nights due to the unavoidable absence of Bro. S. E. Magaw. Bro. Magaw arrived Friday afternoon accompanied by Bros. Harry Kipp, and Earl, Clyde, and Howard Pearson, a male quartet from his church in Brush Creek, Ohio, who furnished special music.

Sunday was a big day with Sunday school, followed by a sermon by Bro. Smead. At 2:00 p. m., Pres. William Hanson called a short business meeting which was followed by a wonderful sermon on "Remove Not the Aucient Laudmarks Which Your Pathers Have Set " by Bro, Magaw. The young people derived especial benefit from his evening sermon, "When the Golden Bowl Is Broken."

The church was decorated with about twenty baskets of beautiful flowers and Bro. Magaw's chart of the ages, which was very interesting. Dinner and supper were served in true Blanchard style by the Ladies' Aid. Members and friends were in attendance from Dayton, Ohio; Wyman, Sylvester, Grand Rapids, Dutton, and St. Louis, Mich.

The interest and attendance were good and the meeting was continued by request until Wednesday evening, Oct. 3. The good may be attributed in part to the work of Bro. Smead in the past year.

We all enjoyed Bro. Magaw and hope it may be our privilege to have him with us Bee Slocum, Secretary. again.

#### BAPTISM AT BLANCHARD

The Church of God here considers itself highly honored in having such a splendid representation at the State Fall Conference just closed here. It has been greatly blessed by the meetings. The church was filled to capacity several times, much interest was aroused, and we will be looking forward to more baptisms in the future to grow out of these meetings. We want to express our appreciation to all who helped to make this meeting a success, and to the many who are so interested in the work here. Especially do we appreciate Bro. Magaw and his helpful and able way of presenting the gospel.

On Sunday afternoon, Oct. 7, it was our distinct pleasure to baptize Mrs. Elizabeth Reynolds, Blanchard, into the name of Christ. This entire family is now one in Christ Jesus. May the Lord give her and her family a rich spiritual blessing until He comes.

C. A. Smead, Pastor.

#### CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Russell Harman Mrs. Sid Martin (Tithe) Ontario Lottie E. Young

\$10.00 5.00 4.00

25.00

#### CHANGE IN SERVICES AT RIPLEY

The church work here is progressing nicely. We have preaching services every Sunday now. Bro. C. E. Lapp preaches the second, third. and fourth Sundays and Bro. Gerald L. Cooper the first and third Sundays of each month. Prayer meeting is held each Wednesday evening.

Mary Jo Anne came to make her home with Bro. and Sr. Alfred Hetrick, October 9. This is their second daughter,

Sr. Emma Paisley, who has been in the hospital, was able to return home Tuesday. She is somewhat improved.

Sr. Helen Lewis has been ill for six weeks. Sr. Myrtle Cooper remains about the same. She is able to be up a small share of the time. We pray that these may soon be back among

us and that God's blessing may rest upon

The orchestra, composed of some of the young men of our Sunday school, will make their first public appearance some time in the near future.

We are planning a Rally Day program to be given during the month of October.

Sr. Lapp has been in Ohio at the bedside of her mother for some time. We are trusting that she may soon return to us.

May the Father continue to bless us in His Ednah Cooper, Secretary.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Margaret J. Donaly (\$6); Jessic M. B. Kauffman; Mary Calkins; Mr. and Mrs. E. C. Railsback; Mr. and Mrs. John E. Miller (\$3); Eva L. Page.

#### GRAND RAPIDS RALLY

The Tuesday night devotional meetings have been very successfully held at the various homes the past six months, and it has been decided to continue this program this winter. Next week we plan to drive out to Marne and hold the service with our beloved Sr. Craig.

Sr. Schooley, who has been in poor health the past several months, is still far from well; and Bro. Clyde Thomas, our genial and efficient head deacon, is suffering from an attack which we fear to be appendicitis.

A young people's class in Berean had twenty-one members present on its opening night, Oct. 4. This is a mixed class of high school age, taught by Sr. Siple.

October 7 was Rally Day at our church, and a very inspiring day it was. Beautiful fall weather prevailed, and the Sunday school classes registered 285. Immediately following Sunday school was a combined service, and there was hardly standing room enough for the people present. Various classes and members of the Sunday school contributed toward the program with songs, recitations, and other features, and the paster gave a short review of the lessons of the last quarter. Bro. Stevens, our Sunday school Superintendent, has a right to feel thankful to God for the success of the day.

We are now working out plans for Anniversary Sunday, Oct. 28. A basket dinner will be enjoyed at the church with afternoon service following. Friends from a distance are cordially invited to worship with us on that occasion.

F. E. Siple, Pastor.

#### DIXON, ILLINOIS

Sunday, Oct. 7, 1934, being the eighth anniversary of the dedication of the Dixon church, the morning services were devoted to a program fitting to the occasion. The history of the beginning of the church was given, commencing with the year 1860, when John Becker and family, who were believers of the faith as taught by the Word of God, moved to Dixon from Chicago. Later they sent for H. V. Reed, then a young minister of the same faith, to come to Dixon and hold a series of meetings.

From this meeting, and several others held at different times by Mr. Reed, a small group of believers were assembled, and through the years that have followed, this little body of faithful ones continued to meet in worship in lodge halls and also in private homes.

In 1926 the members felt a desire for a place of their own in which to worship, and through the efforts and sacrifice of all, a little church building was erected and dedicated in October, 1926.

Following the reading of the church history. music was enjoyed, and then followed a report of the Sunday school and its activities during the last eight years, a very encouraging report to all, as it has shown a steady, healthy growth, and is at present a live, active body of members, also a source of inspiration and courage to those who have so earnestly striven for its success.

Next followed a report of the Bereans, said members meeting every Wednesday evening, and composed of all ages; the study of Bible truths are taken up, and prove of much bencfit to all attending these services.

Last, but not least, came the report of the Ladies' Aid or Sewing Circle, as it is sometimes called. This report was of much interest to all and brought out clearly the work the Aid is doing all the time in various ways to help in the cause of the needy and also that of our dear Lord and Master, who lived the example for us to follow, "Do good unto others."

Following the reading of this report, music was enjoyed and then Communion services were conducted.

Bro. Conner announced that Sunday, 1, was set apart for Golden Rule Home Day, and was being observed by all churches of our faith, and the evening services would be devoted to this part of the day's program.

A picnic dinner was held at noon in the church basement which everyone enjoyed, with many good things to eat.

At services in the evening, in observance of Golden Rule Home Day, Bro. Conner gave a very good talk on homes, and what was required to make them the dearest place on earth to all. He also gave a very good explanation of what the Golden Rule Home at Oregon was for, and told of its many advantages and the comfort and blessing it is to those desiring a home of peace and comfort in their declining years.

Sunday was a beautiful day, and the attendance very good. Some of the ladies, with autumn leaves and flowers, had transformed the front of the church into a very bower of beauty which was very much admired and enjoyed by all. So with the interesting reports, music, and the lovely flowers and delicious dinner, everyone felt that the day had been one of enjoyment and inspiration.

Mrs. Edith Miller.

#### GOD'S TWO GREAT WITNESSES

One of the most interesting tracts that has reached us in many months has just come from the press under the title, "God's Two Great Witnesses, or, The Bible and Nature in Harmony." It is the work of J. H. Anderson, who presents conclusive evidence based on the universal testimony of the Bible and nature of the truth of God's Word.

"To understand the testimony of nature," the author declares, "one must find the key furnished by the Bible that will give the meaning of nature's voice." He then draws a striking analogy from nature of the harmony and beauty of the purposes of God in redemption as they are revealed in the Bible.

The covenants, the nature and destiny of man, and the coming of the Lord as taught in the Scriptures are taken up in sequence and discussed in an able and convincing manner. Do not fail to send to the author for a supply of these tracts to give to high school and college students. The price is ten cents each. Address all orders to J. II. Anderson, Michigantown, Ind.

#### CALIFORNIA CONFERENCE

The first Quarterly Conference of the year met at the Los Angeles church Sunday, the 7th of October, with a capacity attendance, filling the little church, some coming from Fresno, Visalia, Hanford, Ventura, Riverside, Pasadena, Norco, Long Beach, Santa Ana and other places. It seemed good to see so many from far and near gathering themselves in God's house to worship and praise His most holy name.

The Sunday school, though small, gave a spleudid program of appropriate recitations and songs, directed by Sr. Leta MacLeod. The worship hour followed with Sr. Emma Railsback giving one of her good instructive talks, this time a most interesting subject, "Feast of the First Fruits," and she made it so plain one lougs for that great day when all shall assemble together for the feast of the tabernacle. A special solo, "I Know That My Redeemer Liveth," was beautifully sung by a young man whose name I did not know. Bro. Norman MacLeod followed with his sermon, "Some Historical Interpretations," which was very inspiring; so many of his sermons make us want to read our newspapers and magazines along with the Word of God, as he always blends in history with God's plan. The Communion gives us the spiritual food we all so much need to help give us strength through these days of so much uncertainty, and yet to us of the household, days of encouragement. A picule dinner in South Park was another feast of good things,

We all assembled at 2:00 for a business meeting, the election of officers and Board for Bro. J. E. Adamson, Vice President; Bro. J. E. Adamson, Vice President; Sr. Jessie M. B. Kauffman, Secretary; and Bro. J. E. Hammond, Treasurer. Bros. S. G. Elton and W. A. Reid were reelected for another year and Bros. Wilson Calkins and John Saylor for two years. The body voted to have the next conference the second Sunday in January, the place to be decided by the Executive Board. After the business meeting, Bro. Hammond with the aid of his chart gave as his lesson, "Spiritual Value of Revelation." Bro. Hammond is a sincere student of the Bible and his enthusiasm in delivering his sermons helps us to feel proud of the knowledge we have of God's Word and plan. Meeting was closed singing "God Be With You Till We Meet Again."

Jessie M. B. Kauffman, Secretary, California State Conference.

#### PLUM RIVER CHURCH REPAIRED

Rally Day was observed in our church on Sunday, Oct. 7, with a few special musical numbers. We had an attendance of 22 in the morning and 16 in the evening. We hope to liave regular Sunday evening services from now on, as the meetings have been somewhat irregular for some time, but interest is picking up again.

Things are fairly booming here in the way of improving the church building. A new chimney, which was much needed, is being built and we lack only a small amount of having it paid for.

The building needs paint very badly, in fact there isn't much left on it any more. Some one must have gotten the Christmas spirit early and played Santa Claus, for on Sunday, Sept. 30, two large cans of paint and a can of oil were found in the church. So now we all have to get the old paint brushes around and with a little muscular energy we'll have a better looking church.

We are very thankful for all these blessings. Greetings to all the brethren, and may they all find peace and joy and happiness in working in the Master's vineyard till He comes Mildred L. Crofton, Secretary.

#### HERALD RECEIPTS

Fred Huber; Frank S. Potter; Mrs. S. A. Dorris; Carrie Ogden; Richard W. Lake; Mrs. E. F. Orchard; Percy Murphy; Mrs. Orval Shepherd; W. L. Robbins; Norman John Mac Leod; John A. Corbaley; Harriet Reed; V. Earl Thayer (for another); Lottie E. Young (for self and another); Bess Kasper; Corvallis, Ore., S. S. (for others); F. Smalley; R. A. Curtis.

## BETWEEN YOU AND ME-

David Horton Murphy is his name, and he arrived September 21, 1934, at the hospitable home of Bro. and Sr. Zenas Murphy in Kansas, Ill., and when he has gotten his bearing a little he will probably refer to them as "Father and Mother." We congratulate the young gentleman, for we know he has become a member of a real Christian home and no one could have a finer start in life than that,

One of the strongest and most interesting articles that has reached us on the value of types and shadows will appear in an early issue from the pen of Sr. Emma C. Railsback, entitled, "Israel's Feasts in Type and Anti-This is an article worthy of the attentype." tion of the deepest students of the Word. Watch for it.

Last Sunday the paster of the Oregon, Ill., church gave the second of a series of Sunday evening studies on "The Bible and the Modern World," his theme being, "The Bible and the End of the World." In connection with his sermon he discussed the possible prophetical significance of the assassination of King Alexander of Jugo-Slavia. Next Sunday evening he will speak on "The Bible and the Social Gospel."

After a very busy "vacation" spent at various conferences and Bible schools in the Central West, Bro. S. J. Lindsay is again at home at 502 Ash Ave., Tempe, Ariz. During the summer he visited ten places, gave seventy sermons or Bible lessons, and five were baptized as a result of the work performed.

#### IN MEMORY OF WILLIAM BYRAM HARROLD

The recent death of Bro. William Byram Harrold at Blythedale, Mo., takes from the ranks of the faithful another defender of the truth.

Not long will be his sleep, for very soon our 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.

Bro, "Billy" (as he was known by all) and I were young people together in the home town of Blythedale and I know that he possessed the traits of a true Christian. He was baptized about ten years ago by Bro. J. C. Wilson while the latter was holding services in Missouri.

His father, Bro. Jesse Harrold, is still a faithful contender for the truth and a constant reader of The Restitution Herald, although over eighty years of age.

We extend our heartfelt sympathy to Bro. "Billy's" family and assure them that the time will not be long until our blessed Lord and Savior will return to claim His own. May we who mourn for him live worthy lives that we may meet him in that glad day.

"God pities His children, He cares for His own, With love true and tender no mortal hath known.

Where'er you may wander, whate'er you may do,

O dear one, remember He careth for you.

"Do trials oppress you too great to be borne? O think of the Suf'rer encircled with thorn. Do loved ones you cherish lie hidden from view?

One friend yet remaineth who careth for you.

"God sees all your sorrow, He hears when you pray; By tears are you blinded? He'll point out

the way.

Perplexed, do you wonder what course to pursue?

There's One who can guide you, He careth for you."

From one who admired Bro. "Billy's" fine, clean character.

Edith Wilson Barber.

#### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Date
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Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

Name
St. or RFD.
City or Town
State

### ARE WE READY FOR THE AGE TO COME?

By Mary A. Woodward

H OW beautifully Paul brings the thought of the "ages to come" into this second chapter of Ephesians. As I read the chapter down to the tenth verse, my whole being was thrilled with his words. I quickly asked myself, Am I ready to be admitted into these blessed ages?

Just open your Bibles and read carefully from Ephesians 2:1 to 10. "For we are his workmanship," or inheritance. Think what this would mean to each of us. The Apostle is speaking of the ages to come. If we are a part of His (Christ's) workmanship, we must belong to the promised inheritance. Then how ought we to use the time given us?

I presume the answer would be, Use it as we honestly believe Christ desires His workers to do. Living with Christ, as one expresses it, is a beautiful adventure; and he adds, "It does not take much of a man to be a true Christian, but it takes all there is of him." And O how much that means. To live the true life our profession requires us to live takes all there is of us. It asks us to flee from what we are to what we really wish to be.

A Hindu searching for truth said to one who had realized the joy of believing God, "You have found God," and he added, "By your energy and joyful happiness you show it."

How true that we often show the joy of our lives in our faces. How many of us are showing Christ in our conversation and true Christian life? Do we stop to ask ourselves, Am I truly living the life God wants me to; am I a vertical Christian? For there is a difference between a horizontal Christian and a vertical Christian: one is looking straight ahead; and we should do that, but not always—we must look up often, be vertical Christians, for there is no such thing as being converted without its bringing us nearer to God, and the nearer we can get to that divine power the more truly are we converted.

Luther said a man is never a Christian, he is only becoming one. In other words, to be Christians means to be new creatures in Christ Jesus. How much that means, for we are never Christians truly unless we have become new creatures in Him. Then we may become fitly framed together and grow into a holy temple in the Lord, for conversion is growth, conversion is a creative power, that power to create in another that solid happiness in which human life is transformed. As we look up, we seem to look into the face of our Helper, for by this we find sin, worry, and defeat dropping from our lives and we feel the birth of a new dominant affection, by which we know that God is to us all in all, even as Mary and Martha felt when through Christ's words the God-power was felt as those magnificent words rang out, "Lazarus, come forth." See those two sisters hurry to the brother, loosing the grave-

clothes as Jesus gave the command, "Loose him, and let him go." See the dear Christ take his hands and lead him to his home.

O glorious Christ, Thou hast shown Thy matchless love while here working out the destinies of men. What will it be when in the ages to come God will show the exceeding riches of His grace in His kindness toward us through Jesus Christ? He is taking and has taken great pains to show us the way of life more perfectly, and how are we showing our love or gratitude for it all? If in true service to Him, how He rejoices! If not, what bitterness of soul He must have. O friends of Jesus, come to the front, and be seen and heard for His sacred cause. Be ready for the ages to come.

### PRAYER AS FELLOWSHIP WITH GOD

By Harry A. Sheets

PRAYER, as it is too often practiced, reminds us of Joseph's coat. To the hypocrite it is a cloak. To the self-righteous it is a means of advertising. To the selfish it is an approach to a divine Santa Claus. To some it is a formality; and to others it is an obligation. To the consecrated it is a privilege, a fellowship, a communion, with a loving Father.

Prayer rightly practiced is evidence of consecration, a measure of one's devotion. It is doubtful if one ever prayed more than Jesus; yet it would seem that He needed it the least. To Him prayer was rest and food. He told His disciples that He had meat that they knew not of. Prayer preceded His temptation in the wilderness as Gethsemane preceded Calvary. The first Adam did not pray before his temptation, and his strength was insufficient.

Prayer reveals nothing to God. He knows the thought of our heart and the extent of our needs even before we pray. Prayer, then, is for the sole pleasure and benefit of the child of God. It is a drawing near to God. It "tunes in" our life with His. It makes resonance between Him and us and permits the flow of His Spirit energy to us, bringing its load of comfort, strength, and blessing so necessary to our spiritual development and guidance.

Prayer should always be to God. Christ never requested that prayer be made to Him, but He did say: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13. The fallacy of praying to Mary, Peter, or Paul is apparent from the words of David. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Psalm 146:3-5.

# THE RESTITUTION HERALD

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## ISRAEL'S FEASTS

### IN TYPE AND ANTITYPE

By Emma C. Railsback

"THREE times in a year shall all thy males appear before the Lord thy God . . . : in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty."—Deut. 16:16. "Three times thou shalt keep a feast unto me in the year."—Ex. 23:14. "Three times in the year all thy males shall appear before the Lord God."—Ex. 23:17. "Thrice in the year shall all your men children appear before the Lord God, the God of Israel."—Ex. 34:23.

As can readily be seen, this obligatory assembling of all the males of Israel three times in the year would leave their lands and homes in a defenseless condition before their idolatrous and greedy neighbors and enemies, on all sides, ready to oppress them, but God gave them a promise of special protection during these feasts, saying, "Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year."

Many reasons are given by commentators for the purpose of this oft-repeated commandment of God unto Israel. One is that it would be essential to the promotion of uniformity of worship; another, the prevention of idolatry; another, the promotion of commerce among the twelve tribes; etc. But to those who understand the Apostle's statement that these things happened unto them for ensamples or types, and were written for our admonition on whom the ends of the age are come (1 Cor. 10:11) a much more important purpose comes to view, that of foreshadowing and emphasizing great fundamental doctrinal truths.

The first of these feasts, the Passover, called also the feast of unleavened bread, was instituted just before Israel left Egypt. The death penalty had been pronounced upon all the first-born of both man and beast in all the land. God made special provision for the salvation of the first-born of Israel. The lamb slain in that feast pointed to the Lamb of God that taketh away the sin of the world, and we read in 1 Corinthians 5:7 that Christ our Passover was sacrificed for us. Israel was specifically instructed that this feast was to be eaten with unleavened bread, and

after they had reached Sinai another feature was added or given to be observed after they had reached the Promised Land (Lev. 23:10). "When ye be come into the land which I give unto you, and shall reap the harvest thereof. then ye shall bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it." Notice that this sheaf of the first fruits was waved on the morrow after the offering of the Passover lamb, foreshadowing the resurrection of Christ, the first of the first fruits. Exodus 23:19: "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God." Also, in Exodus 34:26 this same commandment is repeated. The paschal lamb, then, typified the crucifixion of Christ; the unleavened bread, His sinless character; and the wave sheaf, the first of the first fruits, His resurrection.

The second, or Pentecostal, feast was observed fifty days after the Passover festival. It is also called the feast of weeks, the feast of harvest, and the feast of first fruits. As recorded in Leviticus 23:17, they were to bring out of their habitations two wave loaves of two tenth deals: "they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord." This feast typified the church. It was the only feast given to Israel to be observed with leaven. Leaven, being a type of sin, fore-shadowed the sin in the church. The descent of the Holy Spirit and the establishment of the first Christian church took place on the first Pentecost after the ascension of the Savior.

Perhaps the two mammoth loaves of this feast typify not only the church established at that time, this side of Calvary, but the "church in the wilderness" referred to by the martyr Stephen (Acts 7:38), those who saw Christ in type and accepted of His atoning grace, looking forward to the promise of being perfected when He comes in power and great glory. Any student of the Scriptures and of nature can readily see that there is bound to be

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## Abreast of the Times

### German Church Divided

"Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:29.

Berlin, Germany, Oct. 21.—In the profound silence maintained by their congregations Protestant pastors read from the pulpits today the "Declaration of Independence" which was signed Saturday by many ministers who have been protesting the absorption of the church by the Government. In their sermons the pastors who are seceding from the church ruled by appointees of the Hitler regime stressed that Reichsbishop Mueller and his aids have placed themselves outside Christendom by using force, violence, and lies in an effort to satisfy personal ambition.

#### Rescued From Hell?

"Like sheep they are laid in the grave (sheel); death shall feed on them."—Psalm 19:11.

DENVER, Colo., Oct. 18.—Ministers of this city were somewhat stirred by a question that has been raised among them as a result of the request of Dr. Robert E. Cornish of Berkeley, Cal., that the Governor grant him the privilege of attempting to revive convicts executed by lethal gas.

Dr. Cornish, it will be remembered, is the scientist who has been more or less successful in his attempts to restore dogs to life which had been killed by gas, and he has applied to the governors of several states where the same method is used for the execution of criminals for permission to try the experiment on men.

The question that has so aroused the interest of the clergymen is this: Should Dr. Cornish succeed in such an experiment, would the men who are restored to life possess a soul?

Rev. Thomas Murry, Presbyterian minister, cited the resurrection of Lazarus and of others at the hands of Christ as proof that a person brought back to life would have a soul. Rev. Robert Meyer, Lutheran pastor, said these instances should be expected, as they were miracles performed by divine power, and that no ordinary mortal would be able to bring back the soul. "The soul leaves the body at the moment of death, not to be readmitted until the judgment day," he said. "It would be a sin and interference with divine law" to attempt to recall it.

Msgr. William F. O'Ryan, Roman Catholic, said: "The soul is the source of life. It would be impossible to bring back even mechanical life if one really were dead. But if one were medically dead, it would be right to revive him. The Catholic Church teaches that the soul may remain in the body three hours after apparent death."

Rabbi W. S. Friedman of the Jewish Temple Emanuel agreed with Mr. O'Ryan that what seems death may be but suspended animation, and that only such could be revived.

The Jews since they were carried away into Persian captivity have adopted the pagan doctrine of the immortality of the soul, which their leading rabbis confess they did not formerly hold, and now teach that the soul remains close to the body for four days after death takes place.

The most scriptural of all the answers given was that of Rev. Harold Scott of the University church, who said that it is impossible to separate body and soul, and resurrection if possible would be of benefit.

Let us suppose that such an experiment is successfully performed with a criminal who died unrepentant, would such an act deliver his soul from the fires of the traditionary hell and provide him with a second opportunity to seek divine favor? Or would it circumvent God's plans for his eternal punishment?

How much simpler is God's definition of "soul," that it is the man himself, who in death ceases to live, to think, to suffer, or to enjoy, but who, by a resurrection from the dead, may be fully restored to the possession of all of his faculties.

### Disciples of Christ Plan New Body

"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

DES MOINES, Iowa, Oct. 17.—A division of major importance is seen on the horizon of the Disciples of Christ, who are now holding their International Convention in this city. To quote a newspaper correspondent on the subject: "Another Protestant denomination probably will be added to the list of more than two hundred by the time the convention closes."

Among the causes that may lead to division is the tendency to emphasize what is called the "social gospel" which has to do with moral, political, and social reforms, rather than the former doctrinal teaching of the church. "Christ never gave prominence to social or political programs," declared Dr. Thomas K. Smith of Columbus, Ind., the leader of the opposition and probable head of the proposed new body.

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## So Shall They Ever Blaze

By Arlen Marsh

TT IS an empty top that men have built upon a mighty leaning tower of language. It is a top purporting to be filled with promises of Utopias to come, of grandeur yet to be attained through mortal efforts. It is a top as vacuous as the incalculable reaches of the space which separates the planets from the stars.

Men's premises are faulty, and so are their conclusions. Not one thing within the world cannot be disproved by the use of the theories and philosophies to which logicians cling. Matter can neither be created nor destroyed. What, then,

becomes of copper bars when dropped into hydrochloric acid? No man can tell. God is a transient figment of the imagination. What, then, is the causal force behind the universe and the infinitely greater cosmos of which this universe is the minutest part? No man can tell that, either-if the premise mentioned be considered true,

Men have erected upon their weakling thoughts a brilliant galaxy of theories. They have considered God dispassionately and as dispassionately have abolished Him. In His stead, has grown the top to all their thinking. In His stead, they have placed the cosmic rays, the impersonal Power, the gaseous nebulae, and other products of their own bemused considerations.

Like a magician drawing rab-

bits out of hats, humanity has drawn a great First Cause from nothing. Refusing to acknowledge the existence of a personal Deity whom they can neither see nor hear, the devotees of higher criticism, agnosticism, and Clarence Darrow have created in their own mentalities a powerful controlling agent for the universe which they dignify by calling Force.

It was the worthlessness of conclusions such as these that made King David cry ten centuries before the birth of Jesus Christ. "The fool hath said in his heart, There is no God." Yet, like all fools, these self-styled advocates of culture, intelligence, and cosmic understanding charge the remainder of the world with being idiots.

In the even change of seasons the atheist finds nothing but a convenient freak of nature. His mind, being unable to conceive of a God who is a person, conceives instead of a Force which is possessed of some indefinable capacity for

performing the right acts at precisely the right moment in the functioning of the planets in their orbits.

From a standpoint of sheer reason, one idea is quite as happy as the other. Is not the Christian fully as justified in holding his God to be a person as the atheist in holding his to be a force? Neither can explain the origin of his own brand of deity; neither, still from the standpoint of sheer reason, can pick a flaw in the thinking of the other.

But reason of purest ray serene cannot be trusted. Debaters have been known to discuss the desirability of a

> uniform marriage and divorce code for the states of the United States and, by applying different reasoning to the same facts, prove each side of the question with equal ease. The application of logic to known facts is generally misleading.

So it is with the presumed facts of the agnostic and the infidel. In a greater variety than dress designers ever shipped from Paris, the atheist clothes himself

with theories to fit the latest invention, discovery, or hypothesis of some greater than he is. His mind necessarily is in a constant state of flux, and he can never say today what he will believe tomorrow. His special interpretation -Arrow-Head in The Chicago Tribune. of the genesis of the universe and everything within it may be under hot fire from his fellow seekers after wisdom who find his

arguments as full of flaws as the ideas of Sinclair and his Socialists.

On the contrary, the true Christian is supported in his views of the controlling powers of the universe by the combined opinions of all other Christians. As to the problem of determining whereby the world originated he is not personally puzzled; he lays it calmly to the work of his God and considers that he has answered every question. The possibilities proposed by Millikan, Laplace, Einstein, and Darwin cannot cause his faith to waver; for he is troubled by no conflicting theories.

The Christian, furthermore, is not harried by the perennial perplexity of the atheist. His facts are fixed; the atheist's are not. What today is an accepted truth of false science is tomorrow an outworn credo, to which none but the untutored cling. These variations in scientific doc-

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## Mho Shall Obscure the Stars?

**Announcement and a second and** 

Still shines the sun, though shorter be his hour. Still glow the stars with revelation bright, While man alone scans from his skeptic tower Some darkly haunting specter of the night.

Why now should faith ignore the living need Of prophecies the silent seasons hear? In snowbound volumes infidels may read Sweet promises of gardens dreaming there.

Look up to God from any shrine you will, Still speeds life's glorious pageant on its way. Repine no more. Spur your forgotten skill, Cheering the splendors of a braver day!

## World Without God

"A World Without God" might well be the title given to the picture painted in the Scriptures of that brief period of awful horror that awaits the great mass of humanity just over the threshold of tomorrow! Paul speaks of the entire era preceding the sacrifice of Christ as a time in which the Gentiles

This is the first of two articles which the Editor has prepared in which he points out the menace which Communism presents to our religious, social, and political institutions, to which will be added intimations based on the Scriptures concerning the probable further development of Bolshevism and its final overthrow at the coming of Christ.

were "without God in the world" (Ephesians 2:12).

A world without God is, as the Apostle avers, a world without hope. And a world without hope is more dreadful to contemplate than the figments of a madman's dream! Yet with the passing of each succeeding year we are drawing nearer to the day when that nightmare of frightfulness will come upon the world in all of its indescribable horror.

A world without hope—a world without conscience—a world without religion—a world without love—a world without God. It is difficult for us to conceive of such a condition.

No life that has been touched by the vibrant hand of the Son of God can retain within itself the vital impulses it has received. The Spirit that shines within is a radiant spirit emitting a ceaseless flow of divine energy. These rays of power are universally diffused and their penetrating force is irresistible. The most vile of men in Christian lands, men who repudiate God and deny the truth of His Word, unconsciously to themselves, but nevertheless unmistakably, are being constantly blessed by the powerful influences radiating from Jesus Christ through His few faithful followers.

These men of the godless world cannot escape from the goodness of the Lord if they will. They are living in an atmosphere of divine love. When the wolf of want stalks through the land the Spirit of Christ is also abroad in the earth, and the charitable hand of Christian service is stretched out in sympathy and material gifts flow from its fingers, and the infidel, the scorner, and the doubter are comforted, fed, housed, and clothed as freely and as gladly as are the needy disciples of the Lord.

The men in the riotous Communist columns who bear the banners of scarlet emblazoned with blasphemous words of unbelief in God and our. Savior Jesus Christ are in many instances indebted to the followers of the Nazarene for the very clothes upon their backs and the food that keeps their families from starvation.

Such is the Spirit of the Lord as it is seen burning in the hearts of His disciples!

"While we were yet sinners," wrote the Apostle, "Christ died for us" (Rom. 5:8)!

Such has ever been the strange manner of the Son of God toward His enemies. We cannot comprehend it! The world cannot understand it! It is not human—it is divine!

It is difficult if not impossible, I repeat, for us to realize all that it would mean to live in a world without God! To take God out of the world and the influence of Christ out of the world — what direful results must inevitably follow!

Yet such is the avowed purpose of a rapidly increasing organization at the present time! This is no dream of the past nor vision of the distant future, but a menace that faces America and other Christian lands today, and which has already east its dread shadow over a large part of the earth.

Two thousand, six hundred years ago, Jehovah addressed a certain people concerning their future. "Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought."—Ezek. 38:10. Evil thoughts precede evil actions, and this prediction has to do with conditions which are to come to pass as the result of evil thinking in what was, when these words were spoken, the far distant future.

Now the people who were to think "an evil thought" have begun to fulfill the prediction, and the first result of their thinking is the effort they are putting forth to dethrone God in the hearts and lives of the Russian people.

Can we picture their success to the present moment? The teaching of fifty millions of children in Russia that there is no God, that there is no power higher than that of men; that Jesus Christ never actually lived, that He is but a myth, a character out of a discredited old folk tale; that all religion is composed of falsehood and deceit; that the Bible is an evil book; that there is nothing to hope for beyond this present life; that there is no sin save disloyalty to the Soviet regime; that "morality" means nothing and has no place or purpose in a modern socialistic State; that love is an indication of weakness; that home and family should be destroyed along with other pre-Communistic institutions; that the universe is the result of an accident of nature, that it has no purpose and is without intelligent control; that to pray is a crime and to have faith in God treason!

Such are some of the immediate consequences of evil thinking among the people who proudly call themselves "the Godless"!

Need I ask now why we should be interested in Russia, the country where this awful condition has arisen and from which are being sent forth a million grasping antichristian hands to draw into the recking net of atheism, hopelessness, and sin the boys and girls of America?

## Paul's Final Days

By Lottie E. Young

THE fourth chapter of second Timothy records the last I known words of the Apostle Paul, written in the evening of his busy life. There are many different kinds of evenings. Some are calm, some stormy, some bright with the hope of a fine day on the morrow, others in which thunder and lightning prevail. So it is with the closing days of people, Paul's being of a stormy nature in spite of the peace he inwardly possessed. Let us picture this great man writing a farewell message to his dearly beloved disciple, Timothy. A greater miracle was never wrought than the change which transformed this one-time proud "Pharisee of the Pharisees" into the humble servant of the Lord Jesus Christ as we know him. After the strenuous life he had led for the Master one wishes he might have had a peaceful deathbed, surrounded by loving friends, but the words spoken by him years before by the Lord in a vision to Ananias-"1 will show him how many things he must suffer for my name's sake"-had to be literally fulfilled even to the manner of his death.

In Acts 20:21 this great Apostle to the Gentiles says, "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God"; and it was this devotion to the Great Example which clouded his last hours. In the first place he saw a great "falling away" of those who had professed faith in Jesus Christ, warning Timothy of the time when "itching ears" and "teachers after their own lusts" would be manifest, so that the question, "When the Son of man cometh, will he find faith on the earth?" would be answered in the negative.

When one thinks of all Paul endured, as shown in 2 Corinthians 11:23-27, during his missionary journeys to tell others of the Lord he was serving faithfully (and perhaps his greatest care was the daily anxiety he felt for the various churches he had founded), this knowledge of a falling away among some of his own converts must have been a sore trial and dark cloud to his peace of mind.

Then in 2 Timothy 4:10 and 14, another cloud is shown—the desertion of those who had been friends—"Demas hath forsaken me, having loved this present world," and "Alexander the coppersmith did me much evil." Everyone knows how sad is the loss of the friendship of those on whom we have depended. Paul, in his Roman prison awaiting the tragic death which he knew would befall him, could say, "Only Luke is with me"; while on the occasion of his first trial before the bloodthirsty Emperor, Nero, he sadly said, "No one took my part, but all forsook me." So he was anxious to see his beloved "son" Timothy.

We all realize the comfort which is to be found in the presence of a friend in the time of trial, but this greatest of converts to Christianity stood alone in his last hours, even as his Master had done when those dearest to His heart forsook Him and fled.

I have stood in the Mamertine Prison in Rome, where it is said Paul was confined, and shivered in the heat of summer in the dark and damp old room where this Apostle to the Gentiles spent his last days. I can imagine how he longed for the "cloak I left at Troas" for needed warmth. Perhaps, though, for a man of Paul's scholarly attainments, he wished for his books, and especially the parchments from which he had suddenly and rudely been torn when the order for his arrest had been carried out, and so wanted Timothy to be sure and bring them to solace his long hours of idleness in the dungeon cell.

Truly, there were many shadows in the closing days of this noble man, but there were also lights which a king might envy. Paul could say confidently, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." He was familiar with the games of the great Roman amphitheater, and he knew that it was not until all the conquerors had completed their tasks that the rewards were given out; so he adds, "And not to me only, but unto all them also that love his appearing," not expecting his grown of immortality until those who have been "faithful unto death" receive theirs in the great day of reckoning. And even though all earthly friends had forsaken him, he could say, "The Lord stood by me and strengthened me." And I am sure he realized the blessed truth of the words-"If God be for us, who can be against us?"

We, in these days, cannot comprehend the meaning of the bitter and awful persecutions the early followers of Jesus Christ had to suffer. The mercy of God might send them to be burned at the stake, or devoured by hungry wild beasts; it was still His mercy if it but kept them "unspotted from the world." The Apostle James could say. "Count it all joy when you fall into manifold trials"; but the thought nowadays is "safety first," and "look out for Number One," rather than the injunction of Paul to Timothy to "endure hardness, as a good soldier of Jesus Christ." We are in the testing time now, and may each one of us be able to say as Paul did in the first part of this letter to Timothy-"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him"; and then his closing words may be ours also, "The Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen."

## "Till We All Come ——'

By Mary A. Gesin

HAVE you noticed that the Sunday school lessons for the current quarter present a complete unit under the theme of the Christian life, its source and its expression? Beginning with the first lesson, each succeeding one naturally and logically follows the preceding, until they form, as it were, a perfect chain of jewels representative of that matchless and altogether attractive adornment—the Christlike life, excelling in beauty every other. Let us take a view of these thirteen lessons as a completely harmonious study.

The first lesson on fellowship with Christ quite rightly focused our attention on the source and the center of the Christian life-our Lord Himself. It very properly, too, placed Him above all else, and yet not unattainable. Does not the Apostle Paul reveal to us the wonder and the glory of that position when he points out that God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named" (Eph. 1:20, 21)? And yet in the same book (2:4-6) he assures us that the same God "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Fellowship? Of the highest order certainly! Do we, as His acknowledged followers, make the most of it?

Lesson two most naturally brought before our attention the medium through which we learn of God and His Son—the Bible—revealing to us the plan and purpose in store for those who recognize the beauty of fellowship with Christ in this life and desire that it may be enjoyed throughout eternity. Right in this lesson I trust many of you seized the opportunity of presenting one of our peculiar teachings—the manner of baptism. You no doubt also noticed that Philip's preaching Christ to the cunuch resulted in his desire for obedience. Many interesting facts about the Book of all ages might also most profitably have been exchanged in class.

We naturally have arrived at lesson three at this point. The searcher of the pages of God's Book needs guidance; he needs wisdom from above; he needs strength to continue along the path upon which he has set his feet. What is the answer? Prayer! Through the One with whom we enjoy fellowship we approach unto our God. And the Apostle again makes the manner of our approach clear: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"—need of counsel, of knowledge, of forgiveness, of courage, and of faith. We find it all in the Source of all help, if we only avail ourselves of His offer.

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Lesson four is the one in the study of which we are engaged this week-The Christian Standard of Life. Early in our acquaintance with the Christlike life must we become familiar with its standards, its principles. would we not know where to place our aim, our goal. The key words, to my mind, seem to be these, "Ye have not so learned Christ." Following the teaching on baptism, we put off "the old man" and put on "the new man." If you give to this lesson the temperance aspect, as designed by the committee in charge of the international studies, you will find plenty of material in this our day for reproof on the ways of those whose lives are "alienated from the life of God." Colossians 3:1-4 is a key text, furnishing opportunity for more teaching of our precious truths-preparedness for the coming of our Savior, which we believe to be imminent.

The standard of the Christlike life having been placed before us, growth in that direction should logically follow, and lesson five falls nicely into line. As Jesus grew in stature, He also grew in wisdom and in favor with God and man. Here is a fine opening for the teacher of the younger classes. All young people like to have friends. How to acquire them is the problem. Show conclusively that there is no magnet comparable to the magnet of a Christian personality, and this is attained by a study of the One who set the example—Christ Himself. Knowledge of God's will and purpose enters in assuredly.

But we must hasten on. The next five lessons take up in succession the different phases for the expression of the Christlike life. For of what worth were a life if not to be lived? What value knowledge of God's plan for the world of mankind if not to be used? Living in unity with our brethren, how very much is included in the words! Caring wisely for the things of value God has entrusted to us—time, talent, material wealth, how important!

Witnessing for Christ? How did Paul do it? By giving to those who stood in need the gospel of salvation, as well as by his manner of life among them. The gospel Paul preached included much, and both of his letters to the Thessalonians are most profitably read as preparation. They contain so much of practical and doctrinal truth, as we sometimes discriminate between the terms, though there should really be no separation in our teaching. Whatever is taught is doctrinal, whether it is a point in God's future plan for this earth, or our worthiness to attain our share in that blessing.

We are all teachers. Regardless of his position in life everyone has some one who follows his example, some one for whose welfare he is responsible. "Rightly dividing the word of truth" requires much study, consecration to the task, and above all else, prayer and devotion. How

fine if all the teachers of the Sunday schools of the land might, for this lesson, be in a class taught by the Master Teacher, as He taught by Galilee so long ago. But remember, we may day by day be taught of Him, though He be absent from us.

The Lord's Supper ties us to that beloved Teacher by bonds which cannot be broken, and how fitting that a lesson should follow on the meaning of that sacred ordinance. In the face of the indifference displayed today, even by professing Christians, toward the significance of our Lord's death, this finds an opportune place in the list of studies.

Coming at the Christmas season, lesson twelve brings us again the wonder and the beauty of the Savior's birth. "The Christian Home" presents a lesson applicable to all ages—to the adult, the parents' part in building a Christian home; to the younger classes, the sons' and daughters' responsibilities. The future, when "the earth shall be filled with the knowledge of the glory of the Lord," when all homes will be Christian, portrays a glowing picture.

And now the final lesson! The story is told of a

sculptor who became acquainted with a cripple. To ease his suffering the cripple came daily to the great man's studio, watching him at work, and a firm friendship formed between the two. After a few months it became necessary for the sculptor to move to a distant city. On parting he bestowed upon his friend a statue of a perfect form which he had greatly admired. Day after day the cripple looked longingly upon the beautiful piece of marble, unconsciously stretching his own twisted limb as he gazed. In time the injured member became straight and strong once more, to the great joy of his artist friend as well as himself.

Looking upon our matchless Savior, learning His principles and teachings, striving to adjust our human frailties so that they will grow to be more and more strong and true, may we not also become more and more Christlike, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"? Please God it may be true of you and me.

## What Shall This Man Do?

TIHIS question was once asked by Peter, one of the twelve apostles of our Savior. The Lord had just been telling Peter what He wanted him to do; and he, like most of us at the present time, was very much interested in what others were going to do. No doubt he intended to do his own work faithfully and well, but he was anxious to know if his brother was having anything to do and, if so, what it was. Now many of us, perhaps, would think that Peter's anxiety about what others should do was just the right kind of a spirit to have, that it showed his interest in the cause of God, and in his brethren, too. This, I think, is a mistake. I did not always think so. Once it was a part of my religion to ask the Lord what He was going to have my brethren and sisters do; and then worry myself into the "blues" if they did not do just what I thought the Lord wanted them to do. I have long since found that this was no part of the religion of Jesus Christ, and gave it up as a very heavy and thankless burden. I do not see half the faults or idleness of my brethren or sisters that 1 formerly did; I feel much happier in the Christian life, and I know that I can better attend to what the Lord wants me to do.

It is the most natural thing possible for us when we are interested in anything to inquire how much others are interested in it. This seemed to be Peter's first thought, "Lord, and what shall this man do?" Perhaps Peter was afraid the Lord had forgotten John, and that he would be left to wander in idleness. We cannot tell just what the

Apostle's idea was in asking this question; but we can learn from it a lesson of instruction, and see it in human nature. We have no intimation, however, that ever Peter asked this question more than once; but how often do we ask it? What shall this brother do, or what is that sister doing in the cause of God? are questions often asked. Mark the Savior's gentle reproof, "What is that to thee? Follow thou me." What is it to us what our brethren and sisters do? The Master is fully competent to give to them their allotted work, and see that they accomplish it.

It is not what others shall or shall not do that is our business in the cause of God, but what we, individually, shall do. The Lord told Peter what he himself was to do. This, it would seem from the Savior's reply to his inquiry. was all it was necessary for him to know about the matter. It would be almost impossible to estimate the amount of trouble we should save ourselves if each one could, on starting in the Christian life, realize that it is with himself and not others that he is to be principally interested. There is no better way in the world to interest others in their work than for me to go quietly about mine and do it, and there is no other way that will so well bring the peace and joy that it is the Christian's privilege to have and feel from day to day. I often think one half of our Christian life, and perhaps more, is spent in carrying burdens which the Lord never intended we should touch; namely, what other people ought to do. True, Paul tells us to "provoke one another to love and good works." But how do we do this? By telling them what to do, and praying to the Lord to make them do it? I do not think this has much effect at the present day, if it ever had. In my estimation a much better way is to provoke others by doing these things ourselves. Supposing we do not know whether our brethren do these things or not, what is that to us?

The fact that it was nothing to Peter what the Savior intended John to do is proof positive that it is nothing to me what He intends my brother or sister to do. If I can find out my own work and do it with full purpose of heart, then I will be fulfilling my mission. This is what God requires of mc. If I fail to do this, no matter how interested I may be in having others do their work, or how much I may talk about my interest in the cause of God and the welfare of my brethren and sisters, I have failed, utterly failed, to do what God required of me! We can endanger our own eternal interests in watching our brethren, and then we do not help them in the least by our watchfulness. The best way to help our brethren bear their burdens is to see to it that we do our own work-just the work the Master would have us do-then others will not have our work to do. The cause of God is one, and my work is to do just all I can in that cause; no more is required, and, if I understand God's Word aright, any less will not be an acceptable service. Our God is a jealous God, He must have a whole-hearted service. I must follow my Savior, do His bidding, asking no question about what others shall do. Some may think that this would be a selfish way of living and serving God, but it is not; and I think I can safely say it is the surest way of seeing our own imperfections and enables us to cast the beam out of our own eye, so that we may see clearly to take the mote out of our brother's, that is, if we still see the mote in our brother's eye.

The Savior's reply to Peter is a passage of Scripture that has given me untold comfort and consolation. "What is that to thee? Follow thou me." This is what I am to do. Quietly, faithfully follow the Savior, believing that Jesus is able to lead my brethren and sisters as He is to lead me, and that they are just as willing to follow and do His bidding as I am, even if I do not see them follow in the line that I have marked out. It is by my own actions that I am to be judged, and not by what my brother or sister does. It is a fact in spiritual, as well as temporal, things that if we do our work well we have but little time to watch our neighbors. The more faithful we are in performing the work which the Master has given us to do, the more will we be able to see the faithfulness of our brethren and sisters, and soon it will be quite easy for us to "esteem others better than ourselves." I often think we do not half appreciate our brethren and sisters, just because we imagine we know what each one ought to do if he were interested in the cause of God. We are not satisfied with asking the Lord once, twice, nor a dozen times, "What shall this man do?" but we keep asking daily, many of us for years; and not only this, but often keep ourselves unhappy because this man or that man will not do as we think he ought to do. I speak from experience, but I thank God I am now free from such a feeling. I love to think and feel that my brethren and sisters are just as much or more engaged in their work than I am in mine. It is not necessary that I should know what work God has given them to do; enough to know that we are all engaged in the cause of our blessed Master, waiting, watching, hoping, and praying for II is glorious appearing. May the language of our hearts be—Lord, what wilt Thou have me to do? and then with joyful haste go forward to our allotted work. This will bring joy and peace to our hearts, and a fair estimate of our brethren and sisters in the Lord, and their interest in II is precious cause.—The Bible Advocate.

### A GRAND THOUGHT

By Mrs. J. D. Fyfe

THE coming of Jesus to redeem His people is a grand thought. Then shall the children of all ages be united in one brotherhood of faith, all be one congregation. Oh, what a sublime celebration! The saints praising their Redeemer and singing in heavenly concord and joy that the salvation for which they hoped and looked is come.

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

It is not only the saints that have died, but also those who live in the flesh who believe in the precious promises and are looking for the coming of our blessed Savior, who will share in the glorious victory. Paul says, "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." "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."

What a thought! Perhaps some who read this will never know by experience what death is. Those of God's children who are living when Jesus comes will feel a sensation, the thrill of immortality, and be transported to join the children of the resurrection. Not one that truly believes in the coming of Jesus will be left behind, for He shall send forth His angels with a great shout of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other.

How thankful we should be for what God has done for us. How earnest to find out His will and do His commandments, for He is not ashamed to be our God and Father and in Him is our strength, our hope, our joy. Let us identify ourselves with Jesus, knowing that when He shall appear we shall be like Him. Then God's children shall live in the renewed earth.

## JEWS NOT LEADERS OF COMMUNISM

In a personal letter addressed to Bro. G. M. Birkey of Rochelle, Illinois, Dr. Arthur U. Michelson, founder of the First Hebrew Christian Synagogue of Los Angeles, California, corrects a serious misunderstanding that many people have entertained with regard to the attitude of the generality of the Jews toward Communism. About two years ago we published an article in THE RESTITUTION HERALD by Dr. Michelson, a talented Jewish convert to Christianity, which met with widespread approval among our readers. The edition of the paper containing it was quickly exhausted by the many orders we received for additional copies.

Dr. Michelson writes in part as follows:

"We received your kind letter and were delighted to hear from you. We thank you for your deep interest in the salvation of my people, and are praying God's richest blessings upon you and yours. I see that (many) are misled in every way in regard to the Communistic Jews, Every Christian is against Communism, and there are a lot of Jews and Gentiles who are not saved (not Christians) who are against it in the same way. It is untrue that apostate Jows are the leaders of Communism! (The emphasis is ours.—Ed.) Anyone that makes such a statement that Communism is engineered by a few apostate Jews is not informed about the situation. In every movement there are all kinds of nationalities. I remember when the revolution broke out in Germany, and there were a few Jews in it, too! They were the leaders of Socialism, but most of the leaders were Gentiles, and so it is with Communism. Millions of Jews in Russia have to suffer terribly on account of the Soviet Government. They have put the leading Jewish rabbis in prison and have closed the Jewish synagogues.

"We are living in a community of 50,000 Jews, and among them are about 2,000 who are Communists. This is chiefly among the younger generation. The reason is that Judaism cannot still the longing of our hearts and the Gentiles do not want them, so they are much inclined to a movement that promises them the same rights with others and peace and work.

"Mr. Winrod is mistaken in every way. In his articles he gives the impression that all Jews are Communistic, and that the Jews are responsible for this movement. He has made this and other statements, and sometimes he wants to express the same as I have tried to tell you here in these few lines, but 1 do not think that he is clear enough in his (explanations).

"The Jews need Jesus more than anything else today. But most of the Gentiles and the Gentile churches are not interested in the salvation of the Jews.

"Now what is the Jew doing today? He is looking for peace and work and along comes the Communistic agitators and they have the easy task of persuading them. Like so many of the unemployed, they are listening to Bolshevism,

for the leaders promise them work and bread, but in reality they cannot help them.

"It is too bad that our Christian leaders are not interested in the welfare of our people, and in these days everybody seems to want to take things easy and to have a good time. What this country needs are some men and women who are not looking for money, but who want to see a revival come and who wish to have every man and woman praying!

"We pray that the Lord may direct you in this question so that you may pray for my people, that the Lord may send us another Pentecost.

"With much love in the Lord, I remain Yours in His service for Israel,"

(Signed) A. U. Michelson.

Our readers will recall that not long ago the Editor of this paper warned against accepting as true the unsupported statements of anyone regarding this very matter of the Jews in their relation to Communism. Misrepresentation through shallow thinking and careless investigation is indefensible on the part of a Christian writer or speaker under any circumstances; and it becomes even dangerous when it is directed against God's beloved, though backslidden, people, Israel.

Instruction in things moral and spiritual is most necessary to the making of the highest type of citizenship.

## RESTITUTION

By C. E. Randall

THE Scriptures teach restitution. Not merely the resti-I tution that is to take place following the literal, personal, and second coming of Christ, but restitution for wrongdoings now. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother bath ought 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. The teachings of this scripture are practically ignored. How often are church members who wrong their neighbors or bring the church into disrepute required to make restitution? We believe we are safe in saying that there can be no scriptural conversion and forgiveness without restitution. Further, it is as much or more the duty of the church to see that its members walk worthy the name of the Lord, as it is to get sinners outside the church to walk in the Way. If members of the church were not only expected, but required to walk in such manner as becometh Christians there would be less infractions of Christian conduct and behavior. A congregation cannot keep itself pure from others' sins when they condone by silent consent the sins of their members. Tim. 5:22 -Church of God Messenger.

### ISRAEL'S FEASTS

#### Continued from Front Page

sin in the church. It could not be otherwise. The fathers have eaten a sour grape and the children's teeth are set on edge, or, as the Apostle puts it in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Then when one has been begotten to the spiritual life by hearing, believing, and obeying the gospel message he has not reached spiritual perfection at once, but must crueify the flesh daily, must add to faith, grow in grace, purify himself, waiting for the adoption, to wit, the redemption of the body. Much can be said concerning this Pentecostal, or feast of first fruits in reference to the church, but that is not my purpose in this present effort, but rather to show the type value of those three obligatory feasts of Israel.

The third one was the feast of tabernacles, or ingathering, when they had gathered in their labors out of the field, gathered in the corn and wine in the end of the year. "And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. . . . The Lord thy God shall bless thee, . . . therefore thou shalt surely rejoice."—Deut. 16:13-15. According to writings of the rabbis, this feast was the most joyous of all the festivals enjoined upon Israel. General rejoicing and thanksgiving exceeding any other observance among men of all time was this season of universal joy. Golden candlesticks were placed in the court of the temple which threw light over the whole of Jerusalem at night. Palm branches and torches were carried during the festival of singing and dancing, and everyone, including the strangers, was to rejoice. Water and wine were poured out before the Lord each day. The Jews were celebrating this feast, according to John 7, when Jesus stood and cried, "If any man thirst, let him come unto me, and drink."

Now, what is the antitype of this joyous feast? From the reasoning of the Apostle in 1 Corinthians 15:20-24 we conclude that it is the "end" resurrection. "But now is Christ risen from the dead, and become the (first of) firstfruits of them that slept. . . . But every man in his own order: Christ the (first of) firstfruits (the antitypical wave sheaf): afterward they that are Christ's at his coming": the church, the harvest of first fruits. Wheat and tares grow together until the harvest; the harvest is the end of the age (Matt. 13). Then the antitype of the feast, of tabernacles is the general ingathering, the "end" resurrection of the rest of the dead who live not again until the thousand years are finished. This feast will be observed with great splendor and enthusiasm throughout the entire time of restitution not only by the remnant of Israel, but by the left of all the nations of the earth. Anyone negligent or refusing to obey this commandment will be punished with drought and plagues. The Prophet Zechariah (chap. 14:16-21) has made this fact plain. But why should this feast be continued throughout the times of restitution and nothing be said about the other two? The Passover feast reached its antitype in the crucifixion and resurrection of our Lord Jesus Christ. The Pentecostal or harvest feast will have reached its antitype at the second coming of Christ, and the "church of the firstborn" (Heb. 12:23) will be raised to immortality to participate in that great antitypical feast, the marriage supper of the Lamb. Those types will have served their purpose, but the third one will continue on to the end of the thousand years of restitution, when the dead, small and great, stand before God and the great "ingathering" antitype is reached.

"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!"—Rom. 11:33.

### SO SHALL THEY EVER BLAZE

#### Continued from Page Three

trines have no influence upon the Christian, for God, in his opinion, remains serenely in His heaven, and the world moves on at constant pitch.

Where the atheist sees nothing but a happy chance, an intervention of some peculiar and as yet undiscovered force, the Christian sees the inviolable laws of God working in a harmony so perfect as to be beyond compare. The comet leaps through a vacuum of infinite proportions, and disappears and reappears at closely regulated intervals. Force, according to the atheist, caused that exactly guided comet to follow its tremendous course—force without reason and without a mind. Ten thousand centuries might pass, and still mere chance could not so settle the universal clock.

"Great is our Lord, and of great power: his understanding is infinite"—and this the atheist denies. He would as soon sing praises to Luna, goddess of the moon, as "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"—for he denies that any deity could control such things as these.

The stars of heaven will ever blaze the glory of their creator. It is inconceivable—indeed, it is altogether preposterous—to enfold the dogma that chance and chance alone established the balance of the cosmos. Forces played their part, but no force known to man has had the intelligence without external aid to develop itself into material creation. The very men who cling the closest to the idea that matter can neither be created nor destroyed deny themselves by retaiting to the forces which they foster the power to create something out of nothing—a perfected something of great complexity and of infinite expanse. Only in Christianity is there found an intelligent belief.

## Berean Department

ARLEN MARSH, EDITOR

### Recreational Leadership

MISS JESSIE M. B. KAUFFMAN, Physical Director of the Y. W. C. A. of Riverside, California, has prepared a suggestive program for one of those indoor social affairs that give entertainment and program committees of churches, Berean societies, and Sunday schools so much trouble. It is submitted in the hope that it will provide something new for those "wanting to have a jolly time together."

To be a successful social recreational leader, one must be enthusiastic, direct intelligently, have a good strong voice, use a whistle, have his program written on a card, and know his games. Try this at your next party in a house or hall:

- 1. Hand Shake.
- 2. Hand Squeeze.
- 3. Relay Races-pass objects; suitcase.
- 4. Stunts-swat; feed popcorn or ice cream.
- 5. Kitty-Kar Relay, or Balloon.
- 6. March Through Circles.
- 7. Pass Handkerchief.
- 8. Name states in five minutes.
- 9. Name state capitals in five minutes.
- 10 Laughing Hat.
- 11. Popularity.
- 12. Sing Taps.

#### DIRECTIONS

- 1. An ice-breaker. When crowd is gathering, everyone starts shaking hands; when leader blows whistle, each grabs another hand; keep it up five minutes or so. Anyone caught not shaking hands has to pay a forfeit.
- 2. Form a circle; grasp hands; one in the circle squeezes hand to right; next person squeezes hand to right, and so on until back to the first person. The leader has a watch, preferably a stop watch; as soon as the first person says, "Hold," when the final squeeze reaches him, the leader announces the number of seconds. Keep it up until the number of seconds is diminished.
- 3. Passing objects: Line up in two or more rows; pass a ball or any object down the line; turn around and pass it over heads; turn again and pass it between the feet. The row getting through first wins. Suitease relay: Have clothing in two suiteases. First ones in each row open cases, dress, and run to other end of room; come back, undress, place clothing in cases; run to first persons in their rows, touch them; they start after suiteases and repeat performance. The ones having touched the second in line go to end of lines. The line finishing first wins.
- 4. A good laugh for all: Secure a boy and girl and seat them opposite each other; give each (after blindfold-

ing them) a bowl of popcorn and a spoon; have them feed each other. Ice cream can also be used. Aprons should be worn by players. Swat: Use two boys. Blindfold both, but only one is left so. Give each a bundle of papers and then turn them around and tell each to swat the other.

- 5. Place the long-legged or fat members of the crowd on kitty-kars. Inflate balloons of different colors, and have those on kitty-kars keep them in the air by blowing and so move them to the end of room.
- 6. Mark circles about three feet in circumference on the floor. Have some one play the piano. March in couples through circles. Couples caught in circles when music stops are eliminated. See which couple can march the longest. Have some "policeman" guard the circles and make couples stop if they are in the circles when music stops.
- 7. Sit in two groups with an aisle between. Start a handkerchief at end of each group, passing to each till all have had it; go back, doing same, until it comes to first persons. Or each can stand and turn completely around before giving it to the next one.
- 8. Select a girl and a boy for captains. Girl appoints two boys; boy appoints two girls. Each team is to see how many states it can name in five minutes.
  - 9. Same as 8, naming state capitals instead of states.
- 10. Two lines face each other. Leader throws hat into air. If it comes down on rim, one side laughs and tries to make the other side laugh; they cannot even smile, or they will be added to the first line. If it comes down inside up, the other side does the laughing. Object is to see which side has the greatest number when game is over.
- 11. A good mixer: March in couples in a circle. If more girls than boys, extra girls stand in center. Music plays a march. When whistle blows, girls on inside of circle move up and join the other girls, who turn and go the opposite direction from the boys, girls marching one direction and the boys the other. Whistle blows the second time, and girls grab the arms of boys; this leaves the odd girls without partners, so they try the next time. Continue so.
  - 12. Sing taps:

"Day is done; gone the sun from the Streams, from the hills, from the sky. All is well, safely rest.

God is nigh."

It is certain that, with the majority of young people, some form of social activity is an absolute necessity. The church, either directly or through its Sunday schools and Bercan societies, would do well to provide more interesting programs for its general social gatherings, if only for the benefit of its younger members.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Jesus increased in wisdom and stature, and in favour with God and man."

### GROWING UP LIKE JESUS

"WHEN I get big ——!" How many times have you said that, my girl, my boy? You make great plans for the things you are going to do when you are grown. You can hardly wait. Being "grown up" seems to you to be the very best time of life. And when you are grown, you are going to do wonderful deeds.

It's one of the finest things you can do—having these dreams of the great activities in which you will be engaged years from now. But you mustn't leave it all to just dreaming. You must remember that each day you are one day nearer being grown up and just a little more like the person you are going to be when you are big.

You know, you can't be one sort of person up to the time you are twelve or fourteen and then all of a sudden be somebody entirely different. Day by day, even from habyhood, you are building the sort of person you are going to be by and by. Each little thing you do now leaves its mark on you in such a way as to affect the person you will be when you are a man or a woman.

True it is, we all hear of people turning completely around after they are grown and being entirely different. But they have some awful battles to fight in order to change from their former ways. They have to use up so much of their energy changing their thoughts and actions from the old channels—energy they could use for doing the better things. Don't you see?

It's like trying to change the course of a stream. You've, many of you, tried to do that when you sailed a little boat you had made or tried to build a bridge or a dam. How hard it was to get the water to flow where you wanted it! It seemed bound to go back into the old course, didn't it?

Thoughts and actions are just like streams. After you think a thing a long time and act a certain way a long time, a deep channel, growing deeper all the time, forms in your body and mind. Then it's easy for thought and action to follow the usual course.

Do you see now why it is so important to start when you are very young to form right habits through thinking right thoughts and doing right actions? As you grow older it will be more and more natural for you to continue that way, until "when you are big" that will be your real self all of the time. And it will be as hard to change you into

the wrong sort of person as it would be to change the course of a big river.

I hope every one of you will read, over and over, the story of the boy Jesus in our lesson for November 4. It is the only story in the Bible about Him from the time when the angels sang at His birth and the shepherds came to worship, to the time of His baptism when He was about thirty years old. Isn't it an interesting story? Let's see if we can picture it.

Remember the angel told Mary that He was God's Son and would some day be the Savior of the world as well as King on the throne of David. And don't you imagine that His mother often told Him, as He stood at her knee and begged for a story, the wonderful news which the angel had told her? Though we don't read of it, yet we can be sure she did.

Now Jesus was twelve years old, the age when a Jewish boy became what they called "a son of duty," and observed the different customs of the Hebrew law. Knowing that He was God's Son, how natural for Him to go to God's house—the temple—and learn more about His Father's "business." Ever since He had been able to think about it at all, He had, we are sure, been planning for the time when He would be hig. And now was His chance to learn more about what God expected of Him.

It seems, though, that Jesus taught those learned men more than they taught Him. For we read that all the doctors and also those standing around listening were surprised at His understanding and answers. Can you imagine some of the ways that Jesus must have kept busy in those twelve years to be the boy He was then?

How about being obedient to His mother? Willing and eager to do kind little deeds for every one? Listening quietly while His mother read to Him out of "the law"? Learning as much of that law, the Old Testament, as He could? Helping Joseph in the carpenter shop? Oh, and ever so many more things!

These are some of the ways we can be sure Jesus spent His boyhood years. We know He didn't use those years for His own pleasure selfishly, but He pleased to serve others. And He enjoyed doing it, we are certain.

He was adding to His faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; to brotherly kindness, charity.

How many of you can repeat that table in addition? How many will try to use it?

## The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 5. — November 4, 1934

### CHRISTIAN GROWTH

Luke 2:42-52; 2 Peter 1:5-8

Devotional Reading: Proverbs 4:10-19

GOLDEN TEXT

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—2 Peter 3:18.

#### A STUDY OF THE SUBJECT

Topic: Christian Growth.

Aim: Study of the Bible and putting what we learn into practice is the duty of the Christian.

Basic Truth: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed,"-2 Tim, 2:15.

I. Growth in Knowledge. (Luke 2:42-47.) One's success in life depends upon his growth in knowledge. We must continue to learn new things or we will not be permitted to do new things. Jesus was constantly learning about God and what He wanted His Son to do, and so God gave Him more important and more interesting work to do. We should understand our Bibles better, but what we do not understand we should ask our teachers to explain, just as Jesus questioned the doctors in the temple. To read, to ask questions, and to listen to those who understand the Bible better than we do, is the way to grow in knowledge and in usefulness to God and man.

II. Putting Knowledge to Work. (Vv. 48-52.) When Mary asked Jesus why He had stayed behind them in the temple He said it was because He must be about His Father's business. What He knew and what He learned about God's will and ways was only valuable when it was put into practice. Simply to know how to do a thing means nothing unless we go ahead and do that which we have learned how to do. God expects us to use what we learn in His service. To know God's will and to do it from the heart will cause us, like Jesus, to find favor with God and man.

III. Growth in Christian Graces. (2 Pet. 1: 5-8.) Peter mentions seven qualities which we have come to call the "Christian graces." They are virtue (strength of character); knowledge (of God and of His will for us); temperance (control over our natural desires); patience (courage to wait or to contend vigorously as God may desire); godliness (Godlikeness); brotherly kindness (kindness to our neighbors and friends); and charity (love shown in willing, helpful acts and kind words). All of these things grow one out of the other, and they are all the fruitage of faith. We should try to cultivate them to show our appreciation of what God has done for us, and as a proof that we are His children.

#### GOLDEN TEXT

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."-2 Peter 3:18.

It is said that one never stands still in the Christian life; he must either grow or retard. To grow is the aim of the Christian. To be a better Christian this year than we were last is the ideal way of living. To grow in knowl-

edge one must study and meditate on the Word of God. To grow in grace, one must abide in Christ as a branch in the vinc.

Grace is favor; so when we grow in grace, we are growing in favor with God, and what more can the Christian do to get near the Father and His Son? "Study to show thyself approved unto God" (2 Tim. 2:15) is the way to grow in knowledge. If to knowledge the other things of our lesson are added then we shall be workers together with Christ.

#### PRACTICAL APPLICATIONS

#### Christian Growth

-is essential to Christian life: cannot be separated from Bible study:

is greatly aided by regular worship;

-never exists apart from prayer; -imparts vitality to an individual or congre-

gation. Growth Necessary. Real Christianity is ever progressive and enlarging. Each day finds the true follower of Christ increasing in the "knowledge of the Son of God"—chlarging unto the "measure of the stature of the fulness of Christ," and pressing "toward the mark for the prize of the high calling of God in Christ Jesus." There is too much stunted Christianity if Christianity can be stunted. Keen interest is born of growth. Growth is one of the marks of Christianity. Lack of growth is creating the deluge of indifference that is drowning interest in things spiritual. "Awake, thou that sleepest," would be a good battle cry for our day. Any service rendered that is not done with all our might is not worthy the recognition of our heavenly Father, "Whatsoever thy hand findeth to do, do it with thy might; for there is ne work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eecl. 9:10.

Growth Natural. Growth is a natural law. When growth ceases decay usually sets in. This is most surely true of the Christian. With regular, daily, and systematic Bible study we are bound to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." As a man thinketh in his heart so is he—so, with a daily meditation upon God's Word with desire to apply, there must be a change wrought, and this change is growth. If after several years of Christian profession there is no appreciable growth there is something radically wrong.-C. E. R.

### YOUNG PEOPLE AND ADULTS

Making Progress in Christian Living Christian living is progressive in its very nature. It is an indication of moral if not spiritual progress for one to repent and turn away from sin as one does when moved by

the appeal of the gospel. It is an evidence of advancement for one to add to this knowledge as he does when he hears and believes "the things concerning the kingdom of God, and the name of Jesus Christ." It is a forward step that one takes when he enters the waters of baptism and thereby cuts himself off from his sinful past. It is a sign of growth in character when one continues to overcome temptations that once bound him and to follow consistently in the footsteps of Jesus Christ. It will be a progressive experience indeed when the Lord comes and changes "our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21), and transforms us from mortal, pain-torn creatures into deathless spiritual beings possessed of the divine nature in its fullness!

In today's lesson the intellectual and bodily development of the boy Jesus is shown to have been accompanied with a correspondingly rapid growth in spiritual apprehension. Such an experience need not be limited to Christ. Under sympathetic Christian parental teaching and example our boys and girls may also be led to grow in knowledge of divine things as they grow in years and in stature .- G. E. M.

#### PRIMARY CLASS

Topic: How We Grow.

We will need several pictures to work out our lesson today. We want to divide our lesson into three parts.

Part I. Have a picture of a child, and also one of a grown person. Paste these pictures on a sheet of paper. As you do this we will talk about how we grow. (Children will see at once how they grow and why they grow.)

Part II. For this part we are to have a picture of Jesus as a child and one of Jesus as a grown person. Here is where our Sunday school lesson comes in. The story of Jesus at the age of twelve should be told. Emphasize the last verse, Luke 2:52. Explain verse 51, showing how Jesus obeyed His mother.

Part III. This part of our lesson shows us how a Christian grows. Faste a picture of a child, preferably a child about twelve years of age. If you can find a picture of a baptismal service, do so, to paste by the child. Write under the picture these words: "A baptized child, plus faith, plus virtue, plus knowledge, plus temperance, plus patience, plus brotherly kindness, plus love equals a Christiau man or woman." (Teacher should give an explanation of any of these terms not familiar to children.)

The verse I think we should all learn is: "And Jesus increased in wisdom and stature, and in favour with God and man." This will 

## AMONG THE CHURCHES

#### FALL HOMECOMING AT RIPLEY, ILLINOIS

The church at Ripley ("believe it or not") is planning a great homecoming gathering and Rally Day to be observed on Sunday, Oct. Everyone within driving distance is urged to be present and enjoy the day with the brethren of that place.

Attention is called to an error which appeared in our columns recently in a report reaching The Herald from a correspondent at Ripley. The corrected announcement at Ripley. The corrected announcement should read, "Bro. Gerald Cooper will preach in Ripley on the first and fifth Sundays of each month, while Bro. C. E. Lapp will conduet services on the second, third, and fourth Sundays."

#### ST. LOUIS CHURCH CALENDAR

A faithful little group of believers meet every Thursday evening at 1943 A Hodiamont for Bible study, and on Sunday mornings at ten o'clock for Sunday school. On Thursday evening before the first Sunday of each month C. E. Lapp of Ripley, Ill., preaches at the same place. Bro. J. H. Anderson also occasionally is able to stop off for an evening service. Brethren passing through St. Louis are cordially invited to come and worship with us.

Mrs. Claude Graham.

## PATMONT SPEAKER AT MINNESOTA

CONFERENCE The Fall Conference of the Minnesota Churches of God was held with the Mora church September 21 to 23, inclusive. Attendance was not so large as had been expected, but interest was very good and there were good spiritual Bible lessons and sermons.

Speakers were Adna Hoskins of St. Cloud, Richard Le Crone of Eden Valley, and Vergil Thoms of Whipholt. In the absence of Pres. John Denchfield, Bro. A. E. Hoskins, Vice

President, presided. L. R. Patmont of California, world traveler, linguist, and famous lecturer, spoke Saturday afternoon. Mr. Patmont, who chanced to be in the community, is an oldtime friend and coworker of Mr. Hoskins, who was instrumental in bringing him to speak at our conference.

A young people's rally was held Saturday evening preceding the services at the church, and Bro. Vergil Thoms gave a fine message to those assembled.

Sunday the ladies of the Mora church served bountiful meals in the church annex, and the spiritual feast was supplemented with physical austenance.

A resolution pledging cooperation with other religious organizations in a fight for cleaner movies was adopted and many signed their

Mac Randall, Secretary,

#### ELECTION AT HOLBROOK

The Holbrook Church of God Sunday school held its annual business meeting October 7 at

The following officers were elected: Superintendent, Bro. Arthur Hornaday; Assistant Superintendent, Sr. Eva Phelps; Secretary and Treasurer, Sr. Ruth Knosp; Pianist, Sr. Icel Stedman.

Beulah Wilson, Retiring Sec.

#### LARGEST VIRGINIA CONFERENCE IN HISTORY

Since no final report of the Virginia Conference has been sent to The Restitution Herald for publication, I shall begin by telling you that our 1934 gathering together for conference and Bible study was spiritually very beneficial to all in attendance.

The Secretary's record book shows a longer list, and more meals were served in the dormitory, than in any previous year. Sr. Thayer's class alone numbered 42, most of whom were present every day and completed a most excellent work book. She knows how to teach children Bible truths in a most attractive way, a gift of surpassing value for Christian workers.

A most excellent children's program of prayer, Bible readings, and songs was rendered by the children Thursday evening during conference week.

Bro. Grover Gordon from Nebraska, with his Bible studies on "God's Progressive Plan" and the accompanying chart, his good sermons, and above all his fine Christian spirit, was well received and enjoyed by all present. We are indeed thankful to know we have such a true, faithful servant working in the vincyard of the Master in these closing days of Gentile times. Yes, Bro. and Sr. Gordon, we are glad you could be with us and assure you that you left thoughts and impressions which are profitable to the brethren, and will bring glory and praise to God and His Son.

Bro. Gordon taught two classes daily, alternating the adult and young people's classes morning and afternoon with Bro. Thaver. Bro. Thayer took up the study of the book of Hebrews in his adult class. A class of ten boys of intermediate age studied the life of Moses and the tabernacle construction and furniture. These lessons were copied in composition books and illustrated by pictures and drawings.

We were pleasingly surprised to have Sr. Belle Hartman, Bro. Finch, and Bro. and Sr. Paul Overholser from our southern Ohio churches drive in on Sunday, Aug. 19, and remain with us until the next afternoon. Sorry their time was so limited, but glad to have them stop. Hope they come again.

At the business meeting on Friday afternoon, a tentative draft of a constitution for the Conference was read by Bro. Sheets and the necessity of its adoption at a called meet ing in the early fall months was stressed. Such a meeting has been called for the first Sunday in November at Maurertown.

The election of officers for the coming year resulted in Lacy Compton, President; Garnet Coversione, Vice President; V. R. Kineheloe, Secretary; W. H. Boyer, Assistant Secretary; and W. E. Boyer, Treasurer.

The closing days of the conference were saddened by the death and funeral of Sr. Andrews, which Bro. Thayer has previously reported. Because of her deep and abiding faith in Christ and her patience in her long illness we feel sure she sleeps in Jesus.

Bro. Thayer is now preaching for the churches in Virginia the first, second, and fourth Sundays at Maurertown, the third Sunday at Dry Run in the Fort Valley. Every fifth Sunday he goes to the church at Browntown. Lyle is now getting experience in the apple industry in the famous orchards near Winehester, Va.

Bro. and Sr. Harry Sheets have recently

moved to Harrisonburg, Va., where he is engaged in selling automobile paints and radios.

On the first Sunday at the morning service Bro. and Sr. Lasher of New York worshiped with us. They were on their way to Florida. We are always glad to have brothren plan to visit our church when traveling through the Shenandoah Valley of Virginia.

Thus another year of grace is passing into history, bringing us nearer to the coming of our Lord from heaven

Brethren, pray for us, that we may abide in the faith, cherish the blessed hope, and love one another,

Virginia R. Kincheloe, Secretary.

#### PROMOTION AT ST. CLOUD

Sunday, Sept. 30, services were held at Oak Park in the home of Bro. and Sr. Henry Ryberg, where we found as usual a splendid interest and attendance. Bro. and Sr. Ryberg's three little sisters sang a beautiful number, with the older sister at the piano. At the close of the service lunch was served. Our bodies were nourished both spiritually and materially. We pray that these faithful ones will continue their efforts, for sometime a good work can be organized in this commu-

Rally and Promotion Day, Oct. 7, is golden in our lives, when we had 84 in Bible school, and the adult class of twenty in number broke the year's record. Miss Sheldon's class of juniors rendered a striking demonstration of their knowledge in last quarter's lessons. Then, after the writer's few remarks on "Study to Show Ourselves Approved Unto God," the promotion certificates were delivered.

Bro. Richard Le Crone of Eden Valley reached in the afternoon to a good number. The evening service climaxed the day by another good message with Bro. Le Crone in the pulpit. His timely remarks were inspiring to all. Outside visitors were Bro. and Sr. Green. W. F. Hoskins and wife, also the daughter of the Greenes of Eden Valley; Srs. Dennison, Stowe, Michaelson, and Bro. Stowe of Oak Park. These, coming a long distance, added greatly to the day's feast.

At the close of the day's services, fifteen came down the aisle to reconsecrate their lives in service. These dear ones, seeing the need of a better life and a service that counts, willingly presented themselves "a living sacrifice, holy, acceptable unto God."

Wednesday evening in the church we will witness a matrimonial service, uniting in its holy bonds our daughter Carol to Bro. Benjamin Hawkins, who is one of the faithful boys of the church. Report of this will follow.

We thank you for your prayers, as we pray for you, that all will grow in grace and in knowledge of the Word, for that day, the "Lord's day," is without doubt soon to come. To be ready it might be well to heed Paul's writing in 1 Corinthians 13:5, 7: "Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

A. E. Hoskins, Pastor.

#### GOLDEN RULE HOME OFFERING

Oregon, Ill., Church of God	\$11.16
Mr. and Mrs. J. E. Miller	.40
Lottie E. Young	1.00
Burr Oak, Ind., Church of God	3.00

## THREE BAPTISMS IN THE NIAGARA DISTRICT

The work continues to forge ahead. On Sunday night, Oct. 14, the Fonthill church extended the right hand of fellowship and welcomed eight new members into the body of Christ. This was an inspiring seene and stimulated a great deal of enthusiasm for harder and more devoted work. This was not the only cause of rejoicing at this service. When the invitation was given at the close of the sermon on "The Way of Life." Bro. and Sr. Howard Beemer, 32 Ontario St., South, St. Catharine's, Ont., presented themselves to the Lord.

The Fonthill Church Board wishes to announce that the Fonthill church in no way sponsors or approves any evangelical efforts of J. E. Lent, Ridgeville, and that he is no longer recognized as a member of this church.

The Sunday morning service at the Falls came to a joyful close when Shirley Sullivan 3002 McKoon Ave., Niagara Falls, N. Y., offered herself to the Lord and Master. Shirley is blossoming into the springtime of youth and is giving the best of her life to the Master. Baptismal services were held at both churches Sunday, Oct. 20. We have a great deal to be happy for here and indeed we are rejoicing in the Lord. We praise God for the manifestation of His great power.

The Annual Fall Meeting of the Niagara Falls church will be held on Sunday, Oct. 30. All services at Fonthill and Welland will be cancelled for the day and all join with the Falls brethren in a spiritual feast and day of praise and fellowship. We cordially invite all who find it possible to do so to be with us on this day. We hope to be able to bring more encouraging news in the near future. In the meantime pray for us.

C. E. Randall, Pastor.

#### CONTRIBUTIONS TO N.B. I.

Mae Mick South Dakota N. Goodreau Ada M. Eldridge \$4.00 5.00 3.00 .50

#### ISAAC FISH

In the death of Bro. Isaac Fish of Maxwell, Iowa, which occurred September 27, 1934, the Church of God lost one of its most valued members. Quiet and unassuming in nature as he was, nevertheless Bro. Fish exercised in his Christian character an influence for good that was felt not only in his home community but throughout the church in Iowa.

He was the son of Joseph and Harriet Fish, both of whom were faithful lifelong members of the Church of God. He was born September 30, 1862, in Wayne County, Ind., and at the age of five years was taken by his parents to Story County, Iowa, where he spent his entire adult life.

On December 29, 1886, he married Miss Flora Gearhart. Eight children graced their home in the progress of the years, all of whom were present at his bedside during his final illness. The children are Mrs. R. E. Torry and Mrs. T. A. Cummings of Colo, Iowa; Mrs. Arnold Sealine, Stanhope, Iowa; Mrs. Earl Bowen, Mrs. Harland Witmer, Mrs. E. B. Riehardson, and two sons, Lee A. and Arthur, all of Maxwell, Iowa. They together with one brother, Ora of Zearing, Iowa, twelve grandchildren, and his widow, survive him.

Bro, Fish's desire was to remain to greet his returning Lord, but such could not be, for in spite of all that medical skill and tender care could do the enemy conquered, and Bro. Fish was laid to rest to await in dreamless sleep the Master's call to life and glory.

The funeral services were conducted by his friends of many years standing, J. W. Williams of Gladbrook, Iowa, and O. J. Allard of Ccdur Falls, Iowa, assisted by Rev. B. H. Guthrie of his home city.

#### HERALD RECEIPTS

Mrs. Ed Tomlin; C. H. Horton; Fern Thompson; Mrs. Claude Graham; Mamie L. Kauffman; Ada M. Eldridge; James Kossler; Glenn M. Birkey (for others); F. E. Wilson; Teresa Martindale; Clydo M. Long (for auother).

## BETWEEN YOU AND ME-

On the first Sunday in November, Pastor Norman John MacLeod of the Los Angeles church will speak on "Our Sacrifice." His subject in connection with the Communion service will be "The Altar of Incense."

It pays to send our young people to the state and national conferences where they not only become acquainted with other young people of the church, but also have the opportanity to meet many whose writings appear in The Restitution Herald. Sr. Claude Graham writes that since attending conference the young people in her home "can hardly wait for the paper to come each week" to see who has written for it whom they have met at conference. It adds greatly to the interest we feel in an article if we have met the writer.

Golden Rule Home was saddened on October 11 by the death of Mrs. Mary Crowell, an old lady nearly ninety years of age, who for the past eighteen months has been a boarder at the Home. During her stay with us she endeared herself to all by her patience and cheerful nature. She was practically blind and confined to her room all the time. She had never united with any church. The funeral service was conducted by the pastor of the Oregon church and was largely attended.

Another member of Golden Rule Home whose condition at this time gives considerable anxiety is Mrs. Emma O'Byrne. She, also, is close to ninety years of age and suffering from a lingering ailment which seems to grow worse rather than better. All other members of the Home family are reasonably well, for which we are very grateful.

Pastor G. E. Marsh of the church at Oregon, Ill., has announced his subjects for October 28 as follows: In the morning he will discuss the doctrinal and spiritual teaching of a familiar hymn, "What a Friend We Have in Jesus." His evening theme will be "The Bible and Modern Socialism."

Bro. MacLeod says, "You offer a rare opportunity in your request to the ministers to outline their work for the coming months for advance publication in The Restitution Herald." We trust that more will avail themselves of this aid in advertising their work.

The church at Borr Oak, Ind., as you have seen, has added generously to the fund to be used for the purchase of a new vacuum cleaner for Golden Rule Home. A few more like that and we will place a fine new machine at the disposal of Sr. Mick, our very able Matron.

## PLANS FOR GRAND RAPIDS

Sr. Craig, who has been so seriously ill, is now much improved and gives the credit to God, who answers prayers.

It is very encouraging to witness the stronger interest in our Tuesday night devotional services. Many are finding much spiritual food and strength from these meetings, and the result is a much stronger spiritual atmosphere throughout the church.

Final plans are being made for our eighth anniversary to be held next Sunday, Oct. 28. Friends from a distance are cordially invited to spend the day with us. Basket dinner at noon, with meetings morning, afternoon, and night.

F. E. Siple, Pastor.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Golden Rule Sunday School (\$3); Golden Rule Adult Class (\$3); Mary E. Good (\$15); Mrs. William Lansbery.

#### GOD'S TWO GREAT WITNESSES

One of the most interesting tracts that has reached us in many months has just come from the press under the title, "God's Two Great Witnesses, or, The Bible and Nature in Harmony." It is the work of J. H. Anderson, who presents conclusive evidence based on the universal testimony of the Bible and nature of the truth of God's Word.

"To understand the testimony of nature," the author declares, "one must find the key furnished by the Bible that will give the meaning of nature's voice." He then draws a striking analogy from nature of the harmony and beauty of the purposes of God in redemption as they are revealed in the Bible.

The covenants, the nature and destiny of man, and the coming of the Lord as taught in the Scriptures are taken up in sequence and discussed in an able and convincing manner. De not fail to send to the author for a supply of these tracts to give to high school and college students. The price is ten cents each. Address all orders to J. H. Anderson, Michigantown, Ind.

#### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the

You need not write a letter; just fill in the attached blank, place it in an envelope with tive two-cent stamps, and address it to the NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Date	

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

Name		······································	
St. or R	FD		
City or	Town		
State			

### CONSIDER THE FLOWERS

"CONSIDER the flowers." Jesus often did. During His boyhood in Nazareth He must often have found His way about the encircling hills. He stored His mind with nature images that later became the illustrative material of His parables. He seemed particularly sensitive to the beauty of the flowers, and to a group of everyday folk facing the usual problems of life He said, "Consider the flowers."

#### BEAUTY HAS A PLACE IN LIFE

The flowers may have many messages of religious significance for us today. They emphasize the place that God has given to beauty. In these days of economic stress we are tempted to measure things by their utilitarian value. We should remember the incalculable energies that work in producing beauty alone. It is a revelation of God's own love of beauty and His will that it have a place in the lives of His children. The deliberate cultivation of the appreciation of beauty, then, becomes a religious responsibility.

#### BEAUTY IS A FRUIT OF PROPER GROWTH

"Consider the lilies, how they grow," said Jesus. Well, how do they grow? Sometimes this text is read with the suggestion that the lily does nothing and that the Master is suggesting passiveness as a Christian virtue, but in fact, every matured bloom is a result of a definite and victorious struggle for life. There has been a reaching up toward the sun, a digging down into the earth, the assimilation and transformation of plant food, and the withstanding of storms. Of course, a lily neither toils nor spins. It is not expected to by the Creator, but it lives in accordance with the principles that govern the life of lilies, and so comes to a realization of beauty. Is it not Jesus' suggestion that the human life which is to be beautiful should be lived in accordance with certain fundamental principles of God? There is a temptation to feel that beauty can be an external thing, that we can tie on the evidences of a Christian life. We do have artificial flowers, and they serve their purpose, and often become reasonably adequate substitutes for the living thing. Yet no one for a moment would suggest that they could permanently displace the real. And so we have our tricks of speech, and our social and religious conventions, and our customs, all external and many of them in some sense artificial. They are not to be despised, but neither must they be mistaken for the beauty which is a fruit of an inner experience of fellowship with God. The life of Jesus in its perfect beauty was not the result of outward conformity to standard and custom, but to an inner fellowship with the eternal Spirit.

#### Too Few Good People Are Beautiful

As we have been amazed at the lavish and varied beauty of the fields, we have wondered more than once why so many of the children of God seemed unlovely. Their righteousness cannot be questioned, but they are too often lacking in that graciousness which we associate with the personality of the Master. In the passage from which our text is taken, Jesus makes three suggestions as to the reasons for the lack of beauty in the lives of those who follow Him. For some it is due to a lack of simplicity. Their lives are harassed by too many interests. They are so concerned with things that they miss life's deepest values. For others beauty is banished by anxiety. To them Jesus said, "Take no anxious thought for the morrow." Still others are made unlovely by selfishness. All the currents of their interest run inward, and so life becomes petty and stagnant.

#### BEAUTY WILL EVANGELIZE

We have discovered in the last few years that men can be neither frightened nor legislated into goodness. They must be allured. When Peter and Andrew left all to follow the Master it was not because they had arrived at certain mature theological convictions, nor that they were afraid of being lost, but they were captured by the strength and beauty of the personality of Jesus. They wanted to be with Him. They had seen life as it might be lived and longed to share the experience. And so today those who follow Him are under obligation to adorn the doctrine, to make goodness attractive, to win others by an interpretation in life of the beauty of the Christian gospel. We do well to pray that the beauty of the Lord our God be upon us; but it cannot come by the mere exercise of will power. It will grow as the fruit of fellowship with Christ. We are changed from glory unto glory as our faces are turned toward Jesus. Let us heed the message of the flowers, and so yield our lives to Him that of us, as of Him, it may be said, "We beheld his glory . . . full of grace and truth." -Theodore P. Stephens in World's Crisis.

### THE SYMBOL OF OUR BAPTISM

THE GREEK is remarkably perspicuous in construction, and definite in significance.

There are terms expressing the application of liquids in almost every conceivable manner:

Cheo, I pour; raino, I sprinkle; louo, I wash, bathe; nipto, I wash my hands or a part of my person; bathizo, I immerse or plunge, well deep, Irom bathos the bottom; rantizo, from raino, I sprinkle, shed forth; bapto, I dip, I dye; baptizo, I dip or immerse.

Now of all the words indicating the application of liquids, our Savior commanded the action contained in the last, baptizo, as expressing His will, and no other.

If the word used by Him does not mean "immerse" simply, then the Greek language possessed no word that did.

That this was the original institution is beyond a doubt, and it continued the only form of the ordinance for more than thirteen hundred years, except in cases of inability on account of sickness, or in present danger of death. In such cases it was thought that affusion would answer for baptism.—Bible Banner.

# THE RESTITUTION HERALD

VOLUME 24

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NUMBER 5

## The Wonders of the Bible

By J. H. Anderson

THE BIBLE is the most wonderful book in all the world. The fact that we have this book is a wonder. God through Moses began the Bible about 1500 years B. C. and finished it through John about 100 A. D.

In which Mr. Anderson considers his opening dogmatic statement in the light of types and a wealth of Bible texts. Mr. Anderson is Indiana State Evangelist and the author of numerous tructs.

Thus it took sixteen hundred years to give to the world the Book of life. This Book has come down through the changing ages, ever up-to-date and in a world that is different from the one that the writers, who wrote as they were moved by the Holy Ghost, lived in; and the Book is still up-to-date.

God requires that we accept this Book as His and that we believe it. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." "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." "So then faith cometh by hearing, and hearing by the word of God." 1 Thess. 2:13; Heb. 11:6; Rom. 10:17.

In Luke 17:5 we find these words: "And the apostles said unto the Lord, Increase our faith." We, too, need to have our faith in God, in His Word, increased. With this object in view I wish to call your attention to some of the wonders of the Book. "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."—1 Cor. 2:9, 10.

The revelation of the good things prepared by God for His people, that no eye ever saw, is given by the Holy Spirit only in the Bible (2 Peter 1:21; 1 Peter 1:8-12). These good things reveal God's love for His children, His goodness, and lead us to love Him, to repent of our sins, and increase our faith in His Word. "Or despises thou

the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"—Romans 2:4.

This Book provides all our food for eternal life. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the pourth of Cod?" "Ar newhorn below design the circums."

mouth of God." "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Matt. 4:4; 1 Peter 2:2.

The Bible reveals the garment of righteousness that we must wear to remain in the kingdom (Rev. 19:7, 8; Rom. 10:1-3). It also points out how we can put it on (2 Cor. 5:17-21; 1 Cor. 1:30; Rom. 4:19-25). (This faith comes by hearing God's Word.) See Matthew 22:1-14.

The Bible prepares us for all good work and makes us wise unto salvation (2 Tim. 3:15-17).

As many of these wonders, good things, are revealed by the Holy Spirit in the Old Testament we want to call your attention to a number of references in the New Testament to show that the Holy Spirit gave them for our learning. He who passes by the Old Testament fails to enjoy the revelation of many of these good things: for many of these things are revealed in the Old Testament.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. 15:4. "Now all these things happened unto them for types (marg.): and they are written for our admonition, upon whom the ends of the world are come."—I Cor. 10:11.

As God has had these things revealed unto us in the Old Testament we should search it for the revelation (John 5:39). "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law,"—Deut. 29:29.

The law given by God to Israel through Moses at Mount Sinai was a teacher and taught (Please turn to Page Ten)

## Abreast of the Times

### Of No Value to a Thief

"More to be desired are they than gold."-Psa. 19:10.

ROCKFORD, Ill., Oct. 23.—Thieves who broke into the Illinois Central freight house here some time last night fled without loot after prying open the only case of goods in the building, all because they did not appreciate the value of its contents. Had they appropriated to their obvious needs the goods the box contained they would very soon have restored to the owner all they had taken away. The case contained a shipment of Bibles.

#### Hitler to Abandon Church Control

"Stand fast therefore in the liberty wherewith Christ hath made us free."—Galatians 5:1.

Berlin, Germany, Oct. 25.—The Nazi Administration is planning to discontinue its efforts to control the religious situation in Germany. This was made apparent when Chancellor Adolf Hitler refused to allow Reichsbishop Ludwig Mueller to take an oath of loyalty to him today or at any other time. It seems probable that the Nazi church movement will be altogether abandoned owing to the strong opposition it has developed everywhere. (See last week's "Abreast of the Times.")

The Chancellor evidently feared that even foreign relations might be detrimentally affected by his attempts to dominate the church, as much resentment against Germany has been aroused in Protestant countries which might have its unfavorable effect upon the German foreign market.

#### Alien Influence in America

"Neither shalt thou make marriages with them; . . . for they will turn away thy son from following me."—
Deuteronomy 7:3, 4.

Chicago, Ill., Oct. 26.—Most of the changes in national thought which have taken place in the United States in recent years, and which have resulted in widespread disorder and disregard for law, are directly traceable to the presence in America of millions of more or less radical aliens, asserted Col. E. M. Hadley in an address before the Illinois Federation of Women's Clubs yesterday. The Colonel observed with anxiety the "Communistic tendencies" of the country, and denounced the Secretary of Labor for not exercising her authority to deport criminal aliens.

He stated that the recent wave of strikes and terrorism was instigated by alien Communist agitators who had been encouraged to carry on their activities when the United States "went out of its way to recognize and shake the bloody hand of Soviet Russia. And in Washington today," he continued, "we have the backyard of Moscow."

The seeds of Communism, which is but another name for the political philosophy of the Antichrist, are being broadcast throughout the world. Watered by depression, they have developed rapidly, and already in Mexico have influenced the Government to close the churches in three states and to threaten the exclusion of all religious efforts throughout the republic.

Mexico City, Oct. 25.—Several persons were killed at Hercules, Querctaro, just outside the state capital, by police and soldiers who fired upon each other by mistake when both forces mistook the other for persons attempting to prevent the carrying out of the Governor's order to close all churches. Anti-Catholic elements, encouraged by the support of Gen. Plutarco Elias Calles, former President, moved to bring about the expulsion from Mexico of all archbishops and bishops.

## Jews Deny "World Plan"

"The Lord shall make thee the head, and not the tail . . . . . if that thou hearken."—Deuteronomy 28:13.

Berne, Switzerland, Oct. 28.—A lawsuit opens here tomorrow in which Jewish leaders hope to prove to the world the alleged falsity of the mystic document which paints Israel as seeking the domination of the world, declares a report by the Associated Press. The trial has to do with the validity of the so-called "Protocols of the Elders of Zion," to which attention has been called previously in these columns.

According to Jewish leaders these documents have gained wide circulation, and been twisted by the Nazis into a watchword of the "Jewish Peril," corresponding to the former Kaiser's "Yellow Peril." The Jews deny absolutely the alleged dreams of world dominion. They plan to bring witnesses to prove the documents are fraudulent and that no meeting of Jewish elders ever was held to devise a scheme of world hegemony. In a future issue we hope to present the Hebrew evidence and viewpoint in full.

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## Conquests of the Godless

IN OUR former article attention was directed to the fifty million children in Russia who are being reared not only in antichristian atmosphere fostered by the Government, but are being assiduously taught from their earliest years that there is no God. We quote the following

Wrong will not always conquer, declares the Editor in this, the second of two articles on the development of atheism. For a time the spirit of the Man of Sin will be exceedingly busy, however, laying the foundations of his future kingdom of unrighteousness, which is to be destroyed at the Lord's coming.

extract from the German paper, Koelnische Zeitung.

"In almost every street one will see a 'kindergarten' sign. There the children (under eight or nine years of age) play in really nice rooms and learn to read and write. And in the kindergarten the formation of the child mind along Bolshevik lines is made to begin with the assurance in the simplest letters of the alphabet that there is no God.

... By this means, as the Bolsheviks believe, they can make some headway against the deeply religious tendencies which still persist among the masses of the Russian people."

Millions of little children are being taught that it is their patriotic duty to consecrate their youthful energies to the destruction of religion in all its forms not only in their own land but throughout the world.

Our own interest in these things would not be so great if it were not for the fact that thousands of young people reared under the atheistic influences of such schools in Russia are creeping into America. Many are entering the country legally with their parents, many more illegally without them. They are bringing with them their sacrilegious and blasphemous ideas and seeking to introduce them into our own schools and colleges. Furthermore, they are succeeding in no small measure in accomplishing their purpose.

The youth organizations of Russia have their counterparts in the United States in the "Young Communist League" and the "Young Pioneers." Some years ago the writer witnessed a Communistic demonstration in the city of Los Angeles in which the first person arrested for attacking the police was a thirteen-year-old girl who headed the procession. This little girl presented the appearance and manifested the disposition of the violently insane as she scratched the faces and tore the clothes of the officers who strove to restrain her.

Reporting a similar Communistic outburst which took place in London, England, A. C. Gaebelein, author of *The Conflict of the Ages*, says, "Girls hardly four feet tall used fists and fingernails as the police tore from their hands banners that advised the Boy Scouts (who were holding a great rally in London at the time) to desert that organization and join the Young Pioneers," to which they themselves belonged.

That political Communism, and its inevitable accompaniment, religious antagonism, will ever reach a domi-

nant position in this country is to be doubted, although in the neighboring republic of Mexico it is making rapid strides. This country may never become politically Communistic throughout, although there is at the present time a decided trend in that direction. But it may be-

come atheistic. Atheism is but a logical step beyond indifferentism in religion. And indifferentism is fostered by carelessness in doctrinal teaching. This is the thing for Christian America to fear, the conquest of positive religious convictions by general indifference.

America and American institutions were founded upon religious idealism. The bulwarks of our nation were built upon faith in God. The Bible was the original source of early American law. Its divine standards of righteousness have been the moral code of our people. It has been recognized and acknowledged as the most sacred object by our courts of justice. Our presidents and lesser officials are sworn into office with their hands upon its pages. The very roots of American independence and of American principles of government are deeply embedded in the teachings of this Book. To blast it wholly out from under the foundation of the nation would threaten the entire superstructure with destruction. "If the foundations be destroyed, what can the righteous do?"

The activities of the godless, made doubly dangerous by being included in the world revolutionary program of Communism, which hopes to force religion out of all lands by law, are to be extended to all parts of the earth. God has foreseen all this—He has foretold all this! His word has gone forth and will be verified by events.

Thus far it has proven true in every detail. The Beast of the North has ventured forth time after time. But God has spoken against him, He has restrained and hindered his advance, for the God of Israel is against him and all his works. "I am against thee, O Gog," He cries in Ezekiel 38:1-4: "... and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords."

This vast godless host has gone forth—once—twice—three times! But each time almighty God has put hooks into their mouths and drawn them back to their frozen steppes, for the time was not yet ripe for the accomplishment of their final punitive expedition against backslidden Israel when they would be employed as a means of bringing upon that people a last violent outpouring of divine judgment.

Of Russia it may be said as Paul stated of the Jews who

crucified Jesus: "Because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him."—Acts 13:27. Because the Russian leaders knew not the Lord Jesus, nor yet the prophets which their priests read each Sunday in their rich and beautiful churches and cathedrals, they, too, have fulfilled these predictions in turning against God and in preparing for the great time of trouble, in which they are to exert a leading influence.

What Russia is experiencing today all the world must pass through tomorrow! Today it is Russia without God! Tomorrow it will be the world without God! Our only hope of deliverance from this onrushing calamity is faith in the gospel of Jesus Christ and obedience to Him in baptism and a life of service!

As we look about us in peaceful America, where we can meet in safety for the worship of God, it is hard for us to realize that today there is a nation with a population larger than our own, where it is a serious offense to teach a little child to pray to God, to kneel at his mother's side and say, "Our Father which art in heaven"!

The Russian Soviet Republics cover a territory of more than eight million square miles, compared with the less than three million of the United States, and this entire vast region is governed by men who have no place in their plans for God except to (Please turn to Back Page)

## "I Didn't Ask to Be Saved"

JOHN HAYNE was a young man much given to the use of profane and reckless speeches, and when the village pastor was talking to him one day about his soul's welfare, and asked him if he was not grateful for the offer of salvation, he said:

"No; why should I be? I didn't ask to be saved."

"Well, you will have to ask, or you will not share in the unspeakable blessings," replied the minister; and noticing a look of surprise now stealing over the young man's bold face, he continued:

"A young relative of mine was wounded at the battle of Gettysburg, and for hours was in a state verging upon unconsciousness. After lying a long time on the damp ground, he became aware that there were voices near him, and although he could not so much as move one of his fingers, or his cyclids even, he thought he felt a hand placed upon his soft heart. Then he became aware that it was a nurse—he knew that it was a woman by her voice—pleading with the surgeon, who was on the field, to make one more effort to save some poor fellow's life. Presently he realized that he was the object of her solicitude.

"'He is so fine looking, and so strongly built,' said the nurse. 'His natural vitality must be great. Besides, sir,' she continued, in a reverent tone, 'he may have a wife, or a mother, or a sister, praying for his safety.'

"'It is no use to spend our time over him,' answered the surgeon gruffly, 'but if you wish to stay by him you can. I can do nothing more for him, and must move on. Remember if you remain you will run the risk of being left alone here in the night on the field.'

"''Very well,' replied the nurse bravely, 'I will take the risk, and do all in my power to save this fellow, and only immediate attention can avail now."

"Presently the soldier became conscious that his jaws were being gently forced open, and that some powerful stimulant had been given him. It was not long before he revived sufficiently to be carried to the hospital, and in

good time he entirely recovered. His life had been saved through the prompt and faithful efforts of that devoted nurse

"Now what if I should tell you," continued the pastor, as he looked into the face of the young man who had just made the coarse and flippant speech, but who was all attention now, "what if I should tell you that that soldier was ashamed of the noble young woman who had risked so much to save his life, that he subsequently went about bragging that he had never asked her to save him, that he had not the least acquaintance with her, that he refused to acknowledge even that she had been any service to him, and never mentioned her name except in a slighting, reviling way?"

"I should say he was a mean, contemptible ingrate," replied John Hayne impulsively. "He was not fit to live; his life was not worth saving."

"Very well," said the pastor; "but this nurse by only a little temporary sacrifice of comfort on her part, at the same time being in pay of the Government, was the means of prolonging the soldier's paltry life for a few brief years in this world of care and sorrow. Jesus Christ, the divine Lord, suffered on the cross, and died for you to redeem you from sin, and now offers to make you an heir of eternal life. And I have never known you to speak of Him, or of those who try to love and follow Him, with common respect even."

"My dear sir," replied John Hayne, "I never looked at this thing in this light before. Of course an ungrateful person is the meanest person living. I promise as much as this now: I will never use the Lord's name lightly again."

The pastor did not press the subject any further at that time. He had set the young man to thinking. Not long afterwards, John Hayne was converted, and he says that little lesson on ingratitude brought him to a saving knowledge of Christ.—Sabbath Advocate.

## Some Historical Interpretations

By Norman John MacLeod

"We tooked for peace, but no good came; and for a time of health, and behold trouble!"-Jeremiah 8:15.

The Bolsheviks, upon the overthrow of the Czarist regime in Russia, heaped ridicule upon the League that was formed at the end of the World War. They called it a league of cut-throats, a congress of highway robbers, a gathering of corrupt capitalists. No terms of reproach or scorn were severe enough for the Russians. They thought that the League was the worst institution extant. On the other hand those peoples who were fighting Germany thought of the Russians as the outcasts of civilization, barbarians, and murderers. But the world does change. Many things have happened since the days when the throne of the "Czar of all the Russias" tottered and fell.

Russia knocks at the door at Geneva, and the nations there present admit her as a worthy companion. What has wrought the transformation? What has eaused the "leopard's spots" to change? Have the Russian people suddenly, overnight as it were, become civilized? How have the one-time "barbarians" taken on a different aspect in the eyes of the world? Have the other nations changed so as to make Russia more like them? Or, rather, has political expedient spoken to the nations on both sides? What things have happened to make the change?

Several events in the world have strangely coincided. Our President returned from a trip to the Hawaiian Islands: the fleet returned to Pacific waters in spite of the fact that it was withdrawn as a friendly gesture to Japan. Japan has withdrawn from the League of Nations. Italy is preparing for a great "unknown" war. Italy and France agreed to get along with one another until a treaty which is already prepared shall be signed next year. Japan and Turkey ally themselves after several years of efforts at rapprochement. These things seem strange indeed on the surface.

Japan and Russia are playing "hide and seek" figuratively with the League of Nations. Japan's withdrawal from the League has been one of the factors in drawing Russia to Geneva. Russia, like the United States, entered "unofficially" into many of the negotiations that went on there. She was especially concerned (as Czarist Russia also was) in the problem of "disarmament." Russia, because of her lack of naval power and because of her great land and air power, is a powerful factor in any armament discussions. She is always desirous of having her neighbors on the continent of Europe reduce their navies. (The Czar was the originator of The Hague Conferences for that purpose.) Any "disarmament" discussions always stir the "colossus of Asia." But these are not the only considerations.

France always finds it convenient to locate allies on the

eastern side of Germany. If Poland is "on the map," she is usually in close alliance with France. Napoleon I recreated Poland when he was master of Europe. France and the United States saw to it that Poland was recreated in 1919. But, Poland has allied herself with Germany, much to the chagrin of France. France must, therefore, find another friend. And that friend could be none other than the "barbarian" Russian. By joining the League of Nations, Russia makes herself one of the "good" nations, one of the guarantors of the "fruits of victory." How strange that Russia should come in to secure the existence of the "succession nations" of the Near East, and of Eastern Europe. Only by gaining some concession could Russia deign to join her erstwhile enemies, to guarantee the security of France. Russia has become almost completely an Asiatic nation by the adjustments of the Treaties of Brest-Litovsk and Versailles. (The latter treaty little aftered the map made by the former.) Russian interests center more clearly in the field of the Far East. Siberia becomes more important in the Russian scheme of things. Definition of spheres of influence of Russia and Japan in Manchuokuo and Mongolia become paramount. Russia is trying to gain security for her Far Eastern dominions, just as France is trying to gain security for her German frontier. With Japan out of the League of Nations, Russia might be able to find some friends there among the former friends of Japan. Russian policy ever since the war has been to hold tight rather than advance into new territory. Consolidation rather than expansion has been the watchword of Russian policy, because the rest of the world was against her. That policy has brought her friends in most unexpected quarters in Asia: in India, Sinkiang, and China. But other changes have made Russia acceptable in the eyes of the world.

Bolshevism is not the naughty word that it was some years ago. Moscow has received a generous supply of whitewash even here in America. Difficult as may be the process of changing hatreds and prejudices of whole nations, the thing is accomplished with surprising dexterity. We formerly thought of the Russian as embodying everything that was unlovely, uncouth, and generally uncivilized. That was when we were stirred by the outrages committed by the Russians upon some of the downtrodden Balkan peoples. The threat to British dominance in India had its influence upon our thinking here in the United States. During the period of the Russo-Japanese War (1904-6) the Russians became even worse in our general opinion. The terrible "bear that walks like a man" would

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## Like Him Who Was Different

REDUCED to its simplest terms, the call to the Christian life is a call to become like One who was altogether different from the men of His time—or of any time. Jesus of Nazareth was "different." From whatever angle one views Him as the Gospels reveal Him moving among the people of His own times the striking thing about Jesus is His difference. He simply does not fit into His own times at any point. The more we study Him and His times the more we are impressed with that difference.

Think of how He differed from the religious leaders of His day. The Pharisees, for instance, put compliance with the rabbinical law above everything else, even human welfare. Jesus, on the other hand, while He always observed honored customs where no principle was concerned, deliberately broke with tradition every time it interfered with the highest good of man. The scribes were mere copyists. Jesus was "not as the scribes" but spake "as one having authority."

Think of how He differed from the "society leaders." The Jews had no dealings with the Samaritans; but Jesus did not hesitate to sit at a public well by the side of an outcast Samaritan woman that He might lead her into a knowledge of truth. The Jews would not eat with Roman tax-gatherers and others classed as "sinners" merely because they did not conform to Jewish rites; but Jesus freely accepted their hospitality. Many demanded that a religious teacher should lead a life of asceticism; but Jesus mingled with the people in their social gatherings.

Think of how He differed from political leaders. They were constantly endeavoring to stir up the masses against Rome; but Jesus said. "Render unto Caesar the things that are Caesar's." Their ambition was to establish a temporal kingdom with the Messiah as king, sitting on the throne of David; but Jesus fled from them when they sought to make Him king. They placed their dependence upon force and strategy and sagacity; but Jesus commanded, "Put up thy sword," and taught that "blessed are the poor in spirit: for theirs is the kingdom of heaven."

Think of how He differed even from His disciples. They were constantly actuated by the desire for place and power; but Jesus said, "Whosoever will be great among you, let him be your minister," and He took a towel and girded Himself and washed their feet! They said, "Be it far from thee," when He suggested that He must suffer and die; but Jesus set His face steadfastly toward Jerusalem, confident that only as He was "lifted up" as a loving sacrifice could the world be won from sin to God. They would call down fire from heaven upon men who would not extend hospitality to them, but Jesus looked down upon those who crucified Him and said, "Father, forgive them." In short, the people of His day put first their own selfish desires, the furtherance of their own interests, the establishment of their own opinions and preju-

diees, the dominance of their own wills; but Jesus put first the will of His Father in heaven, even though the doing of that will led Him through Gethsemane to Calvary's cross. He was absolutely different from the people of His times, even from the best of those who called themselves His disciples.

Jesus was also wholly different from the common views and opinions and attitudes of our own times-very different even from the finest and highest type of twentieth century Christian discipleship. The typical and dominant attitude of men in the most enlightened Christian civilization of our own era is still far short of the attitude of Jesus. We still contend for our own ways. We still teach, "Look out for Number One." We still call men fools if they wear themselves out in unselfish service. We still argue that nothing but loss can follow whole-hearted acceptance and application of the principles which controlled the life of Jesus. The difference between the typical way of life and the Jesus way is strikingly set forth in a stirring little poem by Jessica Nelson North, entitled "A Warning." She depicts first the well known point of view of the world, a point of view endorsed in theory by many Christians and in practice by many more, and then in two startling lines, the point of view of Jesus:

"Draw in the latchstring, lad, and close the door,
Lest those who faint without from toil and pain
Should rob thee of thine own too meager store.
Can one poor crust sustain those famished forms?
Can one poor shelter save them from the storms?
And surely those who wait and watch in vain
Shall turn and rend thee when thou hast no more;
So draw the latchstring in and close the door.
There was a man who flung it open wide—
But he was crucified!"

Yes, Jesus was "different." That will be freely admitted. But here is the truth which is so difficult for us to accept: The call of the Christian life is a call to be like Him who was different.

Suppose all men were like Jesus, instead of being what they are. Suppose all grasping for gain should give place to loving service. Suppose all struggle for supremacy of whatever kind should disappear and that all men lived "not to be ministered unto, but to minister." Suppose that instead of trying by force to compel men to conform to our conception of "a Christian nation" all should actually live the life of love that Jesus lived. Would we not then have a truly Christian world? And do we not wish it were that kind of a world? Then why not sacrifice every other thing to the dominant purpose to become like Him who was different? "Never man spake as this man," were the words of His disciples.—Bible Faith Mission Standard.

## Absent From the Body

Ry David L. Norrie, M. A.

IT IS the generally accepted doctrine of Christendom that the dead in Christ are not truly dead at all, but are alive in heaven in a state of conscious bliss. The popular view, in fact, cannot be better stated than in the words of the poet who said:

"There is no death; what seems so is transition."

But the Scriptures never explain away the fact of death in this fashion. They accept death as a reality, and instead of saying, "There is no death," they speak of a time still future when "death shall be no more" (Rev. 21:4, R. V.).

#### MISUSE OF THE BIBLE

One noticeable result of the popular view is the widespread forsaking of the language of Scripture on this subject. It is well known, for example, that the Scriptures, in recording anyone's death, use repeatedly such words as these, "He fell asleep" (see Acts 7:60). But before me, as I write, there is lying an In Memoriam card, which begins as follows:

#### "In Memory of

### Who awoke into life."

When C. II. Spurgeon died at Mentone, the following telegram was sent to his anxious congregation: "Our beloved pastor entered heaven at 11:15 on Sunday night." The words are certainly in striking contrast to Peter's statement on the day of Pentecost that "David is not ascended into the heavens," but on the contrary, "he is both dead and buried, and his sepulchre is with us unto this day" (Acts 2:29, 34).

The late Dr. Joseph Parker put the word "ascended" instead of "died" in the inscription on his wife's coffin, and outside the City Temple he announced her death by the following notice: "She is not here: she is risen: she met her Lord face to face on Thursday night at half past nine." We know of only One in Scripture concerning whom it was said, "He is not here: He is risen," and that was our Lord Himself; and of Him the words were uttered not when He died, but when He lived again on the morning of His resurrection, and His tomb was found empty.

But there are some who go yet further than this in their misuse of Bible language, for I read recently an obituary notice which stated that a certain good man had been "translated." Enoch is the only one in the Bible to whom this word is applied, and we read that he "was translated that he should not see death." We read further that he "was not found, because God had translated him" (Heb. 11:5). No tombstone was ever put up bearing the inscription—"Here lies Enoch"; but it is more than probable that

this recent case of so-called translation would be proved in a law court to be a case of simple burial after all.

Paul told Timothy to divide rightly the Word of truth (2 Tim. 2:15). But through failure to observe this precept men are applying to the state of death the language which Scripture writers use to describe the glorious life that will be entered upon at the resurrection. We are repeatedly reading in religious magazines how this or that servant of God has "gone to his reward," and this in spite of Christ's statement in Luke 14:14—"Thou shalt be recompensed at the resurrection." Or again when some one has just been laid to rest in the grave, we will hear the officiating clergyman speak of "our brother who is now in glory," albeit the chapter from which he has just been reading states that "it is sown in dishonour; it is raised in glory" (1 Cor. 15:43); and it is not till the resurrection, when Christ our life shall appear, that we also shall appear with Him in glory (Col. 3:4),

#### 2 Corintilians 5:8

Now, is there no foundation in Scripture for the current belief concerning the state of the dead in Christ?

Paul's words in 2 Corinthians 5:8, which form the title of this tract, are perhaps those most commonly quoted to prove that death is only a change of life to the believer. "Absent from the body, . . . present with the Lord"—surely, we are told, that makes it plain that death is simply a transition, and that the saint passes out of the body and goes straight into the Lord's presence. We grant that the words might well be used to support the doctrine if the doctrine itself were true. The first essential is to have a foundation of sound doctrine, and for this purpose we do well to turn to the book of Genesis and learn first what life and death are according to the Word of God.

#### DEFINITIONS

In Genesis 2:7 we read—"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." This is very simple, and we learn that—

- 1. Man was made of the dust, but as yet he had no life.
- 2. God breathed into his nostrils the breath of life, and the result was that
  - 3. Man became a living soul.

We would naturally infer that as the breath of life was what made man live, the withdrawal of that breath would make him cease to live. And this indeed is just what death is. For in Psalm 104:29 we read, "Thou takest away their breath, they die, and return to their dust." "If he gather unto himself his spirit and his breath," said Elihu, "all

flesh shall perish together, and man shall turn again unto dust" (Job 34:14, 15). Again what happens at death is thus described in Ecclesiastes 12:7, "Then shall the dust return to the earth as it was: and the spirit (or breath) shall return unto God who gave it."

Now it is evident that at death something goes to God. But it is not the man, but only the breath which made the man live. Popular theology virtually rewrites Genesis 2:7 to suit its theories, and what most people around us believe is something like this: God made a body of the dust of the ground, and breathed a man into it. Then it is believed that this man leaves the body at death, and (if he is a good man) returns to God. Thus it is that 2 Corinthians 5:8 seems to fit this view, for the man is now supposed to be absent from the body, and present with the Lord.

But we wish to emphasize that both in the Old and the New Testaments we never read of anything but the spirit or breath returning to God at death. And the spirit is not the man. Man's personality is identified in Scripture with his body. Before ever the spirit or breath is mentioned we read that God formed man of the dust. He was as yet a lifeless man, but he is called MAN. It was not a body merely which a man was presently going to inhabit. But it was a lifeless man whom God was about to make alive by breathing into him the spirit or breath of life. According to Job 14:10, man dies and wastes away when he gives up the ghost, that is, when he yields up the spirit or breath; and in harmony with this, when Stephen had prayed to the Lord to receive his spirit, he fell asleep, and devout men carried Stephen to his burial (Acts 7:59; 8:2). Jesus also, our Lord, who in all things was made like unto His brethren, commended His spirit to His Father, and then we are told He yielded up His spirit (Matt. 27:50, R. V.), thus truly dying for our sins. Theology teaches that Christ came down from heaven, took upon Him a body in the likeness of sinful flesh, cast off that body on the cross, and returned to heaven. In what sense, then, did Christ Himself die? Clearly He did not die at all according to popular teaching. But certainly He died "according to the scriptures" (1 Cor. 15:3).

Now the question is, Do we believe what God says or what man says? I have done nothing but let the Scriptures speak for themselves, and much more evidence to the same effect might be given to prove that death is a reality, and that what dies is the man himself.

#### FUTURE INCORRUPTIBILITY

What, then, does Paul mean when he says we are "willing rather to be absent from the body, and to be present with the Lord"?

He could not have been speaking of death, for our study has just shown us that at death (that is, when God withdrew His breath from the Apostle), he would be carried, as Stephen was, to his grave, and not to heaven.

Besides, Paul himself taught repeatedly elsewhere, as Christ had taught before him, that it was only when the Lord Himself returned from heaven that the saints would be ushered into His presence. "If I go and prepare a place for you," said Christ, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). By His second coming He cannot mean the death of the believer. The Lord's glorious appearing, which Paul would fain hasten, and which he calls a blessed hope, is surely an utterly different thing from the gloom of death, whose coming even orthodox Christians try by every possible means to prevent. When death had come into the church at Thessalonica, the Apostle sent them a message of comfort. But he did not tell them that the Lord had come for the departed saints, or that they were now absent from the body, and present with the Lord. He did speak about being "for ever with the Lord," but he made that blessed experience depend absolutely on His second coming. "I would not have you to be ignorant ...' he says, "concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord himself shall descend from heaven with a shout, ... 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. 4:13-17). The word "so" is very emphatic and means "in this way." Not, then, by their dying, but by Christ's coming, would they be present with Him.

Now, if Paul's hope and consolation for himself was to be present with the Lord when he died, as many think, why did he tell the Thessalonians that their dead friends would have to wait till the resurrection? Were they not all members of the one body? And as there was one body, was there not also one hope (Eph. 4:4)? Assuredly so, and they would all be "caught up together to meet the Lord" at His coming.

We are satisfied, therefore, that Paul could not be cherishing any private hope of going to heaven at death, when he said he was "willing rather to be absent from the body, and to be present with the Lord."

#### IN VIEW OF THE CONTEXT

Let us remember that these words are found in one of his early Epistles, when the possibility of his living till Christ appeared was very present to his thoughts. And it is in the light of this hope that his words must be understood.

Let us examine the context of the passage, and we shall find how beautifully it harmonizes with his teaching elsewhere regarding the one hope of the church.

"We that are in this tabernacle," he says, "do groan, being burdened" (2 Cor. 5:4), a statement which will doubtless find an echo in many hearts today. It is, of course, a figure of speech. Paul likens his body to a tabernacle or tent. He presently changes the figure and speaks of it as clothing. But the meaning is simple. He is speaking of this present life, and it is a life during which he oftentimes groans and is burdened.

Now it is of the utmost importance to note that the

Apostle does not want to be houseless, but to exchange his present house for a new and glorious eternal house, a building of God. By this he means the new and glorified body which he would receive at the coming of the Lord. He does not wish to be divested of his clothing and be naked (and by this figure he represents the state of death), but he desires to be clothed upon with his house from heaven (verse 2). Now in harmony with this he says in Philippians 3:20, 21 (R. V.), "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."

The Apostle Paul knew of no other life for the believer than "the life that now is" and "that which is to come" (1 Tim. 4:8); the one is the present temporary life which we already possess, the other is the future eternal life of which we are heirs and for which we hope (Matt. 19:29; Titus 1:2). The present life is lived in a "natural" body; the future life will be lived in a "spiritual" body (1 Cor. 15:44). The Scriptures know nothing of any DISEMBODIED life for men. If Paul had expressed a desire simply to be absent from the body, we might have supposed that he referred to some disembodied state of existence. But when he says his desire is to be "absent from the body, and  $t\phi$ be present with the Lord," we are forced to conclude that he wished to be absent from this body of humiliation, and to be present with the Lord in the body which the Lord' would fashion anew for him at His coming.

# CORRUPTION VS. INCORRUPTION

We can see now why the Apostle says, "Whilst we are at home in the body, we are absent from the Lord."-2 Cor. 5:6. How could be enter the Lord's presence in this body of humiliation? He had once had a glimpse of his Lord's glory on the road to Damaseus, and the sight had blinded him and struck him down to the earth. So, too, the Apostle John, who had once lain on the bosom of the Lord Jesus in the days when His glory was veiled, fell down at His feet as one dead when that same Jesus unveiled His glory to him in the Isle of Patmos (Rev. 1:17), But John had a confidence that he would yet look upon his glorified Lord without fear, and the reason for his confidence was that "when he shall appear, we shall be like him" (1 John 3:2). Not then in the dress of this mortal flesh, but in a new and glorified body like unto "the body of his glory" will the saints be presented to the King. For if "there is a natural body, . . . there is a spiritual body. . . . Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15: 44-46). "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."-Verse 50. There must be a change, and the change will be on that glorious day of resurrection when this mortal puts on immortality, and this corruptible puts on incorruption (verse 53). Not death, but the victory over death by resurrection, or still better by translation, was the Apostle's hope. He knew that if the Lord delayed His coming mortality would soon be swallowed up of death, and hence he

longed not to be unclothed (that is, to die), but to be clothed upon, that mortality might be swallowed up of LIFE (2 Cor. 5:4). Verse 3 is a fine expression of the Apostle's yearning desire to live on till Christ came: "If so be," he says, "that being clothed (when the Lord returns) we shall not be found naked." If the Lord's coming should indeed find him unclothed or naked (that is, in the state of death), other passages show us that resurrection was his hope, when death would be swallowed up in victory (1 Cor. 15:54). But better far was the other swallowing up, even the swallowing up of this mortal life by a glorious immortality without dying at all.

#### NEW WEIGHTS FOR OLD

In 2 Corinthians 4, which should not be separated from chapter 5, the Apostle had spoken much of his mortal body and the sufferings if had endured. What a poor battered body it must have been. Nothing indeed but the excellency of God's power could have sustained it. The stoning, the cruel scourgings, and all the other terrible experiences of which he speaks in his eleventh chapter, had doubtless left their marks on the fragile earthen vessel. There were the marks, too, of care, for the care of all the churches came daily upon him, and withal there was his thorn in the flesh that he knew would never depart from him till he himself departed to be with Christ, when the grace that now enabled him to bear and to rejoice in his sufferings would be crowned with glory unspeakable, and these sufferings would vanish like a dream in the night. "I reckon," he once said as he thought of it, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18). But the earthen vessel could not contain the fullness of that glory, any more than new wine could be put into old wine skins. How gladly, therefore, would the Apostle exchange the old body for the new one in which he would be free forever from all "weariness and painfulness, and hunger and thirst"; when the burdens that now made him groan would be exchanged for an eternal weight of glory that would make him sing for joy; when his thorn in the flesh would no more buffet him, and when no chains would again bind him save those that bound his heart to the heart of his Redeemer.

Such was the constraining power of that Redeemer's love that service for Him even in this mortal flesh was glorious. But whilst Paul greatly rejoiced in such service, yet this consideration was ever present to his thoughts: Whilst he was at home in this body he was absent from the Lord; and he was willing rather to have done with this body of humiliation in which the service of an absent Lord was so sweet, and to receive a new and glorified body in which he could be at home with the Lord and serve Him in His presence forever.

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.

# HOW TO STUDY THE BIBLE

Bu H. A. Sheets

IN our study of the Bible we must remember that it is a collection of books written by inspired men to meet some need of mankind. Some messages were to a captive people struggling for freedom. Some were to wicked Gentile people, and other messages were warnings of punishment which would surely follow future transgressions. There are messages to the Jew, the Gentile, and to the church of God. There are probably no two books or epistles which were written with the same object in view.

Knowing these facts, it becomes obvious that we cannot read the Bible as we would some novel. To know God's Word we must study the Bible by subjects. A good Bible student once told us that he started to study the Bible by reading it through. After he had read it through six times he could read better but discovered he had learned very little. One must study by subjects. To do this a good concordance is a very necessary help, although one can get much help from the marginal references. A good concordance, such as Young's or Strong's, will not only aid in study by subjects, but will give much added information about words, their uses and meanings.

Let us take baptism for an example. A concordance will give every reference to baptism. When these are looked up one will discover that baptism always followed acceptance of the gospel and repentance. One will discover that it was always administered in the name of Jesus Christ. He will find baptism likened to death and burial, which would lead to the conclusion that single immersion constituted baptism. If one still wondered if sprinkling was baptism the concordance would show that "baptism" meant "to dip" or "to immerse"; then by turning to the word "sprinkle" and looking up all references where the word is used one would discover that it was never associated with baptism. Thus one would discover that the Bible in no way authorizes sprinkling as baptism. By following this procedure one can soon learn to rightly divide the Word of God.

## COMBATING COMMUNISM

According to Scott Pearson, a London journalist, everywhere that Communists have preached atheism in England, a society known as "The Christian Evidence Society" is preaching Christ.

Pearson says, "This is a most successful Christian organization, whose speakers have conquered the Communistic parts of London with their presentation of facts to show the way to God. They deserve their success largely because their Secretary, a well known religious writer—C. L. Drawbridge by name—gives his time to this work, day and night, freely. His men are drawn from every social sphere."

# THE WONDERS OF THE BIBLE

Continued from Front Page

in types. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:24. "Now all these things happened unto them for types (marg.): and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. 10:11.

"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."—Heb. 10:1. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—Col. 2:16, 17.

It takes three things to make a shadow: first, a light; second, an object; third, something to catch the shadow. Christ is the light; and the good things to come, things of the kingdom, the object. Christ shining on the good things of the kingdom to come threw their shadow back, and it was caught by the law. So by looking back to the law we see a shadow of the good things that the Holy Spirit reveals that God has prepared for those that love Him (1 Cor. 2:9-16). As the law contains a shadow of future good things, it follows that the giving of the law foreshadows the bringing in of those good things or the setting up of the kingdom: for it is in the kingdom that we find the antitype, the good things to come (Isa. 25:6-10).

Angels and righteous men of past ages have had a desire to see these things, but no mortal eye ever saw them; yet God has revealed them by the Holy Spirit to the students of His Word (Matt. 13:16, 17; 1 Peter 1:8-12; 1 Cor. 2:9-16).

The journey of Israel from Egypt to the Promised Land is a type of our journey to the kingdom (1 Cor. 10: 1·13). All the good things God promised them will be ours when we see the good things to come. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will be withhold from them that walk uprightly."—Psalm 84:11.

However, we are taught in the Bible that to reach the kingdom we must go through much tribulation. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter the kingdom of God."—Acts 14:22. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Thank God our trials will soon be over, but the good things that He has prepared for those that love Him are eternal.

In our next article we will consider the giving of the law as a shadow of the good things to come in the kingdom.

# Berean Department

ARLEN MARSH. EDITOR

# No Greater Infamy

No political tirade is necessary to see in the nomination of Upton Sinclair, turncoat Socialist, to the governorship of California the greatest infamy ever committed against the historic religious principles of this nation.

For the American people ever have stood for freedom of speech, thought, and religion; and Upton Sinclair is the incarnate opponent of all this. The entire Bill of Rights, the first ten amendments, of the United States Constitution guarantees unlicensed religious liberty.

To quote from one of the numerous Sinclair books: "From that time on Christianity has been what I have shown in this book, the enemy of social progress." "But now the social revolution is coming; coming upon swift wings—it may be here before this book sees the light. And who knows but then we may see in America that wonderful sight which we saw in Russia, when Christian monks assembled and burned their holy books, and petitioned the State to take them in as citizens and human beings."

On the contrary, of course, Mr. Sinclair issued this statement in the same volume: "This book will be denounced from one end of Christendom to the other as the work of a blasphemous infidel. Yet it stands in the direct line of the Christian tradition; written by a man who was brought up in the church, and loved it with all his heart and soul. . . . A man who thinks of Jesus more frequently and with more devotion than he thinks of any other man that lives or has lived; and who has but one purpose in all that he says and does, to bring into reality the dream that Jesus dreamed of peace on earth and good will toward men."

Mr. Sinclair suffers from an egomania so pronounced that one wonders why he has not been examined by an alienist long since. He is, nevertheless, merely a symbol of the modern trend to the Left, a trend which, if unchecked, can result in nothing save the near or total abolition of Christian thinking from the earth.

Were all the political machines of the world heated to positive incandescence in pouring out arguments to prevent the election of Sinclair, were all the churches to devote their time to nothing but white-hot diatribes against this type of Antichrist, there would still not be a sufficient expression against the downright blasphemy of the utterances of him and his fellows.

Jesus Christ taught peace and good will; He did not dream them. Jesus Christ, endued with infinite wisdom and a capacity for never making a mistake, knew precisely when His teachings would assume a concrete form. The kingdom of God, which was to be the incarnation of everything good and the eternal abolition of everything evil, was

coming as certainly as sunrise follows sunset.

Sinclair is a mark of the preparation for the Antichrist, whose rule will cover in atheistic splendor the greater proportion of the surface of the earth. Sinclair himself is nothing. It is what he represents that is a danger both to the church and to the nation.

"Every church is necessarily a money machine, holding and administering property." This is Sinclair's argument. This is the argument of every Socialist and Bolshevik since the world began. And is there any crime in it? God Himself, contrary to Sinclair's most ardent speeches, ordained the church as the possessor of property of every sort, the recipient of every form of gift. The church, in Jesus' teaching, was the ruler of the nation, not the nation of the church.

Our fathers died that liberty might live. And Sinclair and all his ilk are determined that liberty shall die. The Messiah of the world endured the greatest ignominy and the most excruciating agony that freedom could hold sway. And Sinclair and those he represents hold forth against every principle that Jesus ever taught.

"Woe unto you, Doctors of Divinity and Methodists, hypocrites! For you send missionaries to Africa to make one convert, and when you have made him, he is twice as much a child of hell as yourselves."

Such empty shibboleths as these place the stamp of an ignorance upon Sinclair that astounds one with its vastness. It was the church, seeking converts, that discovered and built America into what it is today. It was the church that brought civilization, comfort, and prosperity where superstition, savagery, and poverty had reigned before. It was the church that gave Sinclair the freedom to speak as he might please.

Sinclair, in effect, is one of the signs of the times. Politically, he is important; but religiously—and we are concerned primarily with the religious aspects of the matter—he is outstanding. For, opposed to his own asseveration, his doctrines are not "in the direct line of the Christian tradition," but are the exact antithesis of everything that tradition represents.

Sinclair, in common with those who follow after him, is a worshiper of self—already noted as an egomaniac. God, whose wishes he purports to venerate, never suggested that man, through his own unaided thought, would succeed in establishing Utopia, perfection in government, economics, and society.

The salvation of the earth rests not with Sinclair, nor with any of his principles, but with the kingdom God has promised to set up—a kingdom which will be essentially capitalistic. No plan, not even EPIC, if it be of human origin, can eircumvent that fact.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Blessed are the peacemakers: for they shall be called the children of God."

# THE GOOD NEWS JESUS BROUGHT

DON'T you like to be the one to carry a happy message to another? Isn't it fun, when something specially nice is going to happen, to have Mother ask you to run over and tell Grandma all about it? You feel just like a king or a queen dispensing good fortune to those about you. You bring smiles and happiness, where before there were cares and worries, and light hearts in place of heavy ones.

Now that word "gospel," which you read so often in God's Book, means just that—good news, glad message, tidings of joy. And who was the one chosen particularly to earry this happy news to others? Jesus, of course; God, His Father, chose Him, and the message was a most important, as well as a very happy, one.

The news, naturally, would be something about God's people. Also, it would be something in which Jesus, His Son, as well as Himself, was concerned. And further, if it were really good news, it would tell them something they were longing to hear, something that would make their heavy hearts light, their sad faces bright. Let's see if we can find out what it was.

Do any of you know where the verse at the top of the page is found? Yes, it's from the "Beatitudes," or "Blesseds," as we sometimes call them. (And that word "Beatitudes" also means "happy.") They are found in the sermon Jesus gave on the mountain side, and are in the early chapters of Matthew's book—five, six, and seven. Turn to the place in your Bibles, girls and boys.

Right here may I pause just a moment to ask you always to get your Bibles and read them along with your Children's Page? If Mother or some one else reads to you, always ask for the Bible along with The Herald. You'll learn so much more that way about the wonderful things there are in God's own Book that He wants you to know.

All right, let's turn to our "Blesseds." Look in the chapter just before, verses 23 to 25. Now we can find out something about that good news Jesus was telling. It was good news about God's kingdom. That's very easy to understand, isn't it?

God's kingdom, we all know, was in the promised land of Palestine, or Israel. If you are not sure of that, look back in 1 Chronicles 28:5; it's found in other places also, but that one is very plain. We know, too, that God's king-

dom came to an end because the people no longer followed Him, but worshiped idols instead.

But there's something that every one doesn't know, and that is that God is going to have His kingdom and His King on earth again, some time soon, we believe. And another thing, His kingdom won't be only in the land of Palestine, but it will include the whole earth, even our own beloved country.

But what makes us say that's good news? Isn't the United States good enough for us? We can worship God as we think right, and we have fine schools. Yes, but look at those verses again in Matthew 4.

While Jesus preached about God's kingdom, He showed the people what it would be like by healing the sick, restoring the blind and deaf, curing the crippled, and bringing happiness to all. We don't have any one that can do that for everybody even here in our own good country. Some cannot be healed by the very best of doctors.

Now when something very, very nice is going to happen to us, we generally have to do something to deserve it, don't we? We must help Mother get ready for those guests we love to have come, and we must make things just as pleasant as possible for everybody, both before they arrive and after.

Well, it's the same way with God's good news. If we want to share in it, there are some things we must do to be worthy of that honor. I wonder what sort of people He'll have in His kingdom? If Jesus is to be the King, and we know He is, we will have to be the kind of people He'll want around Him. And if He went about doing good while He spread the glad tidings, we will have to try to follow His example.

There are nine happy traits named in our lesson that those who wish to be in God's kingdom must begin now to cultivate. When you cultivate flowers, you tend them very carefully. You keep the soil soft and moist, and you keep the weeds all pulled out. Let's think of these nine traits as good, strong plants, and the kind deeds we must do as the blossoms. The more you cultivate smiles, the lovelier your disposition will be; the more you practice gentleness, the sweeter your thoughts will grow, and so on.

Then, when King Jesus comes, as we know He is, we'll be ready for Him, and He will have some good news for us to carry to those who haven't already heard it.

Did you add the letter C to your poster last week? This week we add H, the next letter in the word, Christian. Look at 1 John 3:16.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 6. — November 11, 1934

# THE CHRISTIAN CITIZEN

Galatians 5:13-26

Devotional Reading: Micah 4:1-5

GOLDEN TEXT

All they that take the sword shall perish with the sword.—Matthew 26:52.

### A STUDY OF THE SUBJECT

Topic: The Christian Citizen.

Aim: The one who lives in harmony with the teaching of Christ is the most useful citizen of his country.

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

I. The Cause of War. (Gal. 5:13-18.) Nations are made up of human beings. They exhibit the composite qualities of their individual citizens. A State whose people are actuated in their individual lives wholly by selfishness and pride will manifest in its international relations those same governing principles. Those business men who "devour one another" in the accomplishment of their selfish ends will find in time that those whom they choose to make and to enforce the laws which regulate commerce will also "consume" them with taxation. Selfishness and pride are the most prolific causes of war.

II. The Works of the Flesh. (Vv. 19-21.) It is obvious that much of the cost of government is made necessary by crime. "The works of the flesh" named by Paul in this lesson cost the expenditures required to maintain our courts, lawvers, penal institutions, and most of our insane asylums, together with the military and naval arms of the Government. Sin is expensive. The total eradication of these "works" will be accomplished when the kingdom of God is established in the earth, but not before.

III, The Fruit of the Spirit. (Vv. 22-26.) No lawyer is needed to plead the cause of one who "walks in the Spirit." No law exists that condemns him for the fruit he bears. He is seen to be from the standpoint of usefulness the most valuable member of society. Peter declares that civil officers of the law are appointed, and approved of God, not only "for the punishment of evildoers," but "for the praise of them that do well" (1 Pet. 2:14). If the rulers of the nations possessed the qualities exhibited by the Christian, there would be no war, for the same elements of character that make the followers of Christ good fathers and mothers, sons and daughters, also make men and women good, useful, peace-loving, and law-abiding citizens.

# GOLDEN TEXT

"All they that take the sword shall perish with the sword."-Matt. 26:52.

These were Christ's words to Peter when he drew his sword and cut off the ear of the servant of the high priest at the time of the betraval, but it has been so from the beginning. In Genesis 9:6 we find, "Whose sheddeth man's blood, by man shall his blood be shed." Again, in Exodus 21:12, "He that smitch a man, so that he die, shall be surely put to death." Then, in Leviticus 24:17: "And he

that killeth any man shall surely be put to death."

Our sword should be "the sword of the Spirit, which is the word of God" (Eph. 6:17). "For the word of God is quick, and powerful, and sharper than any twocdged sword."-Heb. 4:12. Let us all learn to use the sword of the Spirit.-L. A. R.

#### PRACTICAL APPLICATIONS

Christian Citizens

-express Christian ideals; embody the motives for peace; are the backbones of leading nations; -lead in all reform movements; -exalt all nations where they live.

Christian Citizens. The national benefits that come to a nation because of its Christian citizens are fittingly described in Proverbs 14:34. "Rightcourness exalteth a nation: but sin is a reproach to any people." Lack of this type of savoring and leading influence among the nations of the world today is causing them to retrogress. Christian citizens respect and obey the laws of their country. Their lives are such that it is never necessary to legislate laws or enactments against them. "Against such there is no law." The ideal Christian is an ideal citizen. He makes prayers and supplications for kings and for all that are in authority and keeps in mind and puts others in mind to be subject to principalities and powers and to obey magistrates (1 Tim. 2:1,

2; Titus 3:1).
Peace Advocates. "Blessed are the peacemakers: for they shall be called the children of God."-Matt. 5:9. Christians are real advocates of peace. They live peaceably with all men; therefore, their teachings on peace are practical and applicable. Among the fruits of the spirit which are produced by Christians is listed peace. To be a true follower of the Prince of Peace one must be an advocate of and practice peace. There is folly, however, in shouting, "Peace, peace; when there is no peace" (Jer. 8:11; 14:13-15).

# YOUNG PEOPLE AND ADULTS

Thinking Peace Instead of War

Like everything else connected with God's far-flung plans for world redemption, the attainment of universal and lasting peace is a progressive accomplishment. No part of the plan will be brought about out of its turn, World peace will come, warfare will cease, and permanent harmony at last prevail among all nations; but such a happy condition will not come through unaided human agencies, however lofty their purposes may be.

The peace promised for this age is that which the individual believer in the gospel experiences when he finds in Jesus Christ a Deliverer from sin. Then he knows a "peace which passeth all understanding," but it is a

peace of heart which the world cannot expe rience.

Peace of this kind is a mental condition which may be built up and strengthened by prayer and meditation. Like immortality (Rom. 2:7), the peace of God is something for which we must seek if we would obtain it. So Peter admonishes: "He that will love life, and see good days, let him . . . eschew evil, and do good; let him seek peace, and ensue it."-1 Pet. 3:10, 11.

Thinking peace one toward another will aid the Christian materially in living "peaceably with all men" (Rom. 12:18), and in putting into practice the advice the Apostle gave to Timothy when he said: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."-2 Tim. 2:22. The things we think about the most we come in time to do habitually, and to think peace will lead to actions leading toward peace.

If the nations could develop a peace-seeking attitude toward each other, rather than a self seeking and suspicious one, strife might be brought to an end and good will be made enduring. We know, however, that nothing but the coming of the Prince of Peace and the establishment of His kingdom in the earth will be able to work such a complete and lasting change as this -G. E. M.

## PRIMARY CLASS

Topic: How to Be a Christian Citizen.

Jesus gave us two important rules which we should all remember: "Thou shalt love the Lord thy God"; "thou shalt love thy neighbour as thyself."

Just think what kind of world this would be if everyone would follow these two rules. (Have children talk about how they think the world would be.)

We would all be ideal Christian citizens if we lived according to these rules.

For our work today we are going to study the "do's" and "don't's" given us in our Sunday school lesson.

Divide your paper in half. On the first part at the top write, "Do to Be Christian Citizen." In verses 22 and 23 of our lesson are the "do's." (If your children are small, instead of using these, have children tell things we should do, or if children prefer to do it.) Write these words on the first half of the paper.

On the second half write, "Do Not to Be a Christian Citizen," The words to be written in this part will be found in verses 19, 20, and 21 of our lesson. (Again teacher and class may prefer to work out their own list.)

As we like to think of a flag in connection with being a citizen, let us draw the Christian flag on our page between our "Do and Don't Rules."

We will learn the two rules Jesus gave us as given at beginning of lesson .-- V. C. T.

# AMONG THE CHURCHES

#### RALLY DAY AT HOLBROOK

October 21 was Rally Day for the Church of God at Holbrook, Neb.

The weather was ideal and the attendance was above the une hundred mark.

Sunday school began at 10:00 a.m. Preaching by Bro. Grover Gordon at 11:00, basket dinner in the basement at noon, and a program of songs and recitations at 2:00 p.m. composed a very pleasant and profitable day.

A ten and a half pound daughter arrived at the home of Bro. and Sr. Charles Hornaday Wednesday, Oct. 17. The little miss has been named Mary Lou.

Received unsigned.

# GRAND RAPIDS TO CELEBRATE ANNIVERSARY

In appreciation to God, who has almost miraculously restored Sr. Craig from her recent serious illness, our group is motoring to her farm near Marne for the devotional service next Tuesday night.

Plans are all set for the church anniversary next Sunday. Eight years ago our little church was erected. The intervening years have seen many changes, some dependable brothers and sisters falling in death and other new faces coming to enlarge the group. Some have worked hard and made many sacrifices. As in the case of most churches, there have been both joys and sorrows, good things and bad, encouragement and discouragement. But through it all God's hand has been evident, and we feel grateful that He has brought us through each experience and now stretches out the future for us to use in labor.

Sr. Hanson of Lebanon, Ill., mother of Bro. William Hanson, was a visitor at our Sunday school October 21. F. E. Siple, Pastor.

### SERVICES AT FELIDA

October 11, we went to Felida, Wash., and had a meeting that night and on Friday night. On Saturday there were three meetings; also on Sunday, with lunch in the basement on Sunday, Brethren were present from Corvallis, Gladstone, and Portland, Ore., and Vancouver and Menlo, Wash.

At this meeting a subscription was taken to make repairs on the church building; also, arrangement was made for a younger preacher than the writer, who has been in this field since May, 1906.

The electric lights installed just before this meeting are a help to the eyes of the old as well as an improvement in the looks of the church.

A. T. Harlan died September 1, 1934, at the Multinoma Hospital, Portland, Ore., aged 70. Mr. Harlan had been a sufferer for many years, having been injured while working in a logging camp. He was baptized by the writer at Corvallis, Ore., in 1928.
On October 8 I was called to Vancouver,

Wash., to conduct the funeral service for Rachel Nugent, who died at the home of her son George near Felida, Wash., aged 90.

I was called back to Vancouver on the 10th to conduct the service for Ida May McIrvin, who died at Tacoma, Wash., on the 7th at the age of 70.

pioneers of that place. A. W. Darby.

#### PRAYER STRESSED AT FONTHILL CHURCH

Our hearts were gladdened again on Sunday, Oct. 21, when four more were baptized. Three of these were reported in our last writeup as having presented themselves for this step of obedience. The fourth one, Sr. Lila Smith, Ridgeville, Ont., responded to the gospel call on Sunday night and yielded herself to the Lord. Lila has been considering this action for some time. She is a member of our Truth Seekers' Class and has taken an active part for several months. We welcome these into the body of Christ and bid them Godspeed in their new course of life.

We have adopted a new plan in the general assembly of our Sunday school, Truth Seekers' Class, and our weekly Bible class, whereby turns are taken in offering prayer. For some time members of the young people's class have been offering prayer at Sunday school, and each session of the class is opened with prayer by one of the members. We are booked at present for weeks ahead, and the nice part about it-none refuse, but all accept gladly, and we have been amazed at the wonderful prayers these young people offer. We expect to have this same plan in operation in the other fields.

Everything is in readiness for our All-Day Meeting at the Falls church. A large attendance is expected. Our work at the Falls is being expanded. Our next report will cover this additional work. Plans are also in the drafting for the organization of a Sunday school at Welland.

Word just reaches us that Bro. Ernest Shute is confined to the bed with pneumonia. We pray the Father's richest blessing to rest C. E. Randall, Pastor. upon him.

## HOSKINS - HAWKINS

The church, filled with friends and relatives, witnessed, Wednesday, Oct. 17, the nuptial vows read by the writer, uniting in holy wedlock our daughter Carol A. Hoskins to Benjamin F. Hawkins.

Under candlelight and fall decorations did they stand that God might join them together as husband and wife. Piano selections and the bridal chorus were played by Mrs. Roy Palmer, accompanist to Mrs. George Savage, who sang "Oh, Promise Me" and "I Love You Truly."

Mr. Hawkins and his wife are members of this church, and we do pray that their lives will be as Paul describes, "Submitting yourselves one to another in the fear of God,"

Their new home address is 220 14th Avenue North of this city (St. Cloud, Minn.). May its furnishings be an altar of worship unto the Lord. Our prayers go with them on their journey together through life, that they may be "stedfast, unmoveable, always abounding in the work of the Lord."

A. E. Hoskins, Pastor.

#### HERALD RECEIPTS

Carol Bunch; E. R. Drabenstott; Mrs. S. T. Stantial; Mrs. Ruth Nichols (for others); R. H. Judd; George C. Davis; Harry Goekler (for others); Earl Canfield; B. F. Cook; Mrs. age of 70.

Both Rachel Nugent and Ida May McIrvin laide White; E. Anderson Drake; Mrs. L. were members of the church at Felida and McMurtrie; C. B. Compton; Mrs. J. F. Rich-

#### FROM MCGINTYTOWN, ARKANSAS

The writer of the following appeal believes that an opportunity exists in Arkansas to carry on successful evangelistic efforts. Brethren of the South who know from personal experience the needs of the locality and the ability of the various workers in the state are especially asked to consider this matter. The letter follows.

I thought perhaps the brethren of the Church of God would like to hear from this place and myself as to my work.

Our singing services held each Saturday night are still progressing fine. Our Sunday school continues with a good attendance. I preach here the first Sunday night in each month. I also preach at Bear each fourth Sunday.

I want to say if our Editor will give me space that I have done all that is in my power by the help of God to keep the good work going. I have been called to go to some new places, but I cannot, as I am too poor in this world's goods to go. I have no income and no work. Bear, Ark., is the only place that has even paid my expenses.

Bro. E. O. Stewart of Texas and Bros. O. J. Allard and J. W. Williams of Iowa were in my home the 6th of August and saw the conditions of the crops in this county. They were completely burnt up.

I would be glad to preach and go to the new places, but cannot go unless the brethren help me. I don't want to call on the world

The brethren and sisters at large don't realize the great burden that rests upon a minister of the gospel. I want to say many of our ministers are going to be forced out of the work unless the brethren and sisters help us to carry on, and I want to say anything anyone can do for me will be greatly appreciated. C. E. Weaver, Greenbrier, Ark., Rt. 1.

#### NOT WITHOUT HOPE

The following letter is from a man who has contributed much to the value and interest of The Restitution Herald through the years, and his companion of whom he writes in sorrow and in hope has also been one of our most helpful writers for many years. God comfort and keep our brother until he walks in eternal paths with his faithful wife.

You have been informed by our beloved pastor (Bro. Magaw) of the death of my beloved companion and helper in fighting "the good fight of faith" and prayerfully striving to "lay hold on eternal life." I sorrow for her absence, but I "sorrow not as others," who reject God's claims and knowingly refuse His proffered mercy, for they "have no hope" (1 Thess. 4:13-18; 1 Tim. 6:12). It is the divinely given "words" of comfort that cheer me in my loneliness and bereavement. "Weeping may endure for a night, but joy cometh in the morning."-Psalm 30:5. our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."-2 Cor. 4:17. The gloom of the grave is scattered by the blessed thought these four words express to believers: "Jesus, and the resurrection" (Acts 17:18).

Yours, awaiting "the kingdom of God" like disciples of apostolic times (Luke 23:51),

Rufus A. Curtis.

### SUSAN M. WILLIAMS

Susan M. Moats was born in Washington County, Md., December 2, 1844, and died October 17, 1934, at her daughter's home in Ashton, Ill., where she had made her home during the last fourteen years.

She came to Ogle County, III., with her parents, William and Elizabeth Moats, when six months of age, where she grew to womanhood and continued to reside until she removed to Ashton to live with her said daughter, Emma Drummond.

She was united in marriage with Charles B. Williams in 1860, to which marriage two children, Emma Drummond of Ashton, Ill., and Joseph H. Williams of Rochelle, Ill., were born.

Her husband preceded her in death in June, 1916. She was baptized into Christ by D. M. Hudler, September 10, 1894, from which time she walked faithfully in the lighted way that leads to eternal life.

She leaves surviving one daughter and one son, above named, two grandchildren, and four great-grandchildren, together with a host of friends to mourn her death.

Thus ended a long and useful life, rich in faith and good works, filled with noble deeds of kindness and love. She now sleeps and sweetly rests, awaiting the return of our Lord, whom she loved and served in life, to call His jewels from their graves to never-ending life.

L. E. Conner.

#### EMILY JANE WILLIAMS

Emily Jane, daughter of Mr. and Mrs. F. M. Wideman, was born January 7, 1860, and died October 19, 1934.

She was united in marriage with T. J. Williams November 2, 1884, to which marriage were born four children—Mrs. Minnie Ogle of St. Clair, Mo.; Mrs. Nora Davis of Eureka, Mo.; Mr. Horace Williams of Desoto, Mo.; and Mr. Otto Williams of St. Clair, Mo.

At the age of twenty years she united with the Baptist Church at Grubville, Mo., coninuing as a member of that church for a number of years until, having learned the gospel of Christ more perfectly, she became a member of the Church of God at Morse Mill, Mo., to which she was true and devoted during the remainder of her life.

She leaves surviving, of her immediate family, her husband, two sons, and two daughters, above named; eleven grandchildren; five great-grandchildren; two sisters; and eight brothers; with many other relatives and friends to mourn the loss of a faithful wife, mother, sister, friend, and neighbor, and true member of the body of Christ.

A number of years ago Sr. Williams passed

through a serious illness from which she was unable fully to recover, and suffered much during the remaining years. She suffered patiently, looking forward in faith to the coming of the Redeemer with life eternal and to wipe all tears away.

She sleeps in Jesus, awaiting that day. L. E. Conner.

#### ANGELINE LENT

The Ningara Falls, N. Y., Church of God has lost one of its oldest and most faithful members in the death of Angeline Lent. The major portion of her life was devoted to strict adherence to, and faithful defense of the teachings of the Church of God. Her faithfulness can be traced back to the early teachings she received from that great defender of the gospel, Elder R. V. Lyon.

Angeline, as she was affectionately known to all, never allowed anybody or anything to interfere with her duty to the church. Her service was long and it was good. For the past sixty years she has been a resident of the city of Niagara Falls. In 1874 the family came to the north end of the city, which was then known as Suspension Bridge. She not only saw the rise of the "power city of the world," but, more important, was identified with the beginning and development of the Church of God in this city.

She never married, but she and her sister Elizabeth mothered and cared for three nephews, L. L. Lent, Ransomville, N. Y., C. V. Lent, Lakewood, Ohio, and Dr. J. W. Lent, Niagara Falls. Her faithful care of these during their younger years found a returning blessing in the tender care which the Doctor and his faithful wife gave Angeline in her closing years. She cast her bread upon the waters and it returned to her after many

Funeral services were held from the Bell Funeral Home and burial made in Oakwood Cemetery. Services were conducted by the writer, and the message concerned the hope which she had embraced, lived, and in which she died. She now rests in resurrection hope awaiting the call of the Son of God.

C. E. Randall.

## MEMORIAL TO SUSAN WILLIAMS

G. E., Grace M., and Arlen Marsh \$6.00

## CONTRIBUTIONS TO N. B. I.

COMINIDOLIONS TO	M. D. L.	
Lila Lathrop		\$5.00
Mr. and Mrs. S. T. Stantial		3.00
Mr. and Mrs. B. F. Cook		3.00
Ontario		5.00
A Friend		20,00
Maybelle Hanson		5.00

# BETWEEN YOU AND ME-

We are reminded that the international celebration of Armistice Day is at hand. The church at Los Angeles, Calif., will be reminded of the great struggle on Armistice Day, Sunday, Nov. 11, when Pastor Norman John MacLeod takes as his subject, "A Sword Is Sharpened."

Echoes—preceding the detonation rather than following it—are beginning to reverberate in connection with a plensant change to take place soon in the experience of one of our younger and most active workers in the Middle West. We await formal announcement with pleasure.

Bro. E. S. Logan of Lakeville, Ind., calls attention to a statement of Will Rogers which is very much to the point. The famous columnist says, "In October in election years it's awful hard for a sinner in search of spiritual advice to drop into a church and receive any of it, but instead he can hear an awful pretty theological talk on the NRA."

The pastor of the Oregon, Ill., church will conclude his series of Sunday evening addresses on "The Bible and the Modern World" next Sunday with a sermon having to do with "The Permanent Value of the Old Testament."

#### MRS. JESSIE HARLAN

Jessie Louella Scott, daughter of William and Priscilla Scott, was born in Scott County, Iowa, July 31, 1866, and died at the home of her daughter in North Platte, Neb., September 21, 1934.

She came to Nebraska in October, 1889, and on June 13 of the following year was married to Si W. Harlan. They moved at once to his homestead six miles south of Holbrook. Here they resided until they moved to Holbrook in 1918. To this union two daughters were born, Mrs. Gladys Parish of North Platte and Mrs. Nellie Rocpke, who preceded her in death two years ago.

She was a faithful member of the Church of God for many years, having been baptized in February, 1889.

The sudden death of her daughter Nellie, the constant care of her husband during his long illness, and his death March 9, were more than she could stand. Although in failing health herself, she never complained but was willing and anxious to be at rest.

Besides her daughter, she leaves to mourn: five granddaughters; five sisters, Mrs. Elleabeth Mulford, May Scott, Mrs. Martha lake, and Mrs. Anna Roberts; a brother, John Scott; and a half brother, Clifford Scott.

Funeral services were held from the Church of God Monday afternoon, conducted by Elder Grover Gordon. She was laid to rest by the side of her husband in the Holbrook Cemetery, there to await the call of the Master.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Leila E. Whitchead (\$5); Ida Vogel (\$15); George L. Long (\$2); Mr. and Mrs. C. E. Netts (\$5); Mr. and Mrs. Delos Andrew; Fuye E. Brown (\$3).

In a very helpful letter, Sr. J. F. Richardson, Hudsonville, Mich., tells of her onjoyment of The Herald and says, "I am longing for the glad day when Christ will appear and abolish sin and establish rightcousness. This hope sustains me as I watch the closing of prophecy."

### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Traets, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

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# SOME HISTORICAL INTERPRE-TATIONS

Continued from Page Five

stoop to anything internationally. No crime was too terrible to lay at the door of Russia. But, in a few years, Great Britain and Russia became allies; to be exact, in 1907. The former "barbarians" suddenly became the bulwark of civilization in the benighted continent of Asia. The friend of France and Great Britain, and at that time of Japan, on the east side of Germany to keep her in check, became a very fine people. Russian music, literature, the ballet, and art became ultra-fashionable all over the West. And, during the dark days when the German armies approached Paris in 1914, the Russians were the heroes of the day, for they saved Paris. But again the scene changed. Bolshevism arose. We must resume our hates. The despised people of Russia were in the saddle. The world was really shocked this time by the outrages there committed. Murder by machine gun was the rule of the early Bolshevik regime. But Russia that banished Trotsky, that began to deal with "capitalistic" Western Europe, that deigned to take part in armament discussions, that was recognized by the United States, and has finally been admitted to the League of Nations, has come a long way from the days of 1917. It has been noted by observers of education that the old bedlam and lack of discipline of the early Bolshevik days has given way to the formerly despised aspect of the "bourgeoisie" classrooms of other parts of the world. Patriotism has revived: Russia is a nation rather than the mere leader of the "Internationale." Though still radieally socialist, Russia is not nearly so radical as in the days of yore. The careful political observer will find that Russia has traveled almost back to the point of Menshevism of the regime of Kerensky in early 1917. But at the same time the nations of the West have become more radical. The barrage of writings upon Russia have had their effect. Even in conservative old England and in capitalistic United States, men are beginning to wonder if after all Marx was not right. Would not some radically different form of government from that we have be more in accord with the will of the people? Could we not learn from the Russian experiment? Radicalism does not look nearly as bad to the average citizen of the United States as it did before the political revolt of 1932.

Following the World War Japan became the really great leader of the people of Asia. She came into such prominence in 1905 by the defeat of the great European Power, Russia, that the reverberations were heard throughout the whole of Asiatic dominions. Japan became the symbol of Asiatic nationality, the rallying point of discontent at European domination. Then, during the World War, and afterward, a new Turkey emerged: in spite of defeat and in spite of necessary reorganization, she took on a new nationalistic aspect. Turkey became the rallying point of nationalism in Western Asia even as Japan had earlier in Eastern Asia. These countries at the opposite

ends of Asia began to see in each other reasons for friendship. Soon Japanese goods appeared at the permanent bazaars that are held in Constantinople. Then in a few years the two nations exchanged ambassadorial representatives. They recognized each other. But that was not all: in 1926 negotiations began secretly to unite the two peoples in a firm alliance; in 1927 that alliance, offensive as well as defensive, was made. The swift movement of Japan in warfare strikes admiration in the heart of the Asiatic; he can understand that sort of a master. The stubborn resistance of Turkey in the face of disaster likewise stirred the hearts of those peoples. They do not fear the ones that cannot move rapidly toward an objective. Japan's move to start fighting and then to declare war breeds respect throughout the Far East.

All the chancellories of Europe feel the mysterious rumblings of future trouble. Trouble is on every hand. Where will the storm break? The international game of bluff is being played just as it was before the World War. Just when will the various nations concerned refuse to be bluffed? The naval crisis of 1935 (Japan speaks of it as if it were a thing of history) is almost upon us. How will the die be cast? Will Japan win the game of bluff? Or will the other nations refuse to be bluffed and precipitate a war? That is the great question of the day. Mussolini answers by saying that the youth of Italy must be trained to like way. Training mankind to like war is not difficult. Rather has it been difficult to train man to dislike war. Even the common man feels a fascination about the "game of war" with its rules of conflict that remind him of the athletic contest of his school days when he was urged to "do or die" for alma mater. Any little incident will stir that spirit within him. Under such circumstances how long will the coat of whitewash on Moscow last? Would we turn for or against the terrible people who are governed from Moscow?

# CONQUESTS OF THE GODLESS

Continued from Page Four

eradicate all memory of Him from the minds of their people.

Close to Russia lies China with its four hundred millions of men and women, the vast majority of whom are also "without God in the world"! India, with three hundred and eighteen million more and an area about two thirds that of this country, has more than three hundred million people without God! Japan, with its eighty-four million of population, mostly without God! According to the estimate of the League of Nations the population of the earth is 1,906,000,000. Consequently, at the present time more than two thirds of the world are without God.

But, praise God, there is light in the distance! The Sun of Righteousness will soon arise with healing in His beams and fill this gloomy world of sorrow with the knowledge of the glory of God as the waters cover the sea!

# When, God Calls, "Halt!" to the Nations

THE ambitions of men for national and racial development follow the trails they themselves have surveyed, on rails which they themselves have laid, until God calls, "Halt!"—and then they stop. They can go no further.

The tides of history flow upward on the shores of Time until the Arbiter of the universe cries, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."—Job 38:11. And men and nations and civilizations obey that divine command. Their progress ends, their efforts cease, and the works of men soon sink into the nothingness from whence they arose!

. History provides many striking examples of sudden and dramatic changes that have come about when God called "Halt!" to the nations.

Three hundred years before the birth of Christ the high priest of Heliopolis was asked by the King to write a history of Egypt. Complying with the demand of his sovereign, he prepared his record by dividing the space of time from the reign of Menes to the conquest of the country by Darius II into thirty dynasties.

Some authorities place the beginning of this period as early as 5004 B. C., others from one to two thousand years later. But we are not concerned with ascertaining exactly when the Menes Dynasty began. It is sufficient for our purpose to know that the history of Egypt goes back to an age earlier than that of any other nation of which we have a definite record.

Splendid monuments remain to attest the high civilization that had been developed in Egypt at least three thousand years before Christ. Mathematics, including standards of weights and measures; geography; logical solar divisions of time; a 365-day year, with a calendar composed of twelve months, each of which had thirty days, were already known when the authentic history of Egypt opens.

Remarkable and well-established facts concerning the cultural development of Egypt in the remote past add much to our interest. The Egyptian language belonged to what is known as the Hamitic family of speech and was very ancient. It did not die out as a spoken language until about three hundred years ago.

Between three and four thousand years before Christ

a king of Egypt conquered the Sinaitic Peninsula, built roads (which were long afterward followed by the children of Israel in their flight into Canaan), and opened up copper mines in that region the location of which is still well known.

From the days of Abraham onward the Bible furnishes a clear and accurate account of the history of Egypt insofar as it concerned the Hebrew people.

Cultured, talented as a race, far advanced in the arts and sciences of those early days, Egypt is one of a very few nations whose recorded history has come down in an almost unbroken line and rich in detail from the earliest ages to the present time.

But Egypt as a world Power, as a leader in the onward and upward march of civilization, long ago passed from the foreground of the world's picture, for God called, "Halt!" to the long and toilsome advancement of that nation and its people, and its progress was stayed!

We can find no other logical cause for the comparatively sudden termination of its onward and upward march. Egypt ceased to be a power to be reckoned with in the earth when God called, "Half!"

Nature has richly endowed the Nile River Valley. She has given to the region splendid resources for development, and the Egyptians were not negligent in utilizing them. But God called, "Halt!" and the nation's material prosperity and progress ceased. The Nile flowed on between its flower-bordered banks as in the past. The air was as clear, the soil as fertile, the overflowing floods came and went with their wonted regularity. Yet as a power in the earth Egypt died. When the voice of Jehovah speaks, the nation, however strong it may be, is compelled to obey!

After generations marked by constant decay had come and gone, returning travelers from that historic land began to bring back reports of the impressiveness of the ruins they observed on every side, ruins located in a territory that was desolate beyond compare. No human habitation worthy of the name existed in the vicinity where those ancient cities once raised their massive walls and towering monuments of magnificence and splendor. The few people who still inhabited (Please turn to Page Nine)

# Abreast of the Times

# Powers Speed Arms Program

"And blood came out of the winepress, even unto the horse bridles."—Revelation 14:20.

Washington, D. C., Oct. 28.—The report of the Foreign Policy Association made today indicates that the nations are engaged in a feverish armament competition against the threats of war edging over every horizon. In spite of prolonged and repeated efforts to arrive at an agreement on the limitation of military equipment by the leading nations, preparations for war go on with increasing energy.

The following graph indicates the percentage of increase in the expenditures of six great Powers for armament purposes between 1913 and 1934 as expressed in the currency of each country. In the case of Russia the monetary unit has been changed from the Czarist ruble to the Soviet chervonetz, which equals ten gold rubles. The estimate has been made on the basis of the ruble.

#### FRANCE

1913 - 1,807,000,000 Francs

1934 — 2,273,000,000 Francs — Increase 25.8 Pcr Cent

ITALY

1913 — 927,000,000 Lire

1934 - 1,171,000,000 Lire - Increase 26.3 Per Cent

RUSSIA

1913 - 1,150,000,000 Rubles

1934 -- 1,795,000,000 Rubles -- Increase 35.9 Per Cent

GREAT BRITAIN

1913 - 77,000,000 Pounds Sterling

1934 — 114,000,000 Pounds Sterling — Increase 48.8 Per Cent

UNITED STATES

1913 — 244,000,000 Dollars

1934 - 711,000,000 Dollars - Increase 190.9 Per Cent

TAPAN

1913 — 191,000,000 Yen

1934 — 935,000,000 Yen — Increase 388.0 Per Cent

The report further emphasizes the rapid increase in military expenditures by disclosing the proportion of each nation's budget which is devoted to providing for the support of the god of war. Germany assigns to military purposes 17.1 per cent of her national income; Great Britain, 16.4 per cent; the United States, 17.9 per cent; Italy, 20.8 per cent; France, 22.3 per cent; and Japan, 43.7 per cent.

The time is not far distant when the purpose of these vast expenditures will be revealed, for "the day of vengeance of our God" is at hand!

# Church Unimportant!

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Jesus.

Washington, D. C., Oct. 24.—"We are confronted with more pressing problems," was the response of John B. Blandford, General Manager of TVA enterprises, when asked why it was that no provision had been made for a church in the Government-planned community of Norris, Tenn. With the exception of a church, the town of Norris, which has a population of nearly 3,000, made up largely of the workers on the Norris dam, is almost completed. There is now available a recreation hall and social center, where reading, listening to lectures, and other forms of culture and amusement are provided. These, evidently, are looked upon as necessities. Although not confirmed by Mr. Blandford, the press reports declare that other TVA authorities assert that the Government does not want "sectarianism to obstruct the patterning of lives contemplated by the general scheme; they do not wish competing churches to become an economic drain upon the community." It is said that TVA officials would like to see religion fit in with the general economy, with a community church, in which sectarianism would have no place. This would result in a Government-controlled and maintained church after the order of the one Hitler has vainly attempted to force on Germany.

# Brains Cannot Save Country

"The wisdom of this world is foolishness with God."

CHICAGO, Ill., Oct. 29.—"We have taken our refuge in brains," declared Dr. Walter A. Maier, "but the choicest intellects in the 300,000,000 pounds of American brains have left us helpless. We have tried everything—except the Bible. As well attempt to cure a brain tumor with a haircut," the clergyman continued, as to try to cure the world's diseases with legislation and agreements. Divinity schools and churches "have degenerated into forums for the discussion of economic questions which leave the soul untouched."

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# Gospel of Liberty

By Arlen Marsh

THE House of Burgesses was in a state of mind. For close to a century, the overruling hand of the English king to whom the House owed its allegiance had urged it on its course with more or less serenity.

But now thunderheads were gathering.

Problems of state had arisen which had divided the House against itself. Ruffled gentlemen strove to preserve the peace and the dignity of the House at the same time. A portion of the Burgesses were beginning to intimate that English sovereignty was fast becoming insufferable. The remaining portion of the Burgesses insisted on the monarchy's integrity, sincerity, and respect for its subjects.

Into the turmoil Patrick Henry projected himself with all the fervor of a Tugwell battling for Planned Economy.

Treason? Burgess Henry sneered at the word. His oratory soared. The Burgesses writhed in their seats before his infamy.

Let you, said Henry caustically to the assembled Burgesses, pursue the even tenor of your ways. Let you despise the birthright of an English citizen. Let you proclaim passivity and a policy of non-resistance toward a code that is grinding us under a heel more iron than Rome's.

But as for me, said Henry, give me liberty or give me death!

And the cause of the Colonies had been stated in seven words. . .

Liberty was the shibboleth upon which America was built. It was a sweet word. Persecutions, political and religious, had made the Old World an unbearable place to live. So the lovers of freedom had commenced the trek to the West.

Puritans and Catholics, political prisoners and debtors, found themselves herded together in considerable proximity along a narrow strip of land that comprised the eastern shore of what now is the United States. The majority of them sought there what they could not find at home—liberty of conscience, speech, and press.

But Burgess Henry was a voice crying in the wilderness. He stood comparatively alone. The Colonies found themselves being burdened with taxes foisted upon them by men who were not their representatives. They found themselves under rulers who exploited them to the limit without regard for the rights every Englishman presumably enjoyed under the Magna Charta.

So the Colonies presently rebelled. Burgess Henry and the few who originally stood by him had succeeded in their purpose. They had incited riot. They had incited revolution. They had finally incited war.

Out of the war came freedom, a freedom guaranteed by as remarkable a document as ever had been evolved by men. That document, having been ratified by a suitable number of the several Colonies, became the Constitution of the United States.

But the citizenry was still dissatisfied. Congress, under the Constitution as it stood, had too much power. The right of free speech and liberty of religious and political thought could be abridged.

So the Bill of Rights was adopted, and became denominated the first ten amendments to the Constitution. That Bill of Rights provided for restrictions prohibiting a licensed press, a State religion, and other efforts to regiment the thinking of the people into a single channel.

The Bill of Rights is America's heritage. It was the child of the Bible. Freedom, as it was understood by the framers of the amendments, was preached first by the prophets of God.

The gospel of Jesus Christ is a gospel of liberty. To the eternal shame of the American people, the Constitution and the flag which guarantee to them the freedom which the Messiah sought for men have become objects of neglect or ridicule.

No man can be a Christian and not be equally a patriot. Christianity and patriotism are corresponding terms. It is possible to have patriotism without Christianity, but it is impossible to have Christianity without patriotism.

These are facts that are forgotten. So imbued do church members become with the idea that the Church is All that they forget that Paul not only spoke but boasted of his Roman citizenship.

(over)

# Declaration of Independence

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness, That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

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Rome in the days of Paul was a continual nightmare for Christians. Torture was likely and death a relief for the proclamation of the gospel preached by the Christ. Freedom was an unknown quantity. Romans were gods, and all others were snapping dogs.

Yet, faced with imprisonment in the dank, disease-infested dungeons of Oriental prisons at the behest of Roman rulers, Paul found occasion to impress upon a centurion that he had not purchased his citizenship in the Empire, but had been freeborn.

The Apostle went still further. During the course of his latter life, in which he endured the most violent persecution at the hands of those who governed him politically, he found time to adjure his followers to pray for their rulers and to respect them as a gift from God. Rulers, in Paul's opinion, were a terror to bad works, not to good ones.

It is difficult to see, in a nation in which liberty is taken as a matter of course, why anyone should be moved to go

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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 have been many of each office, but He is the only One who hath 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 Jordan until the moment of His death on the cross of Calvary, our Lord was in the exercise of His prophetic office. This office He reassumed for forty days after His resurrection. The prophets mentioned in the Bible were only sent to the Israelites as a reminder that they had departed from the Lord Jehovah, and that this was 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, and it served to blunt the conscience and blind the eyes of Israel to that inspired man's message. When the Savior was upon the earth no religionist worked harder than the Pharisees to make proselytes, observing strictly the letter of the law, as well as the rules and restrictions which had been added in the centuries which had passed since the great I AM spoke to Moses; and their success made them complacent and deaf to the greatest of all the prophets who had ever lived.

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 office at His second coming to the earth. We know He is now in heaven pleading the cause of His sinning children before the great Father of all, the Intercessor, the Mediator between God and man; the One who was tempted in all points like as we are, yet without sin, and who is alone able to help us in time of trial. When Stephen was being stoned, just before death mercifully released him from his tormentors, he cried, "I see the heavens opened, and the Son of man standing on the right hand of God." Jesus was not sitting, but standing, thus fulfilling one aspect of His great priesthood. As a priest after the order of Aaron He sits at the right hand of the Father, His work being

perfected. As a priest after the order of Melchisedek, whose mission was that of ministering to the servants of God, His work is never finished while His followers are in places of suffering and pain, and so Stephen saw Him standing, ready to minister to His dying follower.

His kingly office is yet in the future, but it is one which shall know no end. Thousands of kings have reigned in this earth, but the unwavering record of all has been, "And he died"; but when the last and greatest of all comes, there shall be no more death. He shall reign as kingpriest for a thousand years, until the last enemy, grim old death, is destroyed; so we read in Revelation when John sees Him glorified, and we hear that mighty chorus. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." 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 by most Protestant denominations. The churches nowadays teach the literal truth of the Lamb of God led to the slaughter with all our sins upon Him, but the part magnified by the Jews of His kingly office is almost forgotten, and few tell of a time when He shall sit on the restored throne of His father, David, executing judgment and justice upon the earth. And yet manifold passages to this effect are to be found in both the Old and New Testament, which are to be taken literally and not allegorically.

Jesus was crucified under the inscription, "King of the Jews," but He also embodied His other offices. The Prophet said, "Daughters of Jerusalem, weep not for me, but for yourselves." The Priest said, "Father, forgive them, for they know not what they do." The King said, "Ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven," as well as promising the penitent thief life when He should come in His kingdom.

# "Who Is on the Lord's Side?"

By Norman John MacLeod

ONE of the most dramatic scenes in the entire Scripture narrative is that when Moses came down from the mount after receiving the law from God. Israel had departed from the way. They had made a golden ealf to worship. The

consecrated Aaron had led them into disgrace. The patient Moses lost his patience. He upbraided Aaron in no uncertain terms. He caused Israel to drink of water upon which had been sprinkled the dust of their golden image. And then Moses stood in the gate of the camp and called: "Who is on the Lord's side ! let him come unto me. And all the sons of Levi gathered themselves together unto him." From that day forward the sons of Levi were blessed. God made with them an everlasting covenant. In Malachi (3:1ff) when the Prophet was predicting the purging that shall be at the time of the coming of Christ we read: "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." That is the priesthood of the new order. Ezekiel in his vision of the new order of worship that shall be established in the great temple that he saw in vision (whether that temple is real or figurative we do not here say) spoke at great length of the position of the Levites in that order of worship. But before we enter further into that discussion let us bring up another thread of the narrative.

When David had rest from his enemies around about him; when he had peace and prosperity; when he had a beautiful palace in which to live, then his heart, contrary to the usual rule, turned to God. The history of Israel is replete with incidents of when they turned away from God in times of prosperity. The history of mankind as a whole is filled with the story of the forsaking of God in times of prosperity. In recent times mankind seem to be forsaking God in times of adversity likewise! Then entered into David's thoughts the desire to build for God a temple. But he was deprived of that honor. Because David had been a man of war (even though he had fought for God's people!) he was not allowed to build that house. That honor should be reserved for his son. But God heaped upon David a reward far greater than the material honor of building God's house. "Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." God told him further that that kingdom should be established forever, that He would not take the

"For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings.
. . . and to do sacrifice continually."—Jeremiah 33:17, 18.

kingdom away from David's family as He had taken it from Saul. Even though the sons of David should sin the kingdom would not depart from his house permanently. Solomon broke the covenant made with David his father (1 Kings 2:1-4), for con-

ditions were given there, that it was necessary for the family of Solomon to obey God in order to have a descendant upon the throne of David. Then Zedekiah became such a wicked prince that he was told to "remove the diadem, and take off the erown . . . 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). What is the antecedent of "it"? Israel? No, for Israel still exists as a people, and in some respects as a nation. Though other nations have come and gone, many of them having been overloads of Israel, the Jews are still with us. The wicked descendants of Solomon should not possess the kingdom. The house of David should be overturned until Christ should come and He should receive it. Zechariah then says (9:9): "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." The King came, but was rejected. From then His kingdom was not of this age, but of the age to come. Every opportunity was given to the people of Israel to accept Him, but they saw fit to seorn and slay Him. But that is not all that there is to the covenant with David.

The general scheme of the great covenants of the Scriptures is that they are established by promises, ratified by some later event or person, and that then they are finally put into complete operation at the second coming of Christ. For instance the covenant with Abraham was ratified in the crucifixion and resurrection of Christ, and then will be completely set up when Christ comes again. Even so will be the covenants with David and with Levi. The promise was set up in limited operation by the triumphal entry of Jesus into Jerusalem, and will be completely fulfilled when He comes to reign. Let us read in this connection from the Book of Acts. The early churchmen were in conference at Jerusalem concerning the status of newly admitted Gentiles in the church. After much discussion James said: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."-Acts 15:11. That was the thing with which they were concerned, and perhaps the thing that most vitally concerns us in the entire Scriptures. And then James,

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# A Memorable Walk

By David L. Norrie

"He showed himself alive after his passion by many infallible proofs."—Acts 1:3.

THREE days had elapsed since the city of Jerusalem was stirred to its depths by the crucifixion of Jesus of Nazareth. Already public interest in Him was abating, for the world soon forgets its friends. The chief priests and scribes who had put an end to His career hated Him and were glad to have done with Him, and they desired only to forget all about Him. There were only a few of His friends who still cherished His memory. The great majority of them looked upon Him as-well, a puzzle. He saved others. Himself He could not save. So they thought. They had admired Him whilst He lived, but now they believed that He had been self-deceived, and that He had also deceived them. Some of them had sacrificed much, and had followed Him in hope of getting positions of honor when He restored the kingdom to Israel, and sat upon the throne of His father David. And now there was some bitterness in the thought that they were made a laughingstock in the eyes of a wise and prudent world, and must go back to their trades and professions poorer than when they left them. They, too, however, would try to forget the past.

But again, there were some who had done more than admire Him, for He had won their hearts' affections; and though He had disappointed their hopes, and though their faith in Him had been rudely shaken, there was something in their hearts greater than faith or hope, and that was the love that "taketh not account of evil," but rather "beareth all things," a love for Himself, begotten in their hearts by His great love for them; and so for these three days they could do nothing but linger around Jerusalem, where He whom they loved was buried. Their love thought of nothing but Himself; and all they could talk about, all they could think about was Jesus.

It was on the afternoon of the third day that two of these men were traveling the road that went down from Jerusalem to Emmaus. It was an eight miles' journey, but they thought not of the length of the road. They were absorbed in conversation, and they walked slowly, like men who had gained their experience, and whose experience had made them sad.

"It seems impossible to believe that we shall see Him no more," said one of them to his companion; "what are we to do now?"

"I do not like to think of the future," he replied; "it all seems dark. We thought He was going to set up His kingdom that day when He rode into Jerusalem."

"What a king He would have made, Cleopas," said his friend. "But it was not to be. Yet He told us plainly that He was our Messiah. Do you think He saw His mistake before He died?"

"On the contrary," said the other, "He could have saved His life if He had denied that claim, but He maintained it boldly before Pilate."

"But on the cross did He not at last confess that He was mistaken?"

"No," said Cleopas, "He seemed to glory in the title that Pilate put over His cross, and just before the end He was still speaking about His kingdom to one of the thieves. My wife was amongst the women who were standing at a distance, and she told me that He died as He had lived—patient, majestic, kingly."

"Tell me all about it," said his companion; and though the story had been told again and again in their hearing, yet once more in earnest tones and grave they talked together of all those things which had happened.

After a pause Cleopas spoke again. "What do you think of the story of the women that He had risen from the dead?"

"I don't believe it," said the other; "for if He could rise from the dead, surely He would have used that power to save Himself from the cross."

"But they say that they saw two angels, who said that He was alive."

"Yes, but they did not see Him Himself, and I am not going to be deceived again. I would never believe that He was alive unless I saw Him with my own eyes."

"Children," said a voice beside them, "what manner of communications are these that ye have one to another, as ye walk and are sad?"

So deep had they been in conversation that they had not noticed the approach of a stranger, who seemed disposed to join them in their walk. There was something so kindly and sympathetic in his tone, that they were content to take him into their company, and share with him their hearts' sorrows.

"Are you only a stranger in Jerusalem?" said Cleopas to him.

It seemed as if a shadow passed over his face as he replied, "Yes, I am a stranger in Jerusalem."

"But even a stranger could not help knowing the things which have come to pass in these days."

"What things?" he asked.

"Concerning Jesus of Nazareth," they answered, "who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He who should have redeemed Israel: and besides all this, today is the third day since these things were done. Yea, and certain women also

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of our company made us astonished, who were early at the sepulchre; and when they found not His body, they came, saying that they had seen a vision of angels, who said that He was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not."

The stranger listened as to a subject that interested him intensely. And after they had told him all, it was his turn to speak.

"Foolish men," he said, "this was your Messiah after all. Did not Moses testify of Him, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me'? And you yourselves have borne witness that Jesus of Nazareth was a prophet mighty in deed and word, even as Moses was. And ought not the Christ to have suffered these things before entering into His glory? Was not His name called Jesus because He should save His people from their sins, and do not the sacrifices of your law teach you that there can be no remission of sins without the shedding of blood? This great Passover feast that you have been celebrating, what is it but the shadow of a better sacrifice? And now indeed the Lamb of God has been slain that taketh away the sin of the world."

"These were the very words that John the Baptist said of Him," they interrupted, with surprise in their tones.

"It was needful then that the Scriptures be fulfilled, and that the Christ should give His life a ransom for many. And David likewise testified both of the sufferings of Christ and of the glory that should follow. Have you not read in the twenty-second Psalm, 'My God, my God, why hast thou forsaken me?'"

"These were the very words of Jesus on the cross," they both exclaimed.

"'They pierced my hands and my feet," continued the stranger, for he seemed lost in his subject, "David wrote not this concerning himself; and, again, 'They part my garments among them, and cast lots upon my vesture."

"They did all that to Jesus," cried his astonished hearers; "and do you think, then," they eagerly asked, "that Jesus was really the Christ after all?"

"It is written again," he said, "in Daniel, that after the threescore and two weeks the Messiah would be cut off, and would have nothing. Search and see whether these weeks were not ended when Jesus rode into Jerusalem, according to the prophecy of Zechariah, 'O, daughter of Jerusalem: behold, thy King cometh unto thee: . . . lowly, and riding upon an ass.'"

"Truly this was the Christ," they exclaimed, "for He fulfilled all these words. But how, then, can a dead Christ profit us anything?"

"Foolish men," he said, "and slow of heart to believe all that the prophets have spoken. Is it not written in the sixteenth Psalm, 'Thou will not leave My soul in the grave: neither will Thou suffer Thine Holy One to see corruption'?"

"But does this also point to Christ?" they asked.

"Assuredly," he replied, "for the testimony of Jesus is the spirit of prophecy. You yourselves know that David was left in the grave and saw corruption, but it behooved the Christ to die, and be laid in the grave, and rise again the third day, according to the Scriptures."

"The third day," they repeated. "Does the Scripture also speak of that?"

"Was not Jonah," he replied, "a sign of Christ when he lay three days in the belly of the fish?"

"Now we do remember," they said, "that Jesus told the people that He would give them the sign of Jonah. And this is the third day! Do you think it true, then," they asked excitedly, "that Jesus is really alive again?"

"Fear not," he said, "only believe. Must not the Scriptures be fulfilled?"

How their hearts were burning within them as this wonderful teacher opened up to them the Scriptures. No one had ever spoken to them like this since they had heard their beloved Master speak; and, oh! to think that it might be true that He was alive again. Their minds were strangely agitated between hope and doubt, between joy and despair. Oh, that they might have an infallible proof!

But meantime they had reached Emmaus, and were standing at the door of their lodging. "Will you stay with us?" they asked, and with loving welcome they pressed him to come in, for in truth they longed to sit all night listening to this man as he told them more about their Lord. But to their sorrow he made as if he were going further.

"Where else can you find a lodging tonight?" they asked. "You said you were a stranger here."

It seemed again that a shadow passed over his face as he answered, "A stranger, indeed, in Jerusalem." And then a smile of wonderful grace lit up his face as he added, "But I will come in and sup with you."

What a joy to have him with them. Soon their meal was prepared, and they were about to take their places. when their guest did something that caused them to marvel still more. During the journey he had led them captive by the charm of his speech, and they were honored to be the disciples of such a teacher. But now he was taking upon him another office; for with a quiet and natural dignity that they could not gainsay, he took his place uninvited at the head of their table, as if he were the master of the house; and the men were somehow under a spell, and with unquestioning obedience were content to recline on the vacant couches, waiting to know what this mysterious stranger would do or say next. Nor did he keep them long in suspense. He took up the bread that was provided, and gave thanks for it, and then broke it and handed it to them. But the feast proceeded no further. For, as they received the bread from him, they saw an extraordinary sight. They saw in his hands the marks of cruel wounds. It was the prints of nails. How came these marks there? Was it possible? Yes, this was none other than Jesus of Nazareth, the King of the Jews. With a cry of mingled fear and joy they sprang up that they might throw them-

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selves at His feet to worship Him. But lo, His place was empty. He had vanished from their sight. Up and down the road they looked, but He was nowhere to be found.

Words of mine could never tell the emotion of these two men as they stood looking at each other. Their revulsion of feeling after these three days of despair was beyond all description. Suffice it to say that they were begotten again that night unto a living hope. Christ was alive: He would yet reign, and they would behold His glory. With a joy in their hearts that no man could take from them, they rose up the same hour, and returned to Jerusalem to bring word to the disciples that they had seen the risen Christ.

What transpired when they got to Jerusalem, it is not my purpose now to describe. Nor can I tell now of the many other infallible proofs by which our Lord showed Himself alive after His passion. This I know, that for Cleopas and his companion no other proof was needed. And when years came and went, and a scoffing world was denying that Christ had risen from the dead, and was calling the story of His resurrection a cunningly devised fable, these two men found their hearts still burning within them as they recalled to memory how He had opened up to them the Scriptures on the road to Emmaus, and how He had made Himself known to them in the breaking of bread.

# "Pretty Soft!"

"I THINK," said Howard, night before last, "that ministers have it pretty soft. Their work's a einch; everybody sets 'em on pedestals, and half their time they're just calling, or going to teas or dining out."

He spoke of clerical ministers, not diplomatic. . . .

Late yesterday afternoon, a ministerial friend of Howard—still clerical and never diplomatic—dropped in to consult the Post Impressionist about getting Howard out of his latest scrape. Our discussion intruded upon the cocktail-hour, wherein, however, the good man was no participant. We asked our caller to remain and dine with us on the roof.

Said he, with that baffling frankness which one encounters in parsons: "I'd better not."

We rudely pressed his honesty and asked him why.

"Because," he explained, "some one from my congregation might see me."

"Is there any harm in a roof garden?"

"Not for you, no. But for me, yes. For me the harm lies as often in what my actions make people think about me as in the actions themselves—perhaps oftener. If certain people of my congregation saw me drinking iced tea at a roof garden, they'd say it was a highball; and if I wasn't drinking anything, they'd say it was a pose.

"The fact is," continued this dominie, "a minister's work is hard; but his position, and the keeping up of it, is harder, and the hardest thing of all is the way people insist on placing him on a pedestal—against his protests—and then try to tear him off.

"Most laymen," he said, "think that all a minister has to do is prepare and deliver a couple of sermons a week, perform the marriage erremony once in a while, visit the sick, and bury the dead. Those duties don't cover half his job. I don't mean he wants to shirk them: he doesn't. But—well, anyway take a look at just one of them.

"Nowadays, the average sermon must run twenty minutes-more, and the congregation won't like it; less, and they'll say the preacher's shirking. Suppose he preaches only Sundays, but at both services. That's 104 sermons a year—call it an even hundred, allowing for visiting elergymen, and vacation, and omitting extra services. He must preach 33 hours per annum. What Senator touches such a record?

"And there's no minister that isn't haunted by the fear of even unintentional repetition. We say our sermons aren't listened to. Right—if we mean 'marked, learned, and inwardly digested.' Only, let one of us preach a year-old sermon over again, or part of such a sermon: a dozen members of his congregation will catch him.

"Then there's the work every minister has to do, but that nobody else realizes—unless he doesn't do it, in which case the whole flock jumps on him like a ton of bricks. I mean Sunday school, Bible class, Boy's Club, Girl's Club, charity bazaars, keeping an eye on the choir, and keeping peace in the Ladies' Aid. Do you think they're easy?

"But the most difficult thing about a minister's existence," said this minister, "is his social life. In every sense of the term, that's pretty awful—because, in one sense of the term, he hasn't any social life at all.

"In the first place, he can't safely make friends. Let him make them outside his own congregation, and his own congregation will say he cares more for people of another religion than for the people of his own religion, so he evidently doesn't think much of his own religion! Or let him make a friend or two among the people of his own congregation, and the other people of that congregation will say he's playing favorites. If such friends happen to be powerful in his church, then he's suspected of being a toady. If they happen to be rich or intellectual, then he's called a snob. And if they're not powerful, rich, or intellectual—why, then his powerful, rich, or intellectual parishioners all turn against him for having low tastes or being a radical.

"What's the result?" asked the dominie.

And he answered his oratorical question:

THE RESTITUTION HERALD

"Nobody can be the close friend of everybody, so the minister must be the close friend of nobody. He must treat everybody pleasantly—and with just the same amount of pleasantness. He must be everybody's acquaintance, nobody's intimate.

"That's in the first place," continued Howard's friend. "In the second place, a minister has to keep to himself because nobody really wants him around. He's invited, and he has to go, but he's more alone away from his home than in it.

"Why? Why, because there are only two kinds of parishioners. There's the kind that say, 'We think a minister ought to be a regular minister.' They expect you never to talk except as if you were in the pulpit—and then they get bored with you; you're a wet blanket. Then there's the kind who say, 'We like a minister to be a man of the world.' So you begin to talk ever so little like one—and they say you're worldly.

"I love my work and believe in my religion. But the parson-pedestal isn't a necessary part of my religion. No sensible minister wants to be put on one, yet every parishioner wants to make a statue of him—and, once he's up, the parishioners all consider themselves art critics.

"Phew!"

It was cool on the roof.

-The Post Impressionist.

"It takes three generations to make a gentleman, and about that many drinks to spoil one."

# WHEN GOD CALLS, "HALT!" TO THE NATIONS

Continued from Front Page

the land were of the most degraded class, living in vile little huts constructed of river mud. The culture, the art, and the racial vigor of the Egyptian people were gone, and desolation reigned, for God had called, "Halt!" to the empire on the banks of the Nile!

Now let us see, if we may, why such a terrible change was brought to pass. A single illustration will perhaps suffice.

Of the many great cities of ancient Egypt, Thebes was probably the most renowned. Known in the Bible by the first syllable of its Egyptian name, No-Amon, it is called the city of No. Rollin the historian says that Thebes "might vie with the noblest cities of the universe." Homer mentions its hundred gates and its vast population. Diodorus Siculus, who visited Egypt about 50 B. C., and who saw only its ruins, said that the sun had never shone on so magnificent a city.

So massive were the ruins of its defensive walls when Pococke visited the site that he was moved to exclaim, "Without some extraordinary accident they must have

lasted for years!" The "extraordinary accident" that overtook that majestic city was the judgment of almighty God! Nothing, however strong it may be, can withstand the destructive power of God's fiery indignation.

Here is the way in which Jehovah pronounced His verdict upon the city of Thebes, No Amon of the Egyptians, and No of the Bible.

"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily."—Ezek. 30:13-16.

This pronouncement of judgment was written at the spoken command of Jehovah when Nebuchadnezzar ruled Babylon. Thirteen years after Nebuchadnezzar's overthrow, when Chaldea had passed into the hands of the Persians, Cambyses, during his invasion of Egypt (about 525 B.C.), poured out upon Thebes, or No, his insane fury and destroyed the city with fire and attempted to demolish its many splendid monuments.

After a time the city revived, but about 89 B. C. it was again overthrown and has since remained, even as the Prophet was moved to predict, "rent asunder" into nine small villages. Regardless of the efforts made in succeeding generations, it has never been possible to restore it to its old-time grandeur and greatness, and the reason is found in this: "Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured."—Jer. 46:11. No man-made remedies can restore national health to a nation upon which has been pronounced the rightcous judgments of God!

The whole kingdom of Egypt was thus doomed to suffer as did its chief cities, when God called, "Halt!" to its progress for all time.

Although successively conquered by the Babylonians, Greeks, and Romans, Egypt remained one of the strongest nations of the East until as late as 639 A.D., at which time the entire country was overrun and subdued by the Mohammedans. It has never since regained its complete independence. It has never since been ruled by a prince of its own royal house. God's Word has been fully vindicated, its inspiration established, and the dependability of its predictions made sure.

Need I ask again why all this came about? It was because God called, "Halt!" to the nation! Listen to His words of resistless power!

"In the tenth year, in the tenth month, in the twelfth day of the month" (observe the exactitude with which the time when this important prediction was made is recorded), "the word of the Lord came unto me, saying. Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: speak,

and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." (How many nations speak of their possessions in just that way today!) "And I will make the land of Egypt desolate in the midst of the countries that are desolate. . . . It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations."—Ezek. 29:1-15 in part.

All this has literally come to pass long ages after the words were written by the Prophet, and yet the fulfillment of them has been in such exact harmony with the predictions that the words might well have been taken from the history of the events of which they speak! Such is the foresight of the Lord our God! He makes no mistakes, He never errs, His knowledge is accurate, both His predictions of doom and of blessing come to pass exactly as He has promised.

God has said to all the nations of earth, even as He said to Egypt so long ago, that He will sit to judge them for their sins. "Because he hath appointed a day, in the which he will judge the world in rightcousness 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.

That day of national judgment is at hand. Already the nations are assembling their hosts to come before Him. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Joel 3:14.

Our own country will be judged at that day for her sins! All other nations will be judged for their sins! No people, no kingdom, no race in all the world shall be able to escape out of His hand when the Lord sits to judge the nations for their sins!

When battle lines stretched across a continent, when millions of soldiers representing many different nations in a blasting typhoon of inhuman rage were hurling implements of destruction at each other, when it seemed that civilization was altogether doomed, then the Lord God of hosts cried, "Halt!" to the nations, and "there was a great calm!" The smoke clouds melted away, the tumult subsided, the struggle ceased, and the white-robed figure of Peace appeared once more hovering over the torn and bloody trenches of Europe!

Peace had come because the Lord our God had cried, "Halt!" to the warring nations of men!

And that is the only thing that will ever bring peace to the world. The nations may desire peace, they may agree to keep the peace, they may pray for peace. They may even send every soldier home, dismantle every fort, and sink very battleship in the depths of the sea, but peace, lasting peace, will never come to the suffering, bleeding world until the Prince of Peace Himself shall come, and God through Him shall call, "Halt!" to the nations!

# GOSPEL OF LIBERTY

## Continued from Page Four

out of his way to impress others with his love for the government that consistently abused him. Nevertheless, the fact remains that Paul did so.

The Christ preached liberty of conscience. He laid down no rigid precepts except one: that which has come to be known, because of its beauty and intense practicality, as the Golden Rule.

Christians have forgotten that. They have forgotten that they owe God thanks for giving them a rulership that believes in and fosters freedom.

Liberty of conscience is a doctrine as essential as the idea that man is mortal and that God is one. Upon liberty of speech, thought, and religion hangs the future of Christianity. Should effort be made to license freedom, to restrict its use, Christianity would immediately suffer.

Patrick Henry called for liberty or death. So did Paul. So did Peter. So did Jesus Christ. And Paul and Peter and Jesus Christ got death. But, through them and the doctrines which they donated to the world, the earth became a place of greater liberty for those who have followed them.

Germany has attempted unsuccessfully to control the religion of its people. Russia is on its way to oust the very thought of God. An unprecedented tide of atheism is sweeping all of the so-called Christian countries.

But America moves serenely onward. Atheism can attack. Religion can falter. But the basis of the nation, founded on the bedrock of the gospel of liberty, remains primarily unchanged. So Christians can still worship as they please.

The Constitution with its Bill of Rights is America's heritage. It stands for freedom and security. It assures to every man the power and the privilege of venerating his Creator in the way that may seem best to him. The Constitution is the political expression of what Jesus sought for men to have.

The constitution of no government can be eternal. No man-made document can be a panacea. Nothing of human origin can exist forever. Nothing of human origin can be perfect.

But this nation has something in the Constitution for which it should be thankful. It has internal peace and the legalized ability to speak and worship as it pleases. Its people need not take to catacombs to hear about their God.

The principles and the government which give us liberty are not matters for neglect. The Christ made no attempt to teach they are. They are matters for serious consideration.

God is thanked for food and clothing and the weather, but God rarely is thanked for government. Yet the one is as important as the others. This is a time for Christian citizens of the United States to awaken to the blessings at their door, blessings which have gone unappreciated and unsung. This is a time to think the thoughts of Paul.

# Berean Department

ARLEN MARSH, EDITOR

# Error on Error

"'No one reads the paper' has been repeatedly told every worker on a paper since Ben Franklin set his first stick of long primer, and has been disproved every time the name of a six year old fairy in the school play was printed Lucy Jones instead of Lucy Ann. Everyone from Grandma to Second Cousin Susan will tell the editor that he should have known the little star's name; that it was wicked to let such a glaring error get into the paper—why, even Lucy would never be the same again without that Ann. 'Squeer, isn't it, that nobody reads the paper, except the issue that happens to print a six point error?"

Credited to "Exchange" by the Blue and White, the four-page daily paper published by Los Angeles High School, Los Angeles, California, this paragraph just quoted strikes at the center of one of the most curious quirks of human nature. It holds as true in the offices of editors of one-horse weeklies as in the offices of city editors of metropolitan dailies. And it holds as true in the every-day life of the average members of humanity as it does in the two other cases.

No one reads the paper except the issue that happens to print a six point error. No one, at least, ever mentions the fact. No one reads the characters of fellow workers except those characters that happen to contain some fault. No one, at least, ever mentions it.

Why humanity is bound to a life of constant censure, it is difficult to say. Nevertheless, it is. Not one person in a thousand does not at pretty frequent intervals comment on some flaw in his neighbor's disposition, taste, or character. The proportion of those who criticize themselves for some such flaws is even smaller.

The mote and the beam are the stumblingblocks for nearly everyone. The beam almost invariably looms larger than the mote—if the beam happens to be in some one else and the mote in oneself. Life is a constant evidence of the necessity—and failure—to practice the ways of Jesus Christ, to overlook the faults in others in favor of the virtues.

Some one must criticize. But that criticism to be of any use must contain something more than bitterness and spite. Constructive criticism is valuable for anyone. The greatest speakers, writers, teachers, and musicians are they who have learned either to criticize themselves effectively or to have others make that criticism for them. But this type of criticism never was condemned by the Messiah. This type of criticism improves and educates.

It is unfortunate that the majority of trouble that arises among churches is due to the propensity of the human race to see the six point error instead of the letter-perfect headline. It is unfortunate because the disease

scems to be incurable. No panacea ever has been invented (outside of true Christianity—and how many possess true Christianity?) to make a counterirritant for backbiting and gossip. And that is all most criticism is.

Error on error is heaped on the heads of fellow men by the majority, until finally the best of men find themselves pictured in the guise of the slimy scrpent of the Adamic garden. Choirs are disrupted. Churches are split. And God and all His works are ridiculed by the world as the battle of the Christians flares to a burning zenith.

# Dear Editor —

From time to time, I have read with considerable interest of the efforts among Bereans up and down this great land to further the good work and word of the gospel message among young and old alike, in THE RESTITUTION HERALD.

Taking all things into consideration, I rejoice exceedingly at the persistent and steady effort of my associates. Indeed it is good, very good, to see Sunday by Sunday and week after week night, the same faces, all bent upon one objective, viz., searching the Scriptures, for therein is the key to the only door that leads to eternity.

Particularly do 1 wish to make mention of the effort of our younger generation. In this regard, I'm able to form an opinion from lengthy association with those of like precious faith in England. There we had few of the thousand and one worldly attractions with which our old and young are confronted in Los Angeles, and with which I know you have had experience after a sojourn of some two years in our midst. Apart from this, the climate is a great out-of-doors attraction in itself, something which is not altogether true in more northerly regions.

With these things in mind, I rejoice at the steadfastness of our young members; and by virtue of their attention and association with the truth, our church membership has been added to.

Personally I am a firm believer in having a plan in life—a good plan, and sticking to it! Without a plan one is like a ship at sea without a rudder! What builder would go ahead without first seeking plans? What is there excels God's divine plan of the ages, including salvation?

We have a good plan in the form of a Berean outline set before us; we can enlarge upon it if we wish. Our members, faithful and true, are upholding and building out in the West, striving day by day and week by week to see that the Lamp of Truth brightly burns. "For in such an hour as ye think not"—and we believe that time is close to realization. It behooves us, one and all; to be up and doing, for the Master draweth nigh!

A. Leonard Brady, Pres., Los Angeles Bereans.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

# A GREAT LIGHT AND MANY LESSER LIGHTS

WE ALL love light. Not one of us likes darkness, except perhaps when we are sleepy. Every minute that we are awake, we like to have light about us. Sometimes it is the beautiful sun that shines upon us, sometimes the moon.

In the early evening we like bright lights to study or read by; later in the evening we like soft lights while we listen to Mother or Sister play and sing a sweet song. And a dim light, perhaps only the moon peeping into our window, is enough when we kneel beside our beds to thank our heavenly Father for the good things of the day.

Do you ever stop to think on a cloudy and dark day how dreary the world would be without light? Who was it first brought light to us? Not Edison, nor any of the others who have perfected inventions for giving light. But God!

Thousands of years ago, when darkness was over the earth, God said, "Let there be light: and there was light." Wonderful! All God needed to do was to speak the word, and it happened. Without God, Edison couldn't have given us the bright lights we enjoy.

And though God set the blazing sun in the sky to warm us and give us light and the radiant moon to cheer the night, yet men walked in darkness. Not the darkness we see about us at night, but the darkness of sin. So God sent another light into the world—Jesus.

Jesus wasn't sent to bring us the light of the sun or the moon, but He came to bring the light of happiness, of kindness, of love, of goodness, and of peace to you and to me. Jesus says that if we follow Him, we shall not walk in darkness, but we shall have the light of life. All we need to do is to follow Him.

In our Sunday school lesson for November 18, Jesus tells us that we are also lights. Jesus is the great Light of the world. We are all lesser lights, sending out His brightness to those around us who walk in darkness because they do not know the great Light who will light everyone's way. You will find these words in John 1:9, and in John 12:46.

Let us think of Jesus as a tall, beautiful candle, burn-

ing brightly all the time. And of ourselves as having in our hands an unlit candle. Everyone who is alive has a candle in his hand. But who wants merely to be alive and nothing more?

If we want to enjoy life, if we want to be happy and have people love us truly, we must go to that great Light and have our candles lit. The great Light sheds its beams out into the world, and we can see the way we go, as we carry our little candles. Our little lights send out a tiny ray something like the bright ray sent out by the great Light—Jesus.

There is no use in having a light unless we keep it brightly polished, free from dust and dirt. And so we must keep bright the lights we get from Jesus, so that those about us will also want to go to Him and get their candles lit. If we do not keep our lights bright people will think they aren't much good, and they will not honor God who sent that great Light.

And how do we keep our little lights burning brightly? I wish I could hear the answers you give to that question. But since I can't, I'll have to repeat what I think some of you are saying. By studying about Jesus, learning what He did to shed His light, and trying to follow Him in our small way. Is that right?

- "We are little candles, yet we can brightly shine, And show our loving Savior by this tiny sign, How we try to serve Him, His every wish fulfill; For we love Him dearly and want to do His will.
- "Naughty words and tempers are very bad indeed, For they quench our candles, so we must take heed; Harder 'tis to light them, but still we try once more; Ask for God's forgiveness and His help implore.
- "Tears will quench our candles, so we always try
  To keep a happy spirit, and never fret or cry;
  For the One who loves us will guide and teach us, too;
  He tells us in the Bible what we ought to do."

The next letter in the poster you are making of the words, "The Christian," is R. Find a verse beginning with R that tells you something about this lesson. How many are making these posters? Write me a card and tell

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 7. — November 18, 1934

# THE CHRISTIAN AS CHURCH MEMBER

Matthew 5:13-16; Acts 2:41-47

Devotional Reading: Ephesians 3:14-21

GOLDEN TEXT

We are members of his body.—Ephesians 5:30.

## A STUDY OF THE SUBJECT

Topic: The Christian As a Church Member.

Aim: The purpose of this lesson is to show that unity of faith and practice is essential in the body of Christ, and that church membership aids in spiritual development and in Christian service.

Basic Truth: "Ye are all one in Christ Jesus."—Gal, 3:28.

- I. The Glory of the Church. (Matt. 5:13-16). The one sweetening, preserving influence in a perishing world! The only illuminating power that points the way out of the darkness of sin in which mankind is groveling! Such is the glory of the church of the living God and of its individual members. Knowing our duty as it is set forth by the Lord in the Sermon on the Mount, and appreciating the wonderful opportunity we have of serving God and man in the world today, we are admonished to devote our hearts and minds and material resources to this splendid task.
- II. The Basis of Unity in the Church. (Acts 2:41-43.) Unity of faith in the gospel, in baptism, in teaching, in brotherly love and devotion to the cause of Christ, brought rich results to the early church. It will do as much for the church today. No progress can be made under a divided leadership; under divided or indefinite teaching; or under inharmonious local, state, or national church couditions. The standard of faith, of practice, and of conduct must be maintained if men and women are to be brought to a saving knowledge of the truth through our efforts. Strangers to the truth must be made to feel the harmonizing Spirit of God working in and through His people.

III. The Fruitage of Unity in the Church. (Vv. 44-47.) "All that believed were together." They continued "daily with one accord" in worship. "Gladness and singleness of heart" were manifested among them. The result was that not only three thousand were baptized on the day of Pentecost, but many more were added by the Lord as time went on. The Lord does not add to the membership of a disunited church, nor does a contentious body find favor with the unbelieving public to the extent that people become anxious to associate with it because they see in its unity of heart and teaching the spirit of Christ.

### GOLDEN TEXT

"We are members of his body."-Eph. 5:30.

When one puts on Christ by baptism, he becomes a member of the church. Christ "is the head over all things to the church, which is his body."-Eph. 1:22, 23. Since Christ is head of the church and the church is composed of individuals and you and I are a part of those individuals, what manner of persons ought we to be, to be so closely connected with God's dear Son?

As members of His body, Christians should keep themselves unspotted from the world. Though we must live in the world, we must "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."—L. A. R.

#### PRACTICAL APPLICATIONS

#### A True Church Member

- -is one by the Lord's making;
- —lets his light shine before men; -glorifies the Father by all his works;
- has the mind of Christ;
- -never knocks but always boosts the work. Church Membership. Membership in the true church of God, whose members' names are written in the Lamb's Book of Life, is entirely in the hands of the Father as far as becoming united with this church is concerned. Read Acts 2:47. If He adds our names to the record, it is logical to then conclude that if there are any requirements which He has made these requirements must be complied with before we can expect to be added to the church. What condition did the early members comply with before they were added according to verse 41? Is it possible to get into Christ and become members of God's church without meeting this requirement (Gal. 3:27; Rom. 6:1-6) ?

Church Workers. There may be many members of local churches that are not active workers, but not so with the real and true church; they are "always abounding in the work of the Lord" (1 Cor. 15:58). Idle hands are never found on the true members of Christ's body, the church. They are always pressing forward, plowing onward, and occupying the conquered territory (Phil. 3:14; Luke 9:62; 19:13). One of the joys of Christian living is that which comes from honest and hard toil in this noble cause. "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."—C. E. R.

# YOUNG PEOPLE AND ADULTS Learning From the Early Church

The early church in the zeal it displayed, in its evident concern over the salvation of the lost of all races, provides us with an inspiring example; and in the success that crowned its efforts, with a stimulating incentive to sacrifice and labor.

Jesus places the disciples on an elevated plane of usefulness in the world. "Ye are the salt of the earth . . . the light of the world," He suggests that His disciples by their example and teaching provide the sindarkened world with the only spiritual illumination it possesses. This fact places a weight of responsibility upon us which we may not ignore.

Those who responded to the gospel invitation in the days of the apostles were filled with an exhilerating sense of gladness such as they had never known before. Their sins were pardoned, the sins which separated them from God and condemned them to death! Well might they "rejoice in the Lord"!

But they were not satisfied with their own salvation. They wanted others to share it with them. So "they went forth, and preached every where, the Lord working with them" every where, the Lord working with them" (Mark 16:20). Not even persecution and the threat of death could stay their efforts to "preach unto the Gentiles the unsearchable riches of Christ."

The Lord will work today with a church that is animated with the same missionary spirit that stirred the hearts of the early diseiples with such fervency and zeal. May God help us that we may be thus stimulated and encouraged to carry the gospel into all the world!-G. E. M.

#### PRIMARY CLASS

Topic: Why We Go to Church.

As our lesson today is about going to church, I would like each one to draw and cut out a church. Draw and cut the doors in front so you can leave them open. Paste church on piece of paper, leaving doors open.

Jesus wanted people to go to church and become Christian boys and girls, men and women. Just try to imagine what a place this world would be if there were no good people in it. (Get child's description.) Jesus described it by saying it would be like food that had no salt in it. To remember this below our church cut and paste two dishes of food. Under one write "Salt," and under the other "No Salt." Which do you want to be like? Draw a line from the dish you want to be to the door of the church.

Again, draw two burning candles. Put a basket over one. Which one would give the hest light? Which one would be like the boys and girls who go to Sunday school? Which do you want to be? Draw a line from this candle to the door of church.

Now I want to tell you what happened at a church meeting very, very long ago. (Teacher tells what happened in Acts 2:41-47.)

I think it would be a good plan to see if we cannot find another child (candle, or salted dish) to bring to Sunday school next Sunday. If you can we will draw a church; each of you draw a candle for each child that you brought; draw line from candle to door of church, and see who has the most lines. Teach, "Then they that gladly received his word were baptized."—V. C. T.

# AMONG THE CHURCHES

#### TO OUR SUNDAY SCHOOLS

The Editors of the Truth Seckers' Sunday School Quarterly are considering the advisability of making certain changes in its contents in the forthcoming edition, the first issue of which will appear in December. Before making such changes, however, we are writing the various Sunday schools who use the quarterly asking them to take the matter into consideration and indicate on the blank we are sending them their general preference in the matter. To make it possible for us to include these changes in the first issue of 1935 it will be necessary for us to have returns on our questionnaire immediately. And so we ask that superintendents and teachers cooperate with us in this matter by promptly responding to our letter when it reaches them.

### THANKSGIVING IS COMING!

The last Thursday in November will soon be here and with it no doubt will come a Presidential proclamation calling upon the churchgoing people of the country to assemble in their various places of worship and offer thanks unto the Giver of all good for the blessings of the year.

May we suggest that no more effective method of showing our appreciation for what God has given us could be engaged in than for each follower of the Lord to make some little sacrifice in behalf of the gospel of Christ. Hand a "sacrifice dollar" or two to the hard-pressed treasurer of your local church or state conference. Send an offering to some earnest evangelist who is struggling to carry the gospel to those who have never heard it. Or remember at Thanksgiving time the general needs of the Church of God as represented by the National Bible Institution, its publishing plant, and the Golden Rule Home. This would constitute a very practical giving of thanks to God for His goodness.

### GRAND RAPIDS ANNIVERSARY

Anniversary Sunday was a pleasant day at Grand Rapids. Several features of real interest helped to give color to the services of the day. And now the church is entering the ninth year of its labors, and we pray this may be a very profitable year in true service to God.

In Berean Sr. Siple's young people's class is still forging ahead as the banner class. Last week there were 34 in that division. The adult class has been working on the tabernacle the past two months, and is getting quite a bit of the materials collected and made for the model. The detail work of figuring out sizes and shapes for all the parts, furnishings, etc., is done, and we hope to have the model pretty well assembled by Christmas.

The senior choir and male quartet are helping with frequent special numbers, and the junior choir is working hard and will soon be ready to serve.

F. E. Siple, Pastor.

## CONTRIBUTIONS TO N.B.I.

 N. S. Westfall
 \$1.00

 Mr. and Mrs. Herman Lewis
 (Golden Rule Home)

 Maurertown, Va., Sunday School
 3.50

 J. W. Sweet
 1.50

#### FORGING AHEAD IN MINNESOTA

The following interesting items are from "The Morning Star," published by Pastor A. E. Hoskins, St. Cloud, Minn.

The Sunday school, following Rally Day, at which 84 were present, continues to advance. Twenty are enrolled in the adult Bible class, while the class of young people taught by Sr. Teichers is moving forward.

By unanimous vote the school decided to pay the banquet fee of all teachers who attended the County Religious Educational Meeting which was held on the 29th. The local churches are considering the feasibility of conducting a Community Training School for Sunday school teachers. We agree that trained teachers are a necessity in a wellconducted and successful school.

We hear good reports of a fine sermon delivered by Bro. Arthur Randall here during the pastor's absence. Bro. Randall comes of a stock that produces good preachers. On the same Sunday the regular pastor was substituting at Eden Valley for Bro. Richard Le Crone, who was undergoing an operation.

Bro. John Denchfield is a busy man these days with his work at Bar's Cannery, preaching at Mora, and rocking the cradle at home.

Attention is appreciatively called to the kindness of the ladies of the church in keeping it clean and attractive, and to the one who gave the load of wood preparatory for the winter.

Bro. Charlie Thoms was given a surprise at a gathering held to show the appreciation of the congregation for his faithful services in looking after the general care of the church.

Have you sent for your Dime Packet of Tracts?

### SAMUEL E. HANEY

Our attention has been called to the death of Samuel Hancy, which occurred April 7, 1934. We have been unable to secure any information concerning the circumstances surrounding his passing, but only the fact that this beloved writer for our columns is now numbered among those who sleep in the Lord.

Bro. Haney was for many years a regular and highly prized contributor to The Restitution Herald, and the appearance of his writings, like those of Bro. George B. Alldridge, whose death occurred during the present year, has been greatly missed by our readers. Both of these men have left a deathless monument to their faith and service in the literary works which survive them.

## HERALD RECEIPTS

Frank Switzer; Mrs. Clarence Maddock; Mattie Benjamin (for self and others); N. S. Westfall (for others); Mr. and Mrs. Herman Lewis; Mrs. L. M. Kiger; Mrs. Allen Clay pool; Irene Holland (for self and others); Sarah Kerr; J. H. Williams; Edith Burchell; Elizabeth O. Frier; E. O. Stewart (for another); Roy Blanchard; Almeda Glotfelty; Julia Ordnung (for self and another); S. Ada Stadden; Eva H. M. Fletcher; William Lang; Edward Moran; L. M. Howell; W. A. Reid; Cora Murphy; Pearl Zechiel; G. E. Coats (for self and another); George Johnston; Mrs. Edward Twiball; Diana Murphy.

#### REPORT FOR OCTOBER

Sermons and Bible lessons: Pleasant View, 2; Rensselaer, 3; Hillisburg, 2; Plymouth, 1; North Salem, 1; Brumfield, Ky., 2; Dana, N. C., 1. Monoy received in Indiana: Pleasant View, \$16.75; Rensselaer, \$24.60; Hillisburg, \$24.83; Plymouth, \$12.00; North Salem, \$7.00; Conference Board, \$13.40. Expenses: \$15.25.

J. H. Anderson, Indiana Evangelist.

Have you sent for your Dime Packet of Tracts?

## MISSIONARY WORK IN TEXAS

I am writing this report during a meeting being held near Glen Rose, Texas, October 16. It started with a goodly number present to hear the gospel message given. I held a meeting at this place the latter part of June, running over into the first part of July. Interest justified another meeting. Remember, this is a new place, and we have reason to believe that much good will be accomplished for the Master.

It only shows to the brotherhood what can be done if we will but realize the need and necessity of doing the work. We have put other things first in the past. Before going forth to preach the gospel we had to be assured a substantial salary, thus guaranteeing us that we would not suffer privations while away. And, too, many times we would not even promise to answer a call to preach the gospel unless our salary or a certain amount was promised. And to leave home as the writer did a few days ago to meet this appointment, intending to walk seventy miles if need be, was looked upon with disgust. We as a people have not been as faithful as we might have been.

Just now is a mighty fine time to turn about and manifest a more humble spirit in the Master's service, spending more money in sending the gospel to those out in the byways and hedges of sin, exercising more faith and trust in God.

We sometimes manifest that "look what I have done" spirit (Dan, 4:30), when in fact we have done nothing alone. It is only as God permits that we are able to will and to do.

Are we builders with God? Then let us build according to the plan which God gave to Christ to carry out.

Christ is building His church today according to the plan and purpose of God (Matt. 16.18), and if we would have a part in that work as under-builders, or assistant builders, we must apply ourselves to the work according to the rules.

It is clearly shown to be God's plan to preach the gospel to those in darkness, and that for a purpose. Therefore, this being true, I appeal to one and all to be more zealous and faithful in the future than in the days gone by, inasmuch as we realize that Christ's coming draws very near.

I shall be happy to hear from you, whether you are able to give to the work in this part of the world or not. Your encouraging words will help much to lighten the burden. May we go forward with renewed courage and strength. God is able to care for us.

Yours in the Christ, T. A. Drinkard, Handley, Texas.

#### A NEW BOOK ON THE ANTICHRIST

We are glad to publish the following announcement at the request of Elder C. F. L. Smith, who is a well known minister of the Advent Christian Church and a deep Bible student. We know Elder Smith holds certain views on prophecy that are somewhat more liberal, shall we say, than those generally believed by the denomination with which he labors, and feel sure his writings will be thought-provoking and helpful, though we may not be able to agree with all of his conclusions.—Editor.

What do you consider the most important need of our times? Is it not light upon the solution of our world problems? Can the present situation be changed by politics? finance? economics? or any other man-made scheme?

Is not lawlessness at the heart of the present world troubles? Does not lawlessness spring from the opposition of world rulers to

Christ? Is not Antichrist called the "lawless

What is your idea of Antichrist and his origin? Is he here? now? Or shall we look for him in the future? Is the Papacy the Antichrist? Before answering this pertinent question, investigate for yourself.

There is already in the hands of the printer a copy of a work on the second coming of Christ as related to Antichrist and these mod-ern world events. It answers the question, Is the Papacy the Antichrist? and shows what the prophetic scriptures say of our present world conditions.

Now is the time, emphatically, when these truths should be published to the world. We are asking you, the first and only time, for your assistance to this ministry. Send us an order for a pre-publication copy at \$1.00. When we have received five hundred orders. the book will be published and distributed. You are requested and urged to be one of the

first to place your order, thereby making this publication possible. Do so now, and you will be a definite part of this great and necessary work. In the event the book is not published, all subscriptions will be returned to the purchasers.

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#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Vernon Lansbery (\$4); Mr. and Mrs. M. Fetters; Silas M. Claypool; Eva II. M. Fletcher; Helen M. Chisholm; W. A. Reid; Lillian A. Greiner.

### "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 5 to 75 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 So-

ciety, Oregon, Illinois.

#### 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 short time ago the pastor of the Oregon church gave an address in the M. E. Church at Flag Center, Ill., on the unity of God's redemptive plan as it is revealed in the Bible. The opportunity was made possible by the efforts of Bro. Glenn M. Birkey of Rochelle. who made all the local arrangements.

On Sunday, Nov. 18, Norman John Mae Lead, paster of the church in Los Angeles, Calif., will speak on a very practical subject based on Jesus' words, "As Ye Would That Men Should Do to You."

The sermon topic at the Oregon, Ill., church on Armistice Day will be, in the morning an armistice Day will be, in the morning an including the morning and militant hymn, "Onanalysis of the great militant hymn, "On-ward Christian Soldiers," and in the evening, "When God Speaks Peace to the World."

Bro. R. H. Judd, Toronto, Canada, has been doing some real missionary work by correspondence with the leaders of the Hebrew Christian Alliance, a Jewish Christian organization with Canadian headquarters in Toronto. Strange to say it is the non-Trinitarian views of Bro. Judd that meet with the most opposition from his Jewish correspond-

Suggestions continue to come into the office in favor of the General Conference engaging in some form of evangelistic effort. This is a matter that should be earnestly considered as the times of the Gentiles draw to a close. No other work can equal evangelism in importance as the day for Christ's coming approaches.

A sister in California writes that she is rather disappointed that more of those who attended the General Conference and agreed to present the needs of the National Bible Institution to the brotherhood through The Herald after their return home have failed to do this. This with special reference to enroll-ment in the "Dollar-a-Month Club." "Go after us, brother, you know how to do it!" Please accept this as a real "go-ing over" until we can do it better in a subsequent issue.

Pastor C. E. Randall of Fonthill, Ontario. writes that the Sunday school has more than trebled during the past nine months. He rightly attributes these happy results to the blessing of God. A united church consecrated to the service of the truth is sure to make progress.

Jesus, the Light of the World, makes an excellent present for children. Order a copy on approval from the National Berean Society, Oregon, Ill. Buy or return the book within thirty days. The price is 25 cents.

E. O. Stewart, Texas evangelist, reports that during the past summer he has baptized ten in Texas and thirty-three in Arkansas.

The Executive Board of the National Bible Institution met for its regular monthly session Monday afternoon of this week. Efforts are being made by the Manager to hasten the settlement with the defunct Oregon State Savings Bank, which has been greatly delayed by the slow action of the receivers.

"Some splendid articles have appeared in The Herald the past year," writes Lawrence M. Howell, Mt. Sterling, Ill. "I only wish that everyone might read and ponder well such articles as 'The Purpose of the Holy Spirit,' by Norman John MacLeod, and 'Miracles in the Last Days,' by the Editor, in the issue of August 28. How much our church is in need of such sound doctrine as the time of the kingdom draws near!"

Pollowing the death of her mother, which occurred recently in Waterloo, Iowa, Sr. Dorothy Herrick has been welcomed in the home of her sister, Mrs. Edna Gruber, in Oregon, Ill., where she will remain for an indefinite

Miss Genniel Carpenter, Secretary of the National Berean Society, has returned home from a four months' vacation in California and is now to be addressed at Oregon, Illinois, Route 3.

While taking no active part in politics, it is wise for the student of prophecy to watch with the utmost attention the political developments in all parts of the world, for they provide one of the most outstanding signs of the coming reign of the Antichrist,

Bro. H. W. Patterson, El Cajon, Calif., continues his splendid missionary work in tract distribution. We often hear favorable comments of the interest this effort is aronsing throughout the country.

Have you sent for your Dime Packet of Tracts?

## FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the NATIONAL BIBLE INSTITUTION

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Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

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# "WHO IS ON THE LORD'S SIDE?"

Continued from Page Five

speaking farther, said: "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."-Acts 15:15-17. Christ Jesus came to earth to set up the "tabernacle" (house) of David in order that the remainder of Israel (that is in poetic implication of the phrase "the residue of men") and the Gentiles might seek after the Lord. Christ Jesus came to earth to fulfill the promise made to David embodied in the covenant made with the great monarch of Israel. Christ Jesus set up the line of David for the purpose of taking out of the Gentiles "a people for his name." Just as the covenant with Abraham was ratified by the blood of Christ, and just as the Mosaic covenant was fulfilled by the sacrifice of the antitypical lamb, so the coming of the king ratified the Davidic covenant and set it up for a limited purpose: selecting a nobility. Nobody for one moment supposes that the covenant with Abraham was fulfilled. It is set up for a definite purpose: to select a royal priesthood. The Davidic covenant is ratified for the purpose of selecting that group of nobles for the kingdom when "a king shall reign in righteousness, and princes shall rule in judgment." The accompanying Levitical covenant is for the purpose of selecting the priesthood.

The position of the Levites in the nation of Israel is one of tremendous importance. The Jews of the present day present a problem which is involved therein. They are still living under the promise of the old covenant. They do not recognize the covenant with Abraham as anything different from the Mosaic covenant. They think of the Abrahamic covenant only in terms of land: even as Stephen in his great oration said: "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph."—Acts 7:17, 18. And Moses in the book of Exodus spoke in the same way: "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."-Ex. 2:24. And he further spoke of the fulfillment of that covenant as being the deliverance of the children of Israel from Egypt to send them to Canaan (Ex. 3:15-18). But we know that the promises to Abraham are yet to be completely fulfilled. The Jews are still living with Moses in large measure. Just so there is a constant confusion with the covenant with David and with Levi. Even though Israel is abiding "many days without a king, and without a prince," they are still looking for that great prince. Not only secular rulers are lacking to Israel, but also priests. But just as the kingdom will be restored in its secular phases, even so will it be restored in its great worship (Luke 19:46). The promise to the Christian is twofold: priest and king. Kings and princes are selected in the royal line of David according to the Davidic covenant; priests after the order of Levi according to the Levitical covenant. Always, then, should the Christian be interested in two great phases of our life: political and religious. Not that he should take a dominant position in the world of either as it exists at large. But the signs in those two spheres will tell him of things to come that are more blessed than we can comprehend.

- 1. The promise to David: 2 Sam. 7.
- 2. The promise of the seed: 1 Kings 2:1-4; 9:5.
- 3. Renewed promise: 1 Kings 6:12; 9:4-8.
- 4. The breaking of the covenant by Solomon: 1 Kings 11:1-13, 36-39; 2 Kings 8:19; 2 Chron. 21:7.
- 5. Prophecies concerning the Davidic covenant: Psalm 103:17, 18; Isa. 9:6, 7; 11:1-16. Tabernacle of David: Isa. 16:4, 5; 22:22-24; 37:35, 42; 55:1-5; Jer. 17:24-27; 21:12; 22:2, 30; 23:5-8; 29:16; 30:8, 9; 33:15-17, 20-26; 36:30; Ezek. 34:23, 24; 37:24, 25; Hosea 3:5; Amos 9:11ff; Zech. 9:9; 12:7; 13:1.
- 6. Christ called the son of David: Matt. 1:1; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; 22:42, 43, 45; Mark 10:47, 48; 11:10; Luke 1:32, 69; 18:38, 39; John 7:42; Acts 13:34; 15:16; Rom. 1:3; 2 Tim. 2:8.
- 7. Related topics: Rev. 3:7; 5:5; 22:16; Micah 5:2; Zech. 2:12.
- 8. Levitical covenant: Ex. 32:25-29; Num. 3:5ff, 44ff. When the children of Israel inherited land the tribe of Levi was left out; but when a spiritual blessing is given they are always mentioned: Gen. 46; 49; Deut. 33; Num. 1; Josh. 12ff; 1 Chron. 5:1ff; Ezek. 48:1ff, 30-35; Rev. 7.

## EVANGELIZATION OR HUMANITARIANISM

CLOSELY following upon the report of the committee of the Layman's Movement, an attempt has been made in some places to stress the value of social work and give it great prominence even at the risk of sacrificing evangelistic efforts. We are told that the gospel of a loaf of bread is more appealing than the gospel of the cross. Everywhere greater efforts are also made to increase the amount of medical relief that can be given by missions and Christian organizations.

While in no way underrating the value of all social and humanitarian work, we must emphatically assert that the church exists for a specific work, namely, the preaching of the gospel of the kingdom. Our Lord went about preaching, teaching, and casting out devils and did not confine Himself to any exclusive kind of social humanitarian work. His great work while on this earth was to teach and preach. His last commission to His disciples was to go to all nations and preach. Humanitarian and social work have their place in Christian work. They are supplementary and auxiliary to the great work of the church and missions, and must never gain the upper hand in Christian work. The moment they do, the church and the missions become benevolent institutions who have betrayed their sacred trust.—Bible Faith Mission Standard.

# Reception of the Shadows

By Arlen Marsh

"Judge not, and ye shall not be judged."—Luke 6:37.

A sketch which should, perhaps, be dedicated to

all the ministers who ever have slaved for hours

over an unappreciated sermon and to those

would-be religious workers who are so unfortu-

nate as to suffer from a terrifying diffidence,

R OGER sat quiet, staring between narrowed lids at the shadows that were writhing among the bushes at the edge of the lawn. A mournful monotone hummed from the newstrung wires above as the late

evening breeze set the lights to swinging. The illuminated open space where the crowd was sitting made the border shadows all the darker. Roger watched them contract and waver and expand, burst finally into solid, grotesque blackness. A blackness, he was vaguely aware, that fitted perfectly into his present mood.

He slid down restfully on the end of his spine and let the voices of the crowd flow over him. The crowd was leaving him alone, and he reflected somberly it was the first time since he had reached Montrose he had been really comfortable. Had he been orthodox, he would have thought receptions were like hell; but he was not orthodox, and he did not believe in hell. Receptions and ministers on trial appeared to be inseparable from the most acute discomfort. And when the period of trial was over, the sole member of the ghastly triumvirate to be abolished was the receptions. Discomfort was eternal in a minister.

Eternal in a minister who was afraid of people. It was odd to think of him afraid of people, for he had spoken to thousands from the platform, and without nervousness. But from the platform people were a mass, not individuals. Stage fright was painful—George Bryan, back in school, had wept trying to nerve himself to speak to a class of fifty—but fear of persons was actually deadly. A minister could not afford to be afraid of persons.

The shadows flickered before his slitted eyes. By watching them he could avoid looking at the crowd. His congregation, whom he did not know, and whom he ached to know. The congregation, his, if he proved fit, desirable to them. The congregation of whom he was afraid. The congregation of the shadows were a temporary refuge from the congregation of the church.

Beauty is truth, truth beauty; and that was an empty lie. Talking to persons, meeting them, sent his pulse to racing madly, locked the doorway of his brain, made his tongue a stammering, stuttering rebel to

his thoughts. That was truth; and where in it was there beauty? His parents had created nothing beautiful when they had begged him to make the ministry his work.

Roger stirred uneasily in his chair, rose stiffly to greet the approaching first elder of the church. Winrod was his name; or it may have been Windsor or Windon. There seemed to be an ironclad rule among reception committees that forbade clear enunciation. It was embarrassing enough to meet new people without having to say you and you and you to them.

The elder flapped large hands at him, waved him to his seat. The elder said, "Well, and how do you like Montrose by this time?" and took a seat himself.

The shadows in the bushes danced to the swinging of the lamps. Roger fixed his eyes on them. Disappear into that infinitude of blackness and have eternal peace. But that was utterly impossible. A minister faced his elders, talked to them, impressed them with his energy and talent. The elders were the heads of the entire congregation, and their demands generally were met.

The elder leaned forward in his chair. He said again, "And how do you like Montrose by this time!" The question muffled while he mopped a fat red face with a saturated handkerchief.

Thirty hours. Thirty hours in this little town, and for perhaps the hundredth time he was expected to lay down a definite opinion. As he was expected to lay down definite opinions on everything from poetry to Darwin. It was required of ministers to be all-knowing and all-wise.

To the first elder, as formerly to the second and third elders, four deacons, and half a hundred laymen, Roger said, "I'm sorry. I haven't (Please turn to Page Nine)

# Abreast of the Times

# Is It Christian?

"I say unto you, Love your enemies, . . . do good to them that hate you."—Matthew 5:14.

Los Angeles, Calif., Nov. I.—According to the American Guardian, organ of the Socialist Party, Rev. Martin Luther Thomas, "outstanding Los Angeles minister and foremost champion of the Republican gubernatorial candidate," in a radio broadcast last night, said: "I understand that members of the Utopian Society, ten thousand strong, propose to man the polls on election day to see that their man, Sinclair, wins. I want to tell the Utopians and all others that on election day we will have twice that many loyal American Legionaires to assist the police and deputy sheriffs; and if the Utopians or anybody else start anything, our crowd will finish it."

It is hard for one to conceive of a professed follower of the gentle Nazarene, who had nothing but forgiveness for His most violent enemies, manifesting such a bitter spirit even in the heat of a political campaign. It seems impossible for men to maintain the spirit of Christ when they enter the political arena. But why should a minister of Christ enter such a contest? Has he not a far greater service to render to mankind than that of a carnal politician?

# Protocols Blamed for Bolshevism

"He hath delivered them to trouble, . . . and to hissing, as ye see with your eyes."—2 Chronicles 29:8.

Bern, Switzerland, Oct. 30.—"I believe the protocols caused the pogroms in Russia and facilitated the advent of the Bolsheviki," declared Paul Miljukow, the white-haired ministerial colleague of Kerensky, the President of the Russian Republic which was overthrown by the Communists shortly after its establishment, in his testimony before the court in which the Jews of the world are bringing suit against several men for the circulation of those much discussed documents. The witness believed that the Czar was moved by the false statements contained in them to encourage attacks upon the Jews and in other ways to oppress his people to such an extent that they were easily influenced by the radical element in the nation.

# German Church War Over

"Be not entangled again in the yoke of bondage."

Bealin, Germany, Nov. 11.—The long and bitter fight between the Government and the liberty-loving Protestants of Germany was declared by Bishop Hans Meisser of Bavaria today to be at an end. "Evil days lie behind me," said the Bishop. "The victory is due to your love and loyalty, but peace and order are still lacking in the church."

# Presidential Responsibilities

"The God of heaven hath given thee . . . power, and strength, and glory."—Daniel 2:37.

Washington, D. C., Nov. 8.—The most powerful ruler in the world! Such is the position in which President Roosevelt finds himself as a result of the sweeping Democratic victories of last week's off-year election. Qualified observers of international affairs, taking into consideration the dictatorial authority exercised by Hitler, Mussolini, and Stalin, declare that the President with the express consent of the majority of the American people possesses today "greater potential powers than any other ruler on earth."

With such an accession of authority comes a correspondingly vast increase in responsibility. President Roosevelt holds within his hands the lives, the liberties, and the material well-being of the whole American people.

Those who assist him in the administration of the Government are chosen personally by himself. Congress realizes that its membership has been elected to office for the sole purpose of supporting the President's program of "recovery" and will hesitate to go contrary to his expressed desires. Such a situation is unique in American history. No other President has ever been given so free a hand-to-put into active operation every purpose which he conceives to be for the good of the people. President Roosevelt is supreme in the political life of the United States, for the victory of the Democratic candidates for state and national positions came about because of the confidence the people felt in the personal leadership and ability of the President.

The world is drawing closer and closer to the day when all nations will be ruled for good or ill by single individuals. May God direct the course and steady the hand of our President that he may exercise his tremendous power in full recognition of the fact that in the final analysis it is Jehovah from whom that power comes, and that it is to Him that he owes his first allegiance!

## THE RESTITUTION HERALD

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# Eastern and Western Ideals

By Norman John MacLeod

POR many years there have been indications which point toward the decline of the British Empire. In fact the historians and political scientists call it "The British Commonwealth of Nations." For several centuries

Mr. Hossain contradicts the idea that East is East and West is West and never the twain shall meet. A discussion of the perennial problem of Indian independence by a thoroughly trained student of history.

the British Empire has been building: Gladstone said it was "built up in a fit of absent-mindedness." So haphazard was its organization that that phrase is especially apt. So enormous an organization politically the world has never seen. The old Roman Empire would constitute only a single province of the British Empire. Peoples of almost every race, color, and religion are included within its dominions. The proud boast that "the sun never sets on British soil" is at once the envy and despair of the other imperialist nations of the world. France can boast large areas on the map. Russia can look with pride upon a large continental position. But British possessions always include the most important resources of oil, minerals, and other valuables. Needless to say the old traders who built up the British Empire were not altruistic: they did not harp upon the string of benevolent imperialism; they did not pretend to help the people they conquered; they did not pretend to bear the "white man's burden"; they did not wax sentimental over the advantages that British civilization brought to the "poor benighted Hindu." The early modern imperialists went forth into the world to find what wealth they could, brought it back to the mother country, and expected the mother country in turn to proteet their industries. As a result the British flag flies over the diamond mines of South Africa; the Gold Coast of Africa: the gold region that was disputed between Venezuela and British Guiana in South America; the majority of the gold deposits of the Klondike; the rich spice regions of India: oil of Persia and Mesopotamia; and if there be any other valuable thing in the world the major portion of it is within the confines of the British Empire.

### IMPERIALISM IN INDIA

When Columbus set out to find India he went because of the fabulous wealth of that hapless country. Marco Polo had returned from the Far East with a vast fortune stored away in the seams of his robes. He was nicknamed "Monsieur Million" because he was supposed to be a millionaire. The nations of the West longed for the vast treasures of India. India became the symbol of fortune. But what is the sad state of affairs there today? India is the most impoverished country that can be found. Why, the people of India ask, should this be so? And then they answer: because the white man (meaning of course the English-

man) has robbed them of their wealth.

Within the last month we heard a man from India, Syud Hossain, speak before an enthusiastic audience. He was telling of the ideals of Eastern and

Western peoples: using East and West in the special sense to mean Orient and Occident. He concluded that the ideals of both peoples were the same in spite of a vastly different civilization. His speech was quite innocuous. But after the set oration he devoted a short period to questions and answers. Several very pertinent questions were asked, and his answers were quite frank. One question was: Do you think that British rule has been of benefit to India? His answer was unhesitating and unswerving: No! Then he went on to show that one of the greatest American historians, Herbert Adams Gibbons, had said that in no case was imperialism justified. No people could benefit by domination by a foreign Power. He further quoted from Lord Rosebury, using the latter's definition of imperialism. Not being able to turn to the works of Lord Rosebury to find the definition he quoted we cannot give it exactly. But the definition of imperialism given by the English nobleman was to this effect: Imperialism is a system of domination of one people by another by means of naval and military forces so that the resources of the subject people may be exploited for the benefit of the imperialistic nation. Regardless of what we feel about the situation we can see that there is the "handwriting on the wall" for the foreign domination in Asia. Russia has seen the handwriting. When the World War closed, Russia emerged as a new nation under new conditions. She adopted a new policy! Because of losses in Europe she became almost altogether an Asiatic Power. She was forced to consolidate her empire rather than to stretch out to take in new territory. She withdrew from Persia and from Northern China at least temporarily. She built up her own resources at home. She played into the hands of those people of Asia who were tired of European domination. The Bolsheviks showed themselves to be masters of Asiatic diplomacy: they knew that Asia was weary of the scourge of imperialism. They felt that they would rather have a group of friendly Mongolians on their borders as an independent group than a hostile subject people. They learned the lesson from necessity.

## INDIAN HERO

The position of Mahatma Ghandi in India was shown by Mr. Hossain to be unique. Somebody asked him if they

# The Soul of the Nation in Peril

THE BOOK says in the days prior to the coming of Christ there shall be "perilous times," and "evil men and seducers shall wax worse and worse" (2 Tim. 3:1, 13). "Because iniquity shall abound, the love of many shall wax cold... As the days of Noe were, so shall also the coming of the Son of man be."—Matt. 24:12, 37. "A time of trouble, such as never was since there was a nation."—Dan. 12:1.

If we change one word of the following text it will do no injury to the meaning: "What shall it profit a nation, if (it) shall gain the whole world, and lose (its) own soul?"—Mark 8:36.

"And there shall be signs . . . upon the earth distress of nations, with perplexity."—Luke 21:25.

Many scholarly men are proclaiming with no uncertain sound that the conditions of the world today prove the fulfillment of these prophecies.

Likewise men high up in the governments of the world declare a pending world crisis is just ahead of us, and the threatened end of civilization seems unavoidable.

## MUSSOLINI'S PREDICTION

Mussolini predicts that 1935 to 1940 will be the crises years of modern history. "Our air fleet must be so mighty that the wings of flying machines will darken the sun above our coasts. Only then can we face history's fateful hour."

Rev. O. J. Smith, Toronto, Canada, says of present world conditions: "War in Europe is now almost a certainty. The entire continent is in uniform, with no less than six million men under arms. One man out of every nine is in uniform. The whole continent bristles with bayonets and guns. An atmosphere of nervousness, never before known, has gripped every country."

Rev. C. S. Stark, Lincoln, Nebraska, says, regarding world dictators: "Believe it or not, the Gentile nations of the world are in this hour standing on the rim of a great volcanic explosion, and are accelerating their speed in preparing for the final take-off into what will prove to be overwhelming disaster. We now see the dictatorship form in the saddle, gaining rapid control of the nations. This form of Gentile government is shown by the Word of God to be the last and final form to be ruling in the earth just prior to the setting up of the kingdom of God which is to be ruled over by the Lord Jesus Christ."

## ALL PEACE EFFORTS FAIL\*

The League of Nations, the World Court, the peace and disarmament conferences, have all made frantic and feeble efforts to make the "world safe for democracy." Their dismal failure casts a sure shadow of the end of human governments, and the nearness of the time 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' (Dan. 2:44).

Quoting from Dr. Henry Morgenthau, Sr., "War in Europe in 1934 seems to me inevitable. It is foreshadowed by signs ominously similar to those which were clearly visible in Europe in 1913."

As we preached this sermon in Oakland, California, we were on the eve of the worst strike in the history of the city of San Francisco. Seven miles of bay lie between the commuters in Oakland and San Francisco. Passenger boats that earry thousands of people daily were stopped. Street ears in the city of Oakland were stopped. Truck and taxi drivers were out, laundries and gas statious closed. All but nineteen restaurants closed, and those were open only by special permit. Added to this, the longshoremen had been out on strike eighty-three days with a reported cost of \$200,000,000. With over four thousand soldiers on duty to preserve peace, and the population of several hundred thousand people threatened with hunger, it was as near a civil war as 1 want to be, and the literal fulfillment of James 5:1-9.

# DOLLFUSS OF AUSTRIA SLAIN

Then, upon the eve of a Pacific Coast strike, and in Middlewest and Southern cities as well, came the assassination of Chancellor Dollfuss of Austria which threatened the world with greater dangers of world war than the similar tragedy just twenty years ago that caused the World War of 1914 to 1918. In that terrible war twenty-seven nations were involved, with 66,000,000 under arms, of whom 37,000,000 were casualties, totaling a cost estimated at \$350,000,000,000.

## PROPHECY FULFILLED

Is it any wonder that churchmen and leading statesmen of the world are proclaiming a threatened end of civilization, and the downfall of human governments? To many earnest Christians it is but the fulfillment of the prophecies, because of the wickedness of the world before the coming of Christ and the setting up of His kingdom.

Is it any wonder we make the bold assertion that the soul of the nation and of the world is in peril? Is there any hope of permanent prosperity through the sale of liquor to make more drunkards and greater poverty and misery and a great increase of crime? Those able to judge assert that intemperance is a much greater scourge and curse on a nation than war. Is not the soul of this nation in greater peril because of the repeal of the Eighteenth Amendment? We have taken a backward step of at least twenty-five years.

We have seen the moral standards of the world during the World War, and since, drop to their lowest level. Beer and cigarettes from the White House down. Divorce and immorality everywhere. No nation can withstand a moral breakdown. Any nation which has lost its soul cannot hope for the mercy of God for long.

# A NATION WITHOUT GOD

Sovietism in Russia boasts: "We have abolished God. The best country is a godless country. Our task is not to reform, but to destroy every kind of religion, every kind of morality. The family must be replaced by the Communist Party. In order to destroy the old order the family must be broken up. We must teach children to hate their parents, to rebel against parental authority."

Bolshevism was enforced in Russia by means of con-

fiscation, terrorism, and murder on a scale unprecedented. Twenty million lost their lives by violence, starvation, or disease. Of these 766,118 persons were executed. Does anyone question that such a people have lost their soul, and are ripe for the judgment and the final wrath of God?

Japan employed "human bombs" during the Shanghai struggle, and the men who gave their lives are lauded as their greatest heroes. The "human torpedo" has a steering attachment and a seat for one man. These "living torpedoes," being steered by a man, cannot miss until both battleship and man are blown to atoms. It is reported that Japan has five thousand men volunteered for this service.

Please turn to Page Eight

# The Limitless Scope of Prophecy

AS wide and as deep as the sea, as filled with mystery, with wonder and with power, is the prophecy of God! If you can measure the years of eternity, if you can grasp the magnitude of the universe, if you can compass the purposes of the Almighty, then, and then only, will you be able to understand the marvelous fullness of the revelations of the Scriptures of Truth!

Turn your eyes where you will, fix your attention on what you may, call to mind the happenings of any period and of any place, and you will discover that God has been there before you and that He has revealed His presence in His Word, for prophecy has to do with all things human and with all things divine. The sky, the sea, the earth, and the things under the earth come within the reach of prophetic influence. Measureless oceans and trickling streams, lifeless deserts and fruitful plains, lofty mountains and shadowy vales, village and hanlet and countryside, angels and men and beasts of the earth, all things animate and all things inanimate, fall within the scope of the prophecies of God.

When that vast new lens, four times more powerful than any glass of the kind that was ever made before, shall be finished and installed in the observatory on the Pacific Coast, the eye of the astronomer will gaze with wondering awe upon worlds which men have never looked upon in all the ages of time, but we may rest assured that nothing will be revealed with which the prophecies of God do not have to do in one way or another.

Could we step to the side of those scientists some three years hence and gaze upon the marvels reflected in that magic glass, and realize that the light that reached our optic nerve had left its source in some distant sun ages before our Lord was born, would we not draw back in fear and voice the cry of David as he stood looking into the starry sky: "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?"-Psalm 8:3, 4.

As we dig with the archæologist into the buried ruins of ancient cities and see revealed the evidence of magnificent civilizations that have long since perished from the earth, as we ponder on the brevity of the life of man and the temporal character of his greatest works, we are moved to cry again: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

As we search the moldy records of the past as they have been handed down to us by the historian, as we come to appreciate the insignificance of nations however mighty they may have been in the estimation of their times, yet once again we are moved to cry: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Then as we pause in our searchings and think of God, and the works of God, the foreknowledge and the wisdom of God as they are revealed in the prophetic Word, we stand enthralled with amazement and trembling awe and repeat: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

No works of man can long withstand the ravages of time. But God lives on! God's works endure! His mountains still lift their snowy crowns above the fallen ruins of man's mightiest handiwork. His rivers still flow through valleys where myriads of men once lived, but where they live no more. His seas still lave the shores of lands which have seen the rise and fall of many kings and kingdoms, of civilizations and of powers, that are no more, their crumbling glory buried beneath the drifting dust of ages. These all are gone! But God lives on!

Prophecy covers the entire scope of Time and of Eternity, if the thought of limitation may be permitted to intrude concerning that which has no end! And prophecy stretches over all human history and divine activity and experience! Such is the vast, unthinkable scope of the prophetic Word.

# WHOSOEVER

"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.

**\**F ΛLU the beautiful passages in God's Word, this is one of the most beautiful. It is full of comfort and consolation to every son and daughter of Adam's race. In it is displayed the wonderful love of God to a lost and ruined world. All had sinned and come short of the glory of God. All were alike helpless, and groaning under the death penalty. No man could save himself, or give a ransom for his brother. But God, the great Creator, against whom man had transgressed, could look with pity and compassion upon a doomed race; and not only this, but He could provide a ransom-His own arm could bring salvation to a fallen world. This He did in the person of His only and well beloved Son. If there was any one way in which God could more fully display His matchless love above another in the redemption of a lost world, it was in this gift—the gift of His own dear Son! Well might the Apostle exclaim, "God is love"! Could sinners but realize the truth of this portion of Scripture, surely they would turn to the Lord with full purpose of heart and serve Him without fear.

"God so loved the world"—the world that had sinned against Him-the world that had worshiped and served the creature more than the Creator. Yes, God so loved the world, not a part of it, but the world that was justly doomed to death on account of sin. And in consequence of this love, or because God did love this world of sinners. this condemned race of Adam, all of them -for all had sinned, and God is not a respector of persons—He gave "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Precious thought! With these blessed words of our divine Master, as He went forth on His heavenly mission, sounding in our ears, we need have no fears but what the plan of redemption covers the whole race of Adam, if they will believe and obey. "Whosoever," anybody, everybody, that believes can have life. In all the English language we could not get a word that would so fully cover the ground of everybody, rich and poor, white and black, Jew and Gentile, free and bond, as this word "whosoever." To illustrate this: Suppose a schoolteacher would say to a certain class of his pupils, "Whosoever of you will work out a certain problem which I will give you, shall have a reward." Of course we would suppose he meant every one in the class. we would feel assured that he meant us. But now that teacher writes down his problem, gives it to  $\Lambda$  and B. passes C, gives it to D and passes E, and so on to the end of the class; would anyone suppose for a moment that he meant what he said? No; all would pronounce him a cheat and a deceiver; saying what he did not mean. Could those pupils who received the reward look upon their teacher in after days with that degree of love and confidence they could if all had had an equal chance with them in receiving the offered prize? I think not; for they would ever feel that their teacher was partial and unjust. And yet this is the way some would have us believe that Jehovah dealt with man. They would have us believe that when God says whosoever, He means—the sheep—His own, etc.

Now, can we for a moment believe that God, by the mouth of His Son Jesus Christ, would trifle with His creatures? that He would declare that "whosoever believeth" should have life, when He very well knew that for a great portion of those whom He was addressing there was no provision made? Can we suppose that Christ would declare that "God so loved the world, that he gave his only begotten Son," when the facts were that He only loved His own family, and for them alone gave His Son to die? No, dear reader. We can rest assured that when Jesus says God gave His Son that whosoever believeth in Him might have life, He meant just what He said—whosoever, anybody, all mankind, every son and daughter of Adam's race.

"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."-Verse 18. Because he hath not believed, not because there was no provision made for him, not because he was the seed of the serpent, a goat, or a tare; but because he did not believe "in the name of the only begotten Son of God." The provision is made, God hath given His Son. that "whosoever believeth" may have life; but he that believeth not, he that rejecteth the offered provision which God has made, is condemned and shall not have lifeshall perish. It is, however, his own free and voluntary act. Jesus said unto the Jews, "Ye will not come unto me that ye might have life." He did not say, "Ye cannot come"-but, "Ye will not." Of this very class Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him (Christ) the iniquity of us all."-Isa. 53:6. Behold Jesus weeping over Jerusalem, because its inhabitants did not know the day of their visitation! Would the Son of God weep over the seed of the serpent, goats, or tares? Would He weep over those who would come forth in the morning of the resurrection, and embrace Him as their Life-Giver. and their rightful King? I think He would not. He went over Jerusalem because she, or her inhabitants, did not know the time of their visitation—they would not receive their King. In this is a solemn warning for us-God's Spirit will not always strive with man. If we resist offered mercy, resist the Holy Spirit, as did "our fathers," like them, the time of our visitation will pass, and we will lose eternal life. Not because Christ did not die for us; but because we would not accept the Father's free gift, and comply with His conditions.

Man, as a responsible being, has a will, a free choice in this matter; and he, and not God, is responsible for that choice. God will not compel us to believe and be saved, neither will He compel us to disbelieve and be lost. We had thought, until recently, that this doctrine, like the Popish Inquisition, had been swept into oblivion by the light of God's unerring Word and the promptings of man's better nature. If man now, as in times past, resisteth the Holy Spirit, does despite unto the Spirit of grace, he makes himself, by his actions, the seed of the scrpent, and a tare; but on the other hand, if he yields himself to the Spirit's but on the other hand, if he yields himself to the Spirit's influence, and accepts offered mercy, he will by so doing make himself a part of the family of God—a joint heir with Jesus Christ, by believing in Him—and to the Father and the Son he will ascribe all the praise in a world without end.

In John 7:37 Jesus says, "If any man thirst, let him come unto me, and drink." Not if any of the family of God thirst, but any man. Are the wicked, men? that is, that portion of the human family which some would have us believe are the seed of the serpent, for whom no Savior died! Are they men? See Ezekiel 18:26, 27. Here are two classes of men, the one righteous and the other wicked; one dies in their iniquity, the other does not; yet, they are both by the Prophet called men. Now we believe that when the Savior says, "If any man thirst, let him come unto me, and drink," any man can come, and if he does not come it is his own free choice. God is no respecter of persons, He is just as willing to save one lost man as another—one sinner as another. Jesus came not to call the righteousthe family of God, or the angels-but sinners, to repentance. Suppose a master to have ten servants; they are all sick of a malignant disease, but there is a fountain in his dominion that, if they drink of it, will heal them. He immediately sends a messenger to tell them if they will all go and drink from that fountain they will live. But now while the messenger is declaring his message to those servants, the master comes, takes five of them and carries them to the fountain and makes them drink; while he leaves the other five bound by some enemy so they have no power to move. Should those servants die, who is responsible? Not themselves, for they are helpless. The master is responsible for their death, for he left them bound by their enemy with no way to help themselves. Just so it would be in the sinner's case, if he has not the power to go to the fountain of living water and drink. If God provided a plan of redemption for one part of Adam's race which excluded another. He is responsible for the sinner's death; but the Bible and the boundless love of our heavenly Father forever forbid such a thought to be harbored for a moment. God does not call us without making a way; He does not tell us to knock unless He intends to open; He does not invite us to ask unless He means to give. There are no empty compliments in God's Word. He does not, like too many of His professed followers, ask us to come, when He does not want us to come. No; when God invites us, we may rest assured that it is His desire that we should accept the invitation.

The Lord by the mouth of Ezckiel says, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand,"-Ezek, 33:8. Now, if Jehovah will make His children responsible if they do not warn the wicked, is it reasonable to suppose the wicked are not responsible themselves when they are warned? But if the plan of salvation embraced only those who will be saved anyhow, if not in this age, they will in the next, why should God require the blood of the wicked at our hand? Does God require the blood of the seed of the serpent, goats, or tares at the hands of His servants? Nay, verily, God is just and no unrighteousness is in Him. And if men will wrest the Scriptures (2 Peter 3:16) to their own destruction, or the destruction of their fellow beings, it is man and not God who is responsible for their destruction.

Dear reader, let no amount of reasoning lead you to think that Jesus did not die for you, or that you cannot come to Him if you desire to do so. The Savior says, "He that cometh to me I will in no wise cast out." And Paul says Christ "tasted death for every man." Then you are one of the men for whom Christ died. Then, dear reader, if you have not found peace in believing in Jesus as your Savior, heed the gracious invitation. Come to the Father in His own appointed way; believe in His Son Jesus Christ, and you shall have life. Come to the fountain of living water and drink, so that you may find rest to your weary soul. "The Spirit and the bride say, Come. . . . And let him that is athirst come. And whosoever will, let him take of the water of life freely." Blessed words: on these my soul shall rest! God gives freely.—Mrs. S. M. Brinkerhoff in The Bible Advocate.

# FACTS ABOUT THE BIBLE

IN THE BULE there are 3,586,473 letters; 775,693 words; 31,373 verses; 1,189 chapters; and 66 books.

Psalms is the longest book. It has 150 divisions. The shortest book is 2 John, which has one chapter of 13 verses.

The longest chapter is the 119th Psalm. It has 176

The shortest chapter is the 117th Psalm, which has 2

The longest verse is the 9th verse of the 8th chapter of Esther, which has 90 words. The shortest is the 35th verse of the 11th chapter of John, which has only 2 words.

The 8th verse of the 118th Psalm is the middle verse of the Bible,

The 37th chapter of Isaiah and the 19th chapter of the second book of Kings are practically alike.

The Bible was the first book to be printed, about 1450, and the Authorized King James Version is today the most widely circulated book in the world.

# IS JESUS GOD?

By Mary A. Woodward

SUNDAY, October 14, I listened for over an hour to an evangelist who declared many times in his sermon that Christ was the very God. He was so anxious that all who heard him would get the idea firmly settled in their minds that his last words were, "Christ is God."

If that is a fact, what will we do with Christ's own words? 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." And in verse 36: "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

Christ was not doing His mighty works alone, for He said, "I am not alone, but I and the Father that sent me.
. . . The Father that sent me beareth witness of me."—
John 8:16, 18.

Peter, one who was as intimate with Christ and His teachings perhaps as any of the disciples save John, said (John 6:69), "And we believe and are sure that thou art that Christ, the Son of the living God."

How could He be the Son of God and God Himself?

Here are Christ's own words (John 6:39): "And this is the Father's will which hath sent me." Can we believe Christ's own words, or would we rather keep quarreling about it and believe as we choose?

Christ said, "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."—John 6:40.

Does this evangelist who is every day saying, "Christ is God," stand in danger of losing eternal life? I should be very much afraid of losing that most coveted gift if I failed to believe Christ's words.

Listen again: "For God sent not his Son into the world to condemn the world; but that the world through him (through whom? the Son) might be saved. 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."

O my brethren, be careful what you preach. You may be the means of leading people into the sin of unbelief instead of saving them.

Read carefully Matthew 11:25 and 26, and especially 27, and Luke 10:21, 22. Then ask yourself whom Jesus was talking to, Himself or some higher power who could help Him in His anxious care for humanity.

"I thank thee, O Father, Lord of heaven and earth." What thrilling words these are. How plainly Jesus here shows us His glorious relation to His God and our God, His Father and our Father—His Sonship.

When Jesus began to preach (Matt. 4:17), His first

words were, "Repent: for the kingdom of heaven is at hand." And immediately He began to choose helpers for the gospel work.

Going into a mountain with them, He began to talk; and such a sermon as He did deliver to that waiting multitude. Words of blessing, words of patience, of humility, of care lest we serve the creature instead of the creator. O what care He took to send to all the world just the right words, that we might understand His message.

He emphasized these words, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And it came to pass when He had finished these sayings that the people were astonished at His doctrine; and well they might be, for it takes all of our lives to digest that wonderful sermon. Yet still we hear men who are wearing themselves out shouting, "Do not be deceived in believing that Jesus is anything less than God," although we read John 3:16: "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."

May God help us to believe Him and His Word, that our names may not be blotted out of the book of life, but in that blessed day, when Jesus returns, we may be among the saved.

# THE SOUL OF THE NATION IN PERIL

Continued from Page Five

MURDER FOR MONEY

• This is the startling heading of an article in Fortune, a de luxe magazine of American big business. It has taken up the cudgels against the world's munitions makers. Their axioms are, "prolong war, disturb peace." It tells of Frenchmen promoting the rise of Hitler in Germany and contributing millions of marks to his campaign, and at the same time publishing French newspapers that did much to enrage France against Hitler.

Another item was that, when in 1914 the German armies marched west into Belgium and eastward toward Russia, the Kaiser's soldiers were killed by German guns manned by the armies of King Albert and the Czar of Russia. Again, Great Britain had built and equipped the Turkish Navy before the war; in the Dardanelles British ships were blown up by British mines, and shattered by British cannon. On a village green in rural England stands a war memorial, a cannon captured by a royal regiment from the Germans. On one side of the cannon are engraved the names of the English soldiers who were killed in the battle, on the other side is the manufacturer's name, the English Vickers, Ltd.

### WAR PROPAGANDA EXPOSED

A helpful sign that the public is aroused over the war munitions question, and the manufacturer's part in the propaganda of the war spirit, is the Senate Resolution 179 calling for investigation of the manufacture and the sale of war implements and munitions,

Senator Borah of Idaho, in a speech delivered in the Senate, charged munitions manufacturers with kindling the hatred and warlike spirit now affame in many countries. He said, "So long as the munitions manufacturers exercise the influence they now exercise with governments, we shall make no progress in reducing armaments or holding the navies down to a reasonable program." He further said, "During this period of depression, while millions of people walk the streets ill clad and half starved, while governments have been unable to pay their debts, while educational institutions have been starving for funds, it is a fact hat the munitions manufacturers have been realizing profits twelve, twenty, and thirty per cent during the enire period of the depression."

### PUBLIC SENTIMENT AROUSED

Secretary of War George II. Dern said in 1931, when he was a private citizen, "We have won some things from the war that were not on the program. We had a complete demonstration of the fallacy that preparedness prevents war. That is worth something."

As both the United States Senate and public sentiment are becoming thoroughly aroused, and an awakened conscience of the church uniting in a storm of protests against war, it is to be hoped that the threatened conflict in Europe may be averted. Thirteen thousand ministers and rabbis are reported by Kirby Page, editor of The World Tomorrow, that they "would not bless or participate in another world war." Books, pamphlets, and petitions and resolutions by churches and peace-loving organizations are evidences of a mighty protest against war that cannot but have a most wholesome influence for good. . . . We thank God for these omens of hope that may contribute to increased peace in the world. If a lease of time on earth is spared to the church of Christ, it is for one purpose, namely, that the gospel of salvation through the blood of Christ and the gospel of the kingdom may be preached to the ends of the earth. No greater warning message could be given than that fulfilled prophecy proclaims His coming very near.—George E. Cooprider in The Messiah's Advocate.

### WHAT TO READ

When in sorrow—John 14.
When you have sinned—Psalm 27.
When worried—Matthew 6:19-34.
Before church service—Psalm 84.
When in danger—Psalm 91.
When you have the blues—Psalm 34.
When discouraged—Isaiah 40.
When doubts come upon you—John 7:17.
When lonely—Psalm 23.
For Jesus' idea of a Christian—Matthew 5.
When you want courage for your task—Joshua 1.
When you want rest and peace—Matthew 11:25-30.
For Paul's secret of happiness—Colossians 3:12-17.

# RECEPTION OF THE SHADOWS

## Continued from Front Page

been here long enough to know."

The elder grunted, and was silent. Roger's eyes narrowed at the shadows. If only there were something one could say. In what was a small town elder interested? Talk, and show interest in the congregation. A minister sold himself by interest in his people. No pastorate ever had been successful until the minister had shown interest in his people.

He could have all the interest in the world and still be quiet. Repetition of such a thought as this was vain. His tongue was tied, because his mind was bound by a senseless fear of persons, and he could think of nothing interesting to say. It always had been so. It always would be so.

The elder looked into the shadows. The elder said, "Nice night," and glanced up toward the brightly dotted darkness of the sky with eyes that questioned his own statement.

Roger nodded. There was something he could say. "Yes," he agreed, "nice night," and wished the elder would take himself away.

That was a fearful thought. If the elder took himself away, it would be because he had been bored. And if the elder had been bored, it meant he, Roger, had been the one responsible. For ministers on trial to bore their elders was for ministers on trial to spoil their chances at a place. Silence was embarrassing; silence embarrassed the elder and him, too.

Roger stared at the shadows twisting in the bushes and forced himself to say, "Splendid reception you've given me tonight, Mr. Winrod."

Probably the elder would have preferred to be addressed as "Brother Winrod." "Brother" had always seemed affected, too peculiar for normal conversation. He could not make himself say "brother." But the elder probably would feel the minister was cold if he did not speak of the members of his congregation as brothers and sisters. It usually was so.

The elder glanced at him and nodded, "Windon," he corrected shortly. "Windon is the name."

The red gushed into Roger's face and ebbed. It was better to refer to people as you and you and you. He watched the shadows close into a sheet of solid blackness, break promptly into huge tendrils of waving forms of leaves and branches. There was peace within that blackness, but even that peace must be broken by the wind. As a longing for companionship must be broken by a causeless fear of people.

The silence could not go on forever. The elder was stirring restlessly in his chair. Upon him and his ideas depended the future of all ministers on local trial. Upon him and the other two elders. For people were like sheep, and followed leaders regardless of the consequences. The silence must be broken; the elder must be made to understand and to appreciate him, Roger, the present minister on trial.

The elder shifted in his seat and spoke. "That was a fine sermon you gave us last night, Brother Loring, a fine sermon. Don't know when I've heard a better."

Last night, ha, ha. And the usual feeding of soft soap that was habitually given ministers, thrown them as a sop to satisfy their vanity. Or the vanity they were supposed to have. The first sermon in a new locality always drew forth empty words of commendation, praise of as little substance as the shadows moving there among the bushes. One became accustomed to it, as he became accustomed to the later criticisms and complaints.

"Speaking," Roger told the elder hesitantly, "is easy."

It was not what he had meant to say. He could never say what he had meant to say. Bound within him were the words, the thoughts, that ached to find expression, that could have found expression from the pulpit, where they had no place. Here, talking man-to-man, he could only dream of what he meant to say, and suffer the bitter agony of frustrated thinking and emotion.

The elder would never understand, he could never understand. For no one but a man tinged with a fear of individuals held power to comprehend the galling chains which it imposed. A rage against himself welled up in Roger.

"Must take a lot of work," the elder observed casually.

"A lot of work." The rage rose high in Roger and exploded with a queer clap within his brain. What student out of school, invited to trial at his first prospective pastorate, would not put work upon his opening address? Weeks of labor and research had gone into that sermon, delivered within forty minutes on the night just past. People would never understand. They would always take their minister for granted, assume he had an easy task.

"I spent five weeks," said Roger, "in preparing it."

The elder clacked his tongue. It was time, Roger thought, the elder learned.

"Five books, newspapers, a half dozen magazines, and considerable reading in an encyclopedia went into that," said Roger.

"No," said the elder surprisedly.

"And, Mr. Winrod -"

"Windon," said the elder. "Fred Windon."

The fire was gone. There was nothing left to move. It was useless to attempt to talk. The old embarrassment was surging back. Two minutes before he had meant to tell this Windon how hard it was to talk to people, and he had ended in a minute's boasting. His eyes sought again the shadows.

"Maybe," the elder commented, "you'd like to come over with the crowd. Get to know 'em better."

Get to know the people, this people whom he had to know, this people whom he was to serve. Show interest in the congregation. So it was a pastor sold himself. Roger rose, looked at the lighted open space, and sank back in the chair. There were so many persons, and he was expected to converse with each of them. He stared up at the elder, conscious of sick fear.

"This is all right here," he said to the elder's fat red face. "I—"

He stopped. There was no excuse he could explain. The elder looked at him a moment, queerly, then said, "All right," and moved away.

There was comfort in the shadows. One could watch them without having to think of things to say. Shadows did not require opinions on the weather, the nation's politics, religion, and the arts. Shadows were silent. One did not have to tax his brain for them to think of epigrams.

But a minister could not afford to covet shadows. A minister built his influence, his entire life, upon his relationship with people; and people demanded conversation, interested attention. In the small denomination it seemed particularly true. A veneer of culture, talent in the pulpit—such things hardly mattered in the small denomination. It was the personal contact of the minister with his congregation that brought the great results. And his was a small denomination.

It would not do to be an ostrich. One could not evade the issue by clinging constantly to the protection of the shadows. This reception was for him, and its effect upon these individuals who were to be his charge would be far greater than the effect of the sermon he had delivered Sunday night. There was no excuse for his remaining in the dark; he must put a grip upon his fear and follow the suggestion of the elder.

Roger moved slowly toward the middle of the open space, nodded at the faces that turned in his direction. These were his people who were greeting him; he must get to know them better. It was hard here, outside the silence of the ever-changing shadows. He would have to talk, and tell what his opinions were. He would be the center of the stage.

The elders and the deacons talked together in a corner of the lawn. Windon was the only one of them he knew more than as a face and name. Above all else, a minister should become familiar with his officers. The laymen were important, but they were largely followers. He stepped toward the little group of men, fought down the lump rising in his throat.

"He's snobbish," said the first elder. "Good speaker, but he's snobbish. Too good for other folks. Boasts about how much he knows."

"Snooty," amended the youngest of the deacons.

"Snooty, then," conceded Windon, willing to agree. "Anyway, he won't do. Have to have somebody who'll mix."

Roger edged away from hearing distance. The shadows played in silence among the bushes on the lawn. He would go to them, have quiet, rest in peace.

To practice the Golden Rule in truth as well as theory; to dedicate his life to the cheerful service of man and God; to make himself an example fit to be copied by anyone; to attempt constantly to raise his standards morally, physically, and mentally; to draw out of the agony of his discovery of man's futility a purposeful recognition of God's plan—that is the Christian's responsibility.

# Berean Department

ARLEN MARSH, EDITOR

# Everyone That Believeth

"And he is the propitiation for our sins: . . . also for the sins of the whole world."—I John 2:2. "God . . . commandeth all men every where to repent."—Acts 17:30. "What God hath cleansed, that call not thou common."—Acts 10:15.

From the above scriptures and many others we see the fact of the universal appeal of the gospel. In vision, Peter saw "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air." Mind you, these were eligible to be in the church. No one is too wild-beast a sinner but that, if he is willing, God can cleanse him.

We need to "rise, Peter; kill, and eat." Raise the fallen. It is not easting our pearls before swine. It is simply applying the power of God. "Christ Jesus came into the world to save sinners."—1 Tim. 1:15. Remember the working faith of the early church, built upon the words of the Lord Jesus: "Go ye therefore, and (margin) make disciples of all nations."—Matt. 28:19. "Whosoever will." "Every one that believeth." Cleansing gospel! Glorious good news! Tell some one today!—Cecil Smead, President, National Berean Society; Blanchard, Mich.

# Senior Berean Home Study

This is just a short account of the way we have carried on the work of this committee, submitted in the hope that it will acquaint the members of our church with this phase of church activity and so make it a service to more, and also to bring forth criticism and comment that will make our endeavors more successful.

We have attempted to interest those of our members who are isolated and those who are connected with a church which has no Berean society. One object is to create an interest in Berean study so that new classes may be formed at these churches, but so far we have not been successful in doing this.

The names of those to whom we write are secured through our ministers, the columns of The Restitution Herald, Sr. William Hanson, chairman of the Senior Social Correspondence Committee, and through our own committee members who may know personally of some one. Then there are those who have finished junior home study under Sr. Kincheloe (former chairman, Junior Home Study Committee) and have advanced to senior; and last, those who have in some way heard of it and write to find out more about it. I imagine the best way is through our ministers, as they are better acquainted with the personnel of our churches and so can give names of those most likely to

be interested, thereby saving some useless letter writing although if any response at all comes it cannot be considered useless.

Letters are written to these telling them of the course of study offered by the Berean society. If they decide to try it, they become members of the Berean society by paying the annual dues, and secure lesson books through the National Berean Society. They are urged to study, when possible, one lesson each week or to advance as rapidly as convenient if they haven't much time to devote to it. I have not asked them to prepare written discussions of the lessons or to send in written answers of questions, as that to me would make the study a matter of drudgery rather than one of enjoyment. This is only personal with me, however, and each committee member is free to use the method she likes best.

It may be that some written work would bring about a more intense study and that correspondence with some one about it might bring out more ideas and thoughts. However, in a letter I received last winter the writer stated she believed she and her husband would not be able to take up the study if any writing was required. I think we wouldn't doubt that with young people it would perhaps be necessary to have some way to check lessons, and they are more in the habit of written preparation; but with more mature minds I feel my incapacity and there would perhaps be more reason for their checking up on me than me on them.

One of the members of the committee believes there should be some way of having the students exchange their thoughts, and this undoubtedly would be good if such a plan could be worked out. She also suggests that questions and comments of those studying be acknowledged and answered through our paper or otherwise.

Another member suggests, as possibly more profitable, a study by chapters of a book of the Bible. But the lesson books follow the subject or topic plan, and if one is studying alone surely more is to be gained by systematic and directed study rather than by unorganized study.

I hope this paper will bring forth comment which will improve the efficiency of this committee.—Miss Verna Himmelright, 407 East Washington St., Attica, Ind., chairman, Senior Home Study Committee.

# Holbrook Election

The Berean society of the Church of God at Holbrook, Nebraska, held its annual meeting October 7, 1934.

The following officers were elected for the coming year: President, Roscoe Story; Vice President, Mrs. Clyde Long; Secretary and Treasurer, Miss Icel Stedman.

Beulah Wilson, Retiring Sec.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Be thou faithful unto death, and I will give thee a crown of life."

# JESUS EXPECTS US TO IMPROVE OURSELVES

ONCE upon a time there was a young man who had three younger brothers. This young man had to go on a long journey, and he expected he would be gone a long time. He was very anxious that his three young brothers should grow up to be fine men. And he knew that if they did, they must be busy at the proper things while they were growing up. Also, he hoped that when they were grown, they would take up the same work he himself was doing.

Now in the work that this man carried on, a great variety of seeds was used. Seeds from beautiful flowers, seeds from the finest vegetables, these were the marks of his business. For his work was that of horticulture.

As the time grew near for him to start on his long journey, he called his three younger brothers to him. To the oldest he gave five packages of very expensive and very precious seeds. To the next younger, he gave two, and to the youngest, one.

Then this young man told them about his intended journey and that he might be absent only a short time, but probably a long time. Explaining to each of his younger brothers the value of the seeds he had entrusted to them, he asked them to follow carefully the directions on each package, and they would be rewarded with many beautiful flowers.

The young man knew that if the boys obeyed his request, their future was sure. They would be gardeners of the highest order. For they would understand thoroughly the first steps in their work, and they would grow to love it, being repaid by a multitude of lovely blossoms, as well as a greater supply of seeds for the next year's planting.

Thus giving each one careful directions with many tender words of wisdom, the young man said good-bye.

The two older boys at once set to work with a willing heart. Carefully they selected and prepared the ground according to the directions left by the absent one. In between tending their garden plots they found plenty of time for rest and recreation. Reading many books on horticulture was one of the best ways in which they spent their spare time.

Slowly their gardens grew; gradually the buds formed;

gracefully the blossoms unfolded. At last they realized what their older brother had led them to expect. A wealth of beauty met their eyes each morning. And they knew that many more packets of seeds than the original valuable ones given to them, would be theirs at the harvesting time.

The youngest boy? Well, he just didn't try to work up an interest in that little old package of seeds. He knew his brother was very, very particular about that special sort of seed because it was rare and valuable, and so he stored it away in an old tin box, intending to return it to his brother when he reached home again.

"Why should I dig and plant and cultivate in the hot sun? He will only be that much richer because of my work. I'll go lie in the shade and sleep a while." Thus the youngest reasoned within himself.

Suddenly one beautiful day the young man returned. Imagine his joy to find the two older boys planning larger gardens for the next season because of the abundance of seeds with which their work was rewarded.

"You are now my partners in the business," he said to them. "Together we will extend our work and branch out into greater trade."

But what about the youngest boy who had hid away his little package of seeds! Well, the less said about his disappointment and that of his older brother, the better.

Jesus, our Savior, is our older Brother who has gone away on a long journey. You and I are the younger ones left at home to care for His property while He is gone. He has put in our keeping different things of value. He has asked us to use them carefully and wisely, giving us full directions in His Book.

Some day, soon we believe, our older Brother will return from His long journey. Then He will ask us how we have used what He trusted us with, if we have increased it and improved it.

Are we going to be glad when we see Him coming? Will we run to Him with joy, showing Him the results of our labor? Or will we want to run and hide, knowing we have done nothing worth while in His absence?

What have you that you can use for Jesus? Can you sing, or speak, or read nicely? Can you do errands carefully? Can you help your Sunday school teacher with the chairs or the papers? Can you find a new scholar? Or can you even only smile sweetly? Whatever you can do, do it joyfully and carefully.

Your next letter in the poster is I. Look at the last part of verse 40 in our lesson chapter.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 8. - November 25, 1934

# THE CHRISTIAN AS STEWARD

Matthew 25:14-30

# GOLDEN TEXT

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord.—Matthew 25:21.

### A STUDY OF THE SUBJECT

Topic: The Christian Steward.

Basic Truth: "Will a man rob God! Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings,"—

I. Receiving the Lord's Talents. (Matt. 25: 14-18.) Jesus compares Himself to a man going on a protracted journey who left a certain amount of money in the hands of his servants for investment. Our Lord left in the care of His anostles and the church His talents of truth. He commanded them to put the gospel into world-wide circulation that its fruitage might be great. Of each of His servants He expected complete service, nothing more. He did not ask that the accomplish ments of all should be the same, but He did demand that each should do his part according to the ability and knowledge the Lord had given him.

II. Using the Lord's Talents. (Vv. 19-25.) There is no Christian who has nothing to use in God's service. It may be but little, but there is always one talent at least that may he devoted to the work of the church. One splendid Christian man said to the writer, "Please do not ask me to pray in public, or to lead a Bible class. I have no talent for those things. But if the church needs some money for an emergency at any time I will be very happy to supply it. The Lord has given me ability to make money, and I want to use it in His service." Another's gift may be that of a marvelous and well-trained voice for singing. Whatever one's talent may be, when we are haptized it becomes the Lord's; no longer is it our own (Rom. 12:1; 6:13).

III. Rejoicing in the Increase. (Vv. 26-30.) The Master who has left His task for us to carry on, He who has given us health and strength and sufficient money to keep us from starvation, is coming again to inquire as to how we have served Him with the blessing He has provided. How pleased we shall be to hear Him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

# GOLDEN TEXT

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."-Matt.

Faithfulness is ever rewarded. "A little thing is a little thing, but faithfulness in little things soon becomes a big thing.' doubt this faithful servant just did his duty day by day, the little things as they came up, till by the time the master returned his little things had grown into one big success, and he was rewarded therefor.

with no stopping nor turning back, but ever on the watch to do things that will please the Master. The servant in the text was rewarded with rulership over many things, and we are told in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life." A crown denotes rulership. It pays to be faithful.-L.A.R.

### PRACTICAL APPLICATIONS

### The Christian Steward

will use his talents wisely; is always about his Father's business; -knows no such thing as slothfulness; does his work in humility;

-will be glad to render account of his stewardship.

Stewardship, Every Christian is a steward over his own talents. The Father has placed under every son and daughter certain responsibilities and will hold them accountable for the manner and way in which they comport themselves as "stewards of the manifold grace of God." The tendency is to shift responsibility and duty to the shoulders of some one clse. Perhaps in the majority of cases some one is found who will carry our load, but this in no wise frees us from our bounden duty. "Therefore to him that knoweth to do good, and docth it not, to him it is sin."-Jas. 4:17. The sin of omission is as great as the sin of commission. The sin of omission is leaving undone or neglecting the things we know should be done (Matt. 23:23). Name some of the ordinary duties of a Christian which people are inclined to omit, neglect, or decline to do.

Talents. Most people would take offense if they were told they didn't possess any talents, yet at the same time decline or refuse to take part in church work because they haven't any talents. The truth of the matter is that every person of ordinary intelligence, at least, possesses talents of some kind which could be and should be used in Christian service. God has endowed every individual with some power that can be used profitably in His work,-C. E. R.

## YOUNG PEOPLE AND ADULTS

# Stewardship of Service

The parable we have for study today is a lesson in Christian responsibility. It teaches us that the disciple of Jesus is no longer his own master. Even the talents and the time which he had previously counted as his own now belong to the One who has bought him at so great a price.

We are further impressed with the fact that it is not "quantity" but "quality" that Christ demands in service. He does not expect the impossible from mortal men and women. He only asks that we shall do the best Christ expects His followers to be faithful, that we can with the knowledge, the strength.

and the ability God has given us. He to whom little had been given was not reproved when he was unable to return to his master as much as did the servant who had received

A great many people are satisfied to limit their Christian activity to attending church services and contributing to the financial support of the congregation. So far as time is concerned they generally give only that to the Lord which they could not use for themselves. One to two hours a week on Sunday when they could not be otherwise engaged! But when asked to take an hour or two from their business or from their worldly pleasure to assist in influencing others to become Christians, they generally say they are too busy, or that they do not feel qualified for such work.

In this parable Jesus 'teaches us that all that we are and have and may become belongs to Him, and whatever we use for the accomplishment of our own purposes is "borrowed" from Him.

But great is the reward that will come to the man or woman who makes the most of the life and ability God has bestowed upon him in the service of our Lord! The "well done, thou good and faithful servant," when the Lord comes will more than compensate for whatever sacrifice we may have made in this present time.-G. E. M.

# PRIMARY CLASS

Topic: Our Work for Jesus.

For today let us make this picture first. Draw five pieces of money at one side of your page. Under these draw two pieces of money. and beneath these, one piece of money.

Jesus often told stories to the people. Our

lesson today is one of these stories. (Teacher tells story about the talents as found in Matthew 25:14-30, emphasizing the talents as children have drawn on their papers.)

Now since you have heard the story, how many more pieces of money must you add to the five? (Children add five more.) How many to the two? (Children add two.) But how about the one? Which servant do you want to be like?

But Jesus has gone away, for that's who the man is in this story, and He has left us some things to use while He is gone. can they be? Well, here are some: our hands, our feet, our voice; and you name the rest.

Cut and paste picture of a boy or girl in center of another page. Draw a line from the boy's or girl's hands and at the end write what we can do for Jesus with our hands until He returns. Do this for all the other parts of our body that we can use to do things for

Learn and write this verse at the bottom "Well done, thou good and faithful servant."

# AMONG THE CHURCHES

### HOSKINS TO BE AT BURR OAK

We are pleased to report that plans are being made to have Bro. A. E. Hoskins of St. Cloud, Minn., with us to hold a protracted meeting beginning on November 18 and to continue for two weeks or longer. We are sure his inspiring messages will bring spiritual blessings to all who hear him. services are to be held at the Burr Oak, Ind., Church of God.)

Nittie Guge, Asst. Sec.

# LOS ANGELES THANKSGIVING SERVICE

A special thanksgiving service will be held in Los Augeles on Sunday, Nov. 25, at which time Pastor Norman John MacLeod, basing his discourse on 2 Samuel the 7th chapter, will speak on "The Prayer of Thanksgiving." It is urged that all who can do so attend this service and take part in the hour of praise. The entire nation has much for which to thank the Giver of all good in spite of widespread distress and the uncertainty with which we view the future.

## PLANS FOR FALL MEETINGS LAID AT BRUSH CREEK

The annual fall series of meetings of the Brush Creek, Ohio, Church of God is now just a few days off. Remember that Bro. Austin of Chicago will be the speaker. He has served as a minister of the Church of God for forty years, and is one who has a number of times previously worked with the Brush Creek church. The meetings begin November 18, and will continue up into December. Remember this effort in prayer, and attend if possible. We know every sermon from Bro. Austin will be a feast to those who hunger for truth.

At the present time we are enjoying a wonderful visit with Bro. and Sr. W. F. Hoskins and daughter, Iva, of Eden Valley, Minn., and Bro, and Sr. Howard Hamilton of Richmond, Minn. Also, we must mention the presence of Douglas, one-year-old son of the Hamiltons. Sr. Hoskins is giving Sr. Magaw and our newly arrived daughter the best of care as well as being general chore girl of the home. We hope the appeal of Brush Creek will hold the Minnesota brothren with us through the fall series of meetings. Before their return home we anticipate a trip to Ashland, Ohio, to visit the Patrick family. These get-togethers of old friends are blessings never to be forgotten. "Doe" looks ings never to be forgotten. mighty good to us yet!

S. E. Magaw, Pastor.

## APPRECIATION

Dear Brothers and Sisters in Christ:

I wish to express my sincere appreciation for the cheery cards and letters I received which helped so much to shorten the hours of suffering; also, for the lovely flowers which brought the artistic hand of our God, in all their gorgeous colors, changing a gloomy hospital room into a veritable flower garden showing the thoughtfulness of loved ones.

I am slowly improving and trust that I may ever be faithful in His service until the

Edna Brewer.

# GRAND RAPIDS PASTOR CONTEM-PLATES VACATION

The Sunday evening "sing" is proving to be a very popular feature in our work this season. At 7:15 a houseful gathers and joins heartily in singing old gospel hymns for half an hour before the evening story sermon. Volunteers and suggestions for leaders of the song service have furnished much encourage-

Thoughts are being turned toward the birthday of our Lord, and our church hopes to celebrate the Christmas season in a fitting

Immediately following the Christmas activities the pastor and family plan to drive South, stopping briefly at Mrs. Siple's old home at Citronelle, Ala., and then holding a series of meetings for the brethren near the pastor's old home, Hammond, La.

And we pray for God's guidance in all ourplans and activities.

F. E. Siple. Pastor.

## ST. CLOUD, MINN., HAS SOCIAL ACTIVITIES

A good time was enjoyed by all at the pie social given by the Ladies' Society last Thursday evening, Nov. 1, in the church basement. It appears that about 75 pieces of pie were served, with coffee.

A surprise gathering for Bro. Charles Thoms was held in the church Friday, Oct. 19. Bro. Thoms is one of our older members, who has been faithful in caring for the fire. Appreciation was shown at this time for his untiring labors.

Sr. T. M. Savage, Sr., is still under the doc tor's care. She is being taken to the hospital for further examination. We pray that the result be her recovery to health again. We ask that all will pray for her.

Another splendid meeting was held Sunday, Nov. 5, in the home of Bro. and Sr. Philo at Oak Park. The room was filled and overflowing, for some had to sit in another room. Following the service lunch was served. I preached on the subject of "Hell, What Is It and Where Is It?"

A very enjoyable time was had when I preached at Eden Valley, Sunday morning, Oct. 28, in the absence of Bro. Le Crone.

In conclusion may we quote these words from Revelation 3:21: "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."

A. E. Hoskins, Pastor.

# HERALD RECEIPTS

A. C. Boyer; Martha Walls; L. E. Conner (for self and another); Mary Goodyear; Susan T. Long; Albert Siple (for others); Elizabeth M. Oakley; C. S. Prime; S. E. Boyer; Inez Titus; Belle Hartman; C. A. (for another); Etta Loudenslager; Vernon Chaplin; C. Barber (for another); D. F. Beck; Ida Jeffrey; Mrs. E. L. Griffin (for others); Rhoda Hanson; H. E. Shepberd; L. G. Jaeger; E. Anderson Drake (for another); Earl Reinhard; Margaret J. Donaly (for self and another); Mrs. Rush L. De-Mrs. Paul Magnus; J. H. Adams; Earl Home)
Koontz; J. F. Carpenter; John W. Hutchings. J. F. Carpenter

# SUMMER MEETINGS HELD BY E. O. STEWART

The last week in June we held a meeting at New Hope, near Westbrook, Texas, and the result was six baptisms.

In July two week-end meetings at Palava resulted in four additions.

On the 20th of July, Bro. C. E. Weaver and I began a meeting at Bear, Ark., resulting in one bantism.

I went to Backett Mountain, Ark., to attend Conference. On Sunday, nine persons were baptized.

From there I went to Havana, Ark., for a ten days' meeting, and our hearts were made glad when sixteen made the good confession and were baptized.

Thence to Driggs, Ark., where three were baptized; then returned for a week to Bear, where four were baptized. Three of these were from Driggs.

We are glad to commend these forty-three new converts to the Father's keeping.

E. O. Stewart.

### ARRIVED AT BLANCHARD

Bro. and Sr. Clio Egbert of Blanchard. Mich., have now acquired a son and heir in the person of Lynwood Rowe Egbert, who came to stay October 30. We hope he will grow up to play life as his namesake plays baseball. The mother is doing nicely. She was baptized into the faith last April, We pray for much happiness in store for this family.

C. A. Smead.

### KELSEY - ROMINE

A very pretty wedding was witnessed by about twenty guests and friends of the immediate families of Otis Romine and Miss Lucille Kelsey who gathered at the Kelsey home at 1202 L. W. E., South Bend, Ind., on November 3.

After the wedding ceremony many other friends arrived to bring many beautiful and useful gifts and to wish them well as they enter upon their new experience.

Otis is the son of Bro. and Sr. Lewis Romine; and the bride, the daughter of Mr. and Mrs. J. H. Kelsey of South Bend. They will live at 15051/2 Lebanon St., South Bend, Ind.

We wish for them a happy and useful life together and that they may prosper in every good thing.

Floyd A. Stilson.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Marian R. Richards (\$3); Ella M. Siple (\$2); Anna Mae Bottolfs; Mr. and Mrs. D. W. Kirkpatrick (\$6); Mr. and Mrs. E. C. Railsback; Mary Calkins; Mr. and Mrs. M. Fetters; South Lawn Park Sunday School (\$3); Jessie M. B. Kauffman; Elsie M.

# CONTRIBUTIONS TO N B I

001121120210110 20 111=11	
A. C. Boyer	1,00
Susan T, Long	3.00
Elizabeth M. Oakley (Golden Rule	
Home)	3.00
I. F. Carnenter	1.50

### ASHLEY P. HARLAN

Ashley P. Harlan was born October 20, 1864, at Alden, Iowa. His parents were Barton and Jane Ayres Harlan.

In May, 1894, he was united in marriage to Wilhelmina Steuber at Holbrook, Neb. To this union were born four children: Carl, who passed away several years ago; Theodorc, Bertha Brown, and Golda; who, with the widow, one brother, A. N. Harlan, and three sisters, Anna Cody, Elizabeth, and Ida, survive.

Bro. Harlan united with the Church of God a few years ago at Corvallis, Ore.

He died, after an illness of several months' duration, of acute peritonitis, September 3, at the Multnomah Hospital in Portland, Orc. Funeral services were held from the Goble Funeral Home, with A. W. Darby officiating, and interment being made in Portland.

Our brother is asleep in 'Christ, but to those who remain we quote these words from the Apostle Paul's writings, "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."

C. Barber.

### DOUGLAS CAPLES DIES

Sr. Minnic Kerr, who has been quite ill, is gradually improving and is now able to be about her home. She is being eared for by her daughter, Sr. Gross of Klammath Falls, who accompanied her mother home after the

latter had visited at the Gross and Maurice Kerr homes.

Our heartfelt sympathy goes out to Sr. Luclla Caples and family of Vancouver, Wash, who lost by death their husband and father, Douglas Caples, Sunday, Oct. 28.

Bro. and Sr. Delbert Hathaway and fam-

Bro. and Sr. Delbert Hathaway and Iamily, accompanied by Sr. Flora Hogue, attended the Quarterly Northwest Conference at Felida, Wash.

In a letter recently received from Bro. J. C. Wilson he tells of the baptism at Blythodale, Mo., of Mr. and Mrs. C. W. Lovett and Mr. Fred Mills into the all-saving name. We welcome these new fellow laborers and pray that they "may forget those things which are behind, and reach forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus."

From Felida, word comes that electric lights have been installed in the church building and also that enough money has been subscribed to

also that enough money has been subscribed to repaint and do some repairing.

Sr. W. I. Barber is able to be out again after a short illness.

C. Barber.

### REUBEN RENNER

Reuben Renner passed away at his home in Wisconsin October 29 of heart failure. He was born at Yankton, S. D., July 26, 1868, to David and Elizabeth Renner. He married Lily G. Dole in 1892. His wife and two children preceded him in death. Six children survive: Mary, Pearl, and Blanche; Walter, Leslie, and Cecil Renner, all residing in Wisconsin; also two brothers, David and John Renner of Wisconsin; four sisters, Mrs. Ella

Bro. and Sr. Glyn Starbuck, formerly of Bro. M. W. Lyon, paster of the Golde Rockford, Ill., are now located at 807 Park Rule Church of God, Cleveland, Ohio, is r

BETWEEN YOU AND ME-

Avc., Austin, Minn., where they have gone into business. They will be greatly missed by both the Rockford and Oregon congregations.

We are pleased to learn that Sr. Emma C. Railsback is planning another of her pastoral tours to northern California. She expects to make brief calls at Tulare, Hanford, Fresno, Madeira, San Francisco, and Wheatland on the way and give Bible lessons at each place. Sr. Railsback is peculiarly fitted to carry on work of this kind successfully. May God bless her efforts.

Writing from her home in Briggsdale, Colo., Mrs. Nora Johnson kindly says, "I am always delighted with the paper and read it from cover to cover each week."

Brethren of California: Do not forget the next quarterly conference. Ask Bro. Mac Leed as to where and when it is to be held and please send us the information for advance publication. Thanks!

Our Sunday school teachers, especially those having charge of young classes, will be glad to know that Mrs. Verna C. Thayer, editor of the lessons for the junior classes in the Truth Seekers' Quarterly, has prepared a series of three short articles on "Teaching the Bible to Children." Mrs. Thayer has had much practical experience in this kind of teaching and her articles, which will appear soon in our columns, will be of great value to the teachers of little folks.

Bro, M. W. Lyon, pastor of the Golden Rule Church of God, Cleveland, Ohio, is recovering after undergoing an operation for the removal of his tonsils. Addressing his church, he says he "is as good as new again and at your service."

The first questionnaire concerning the changes contemplated for the Truth Seekers' Quarterly came from the school at Kokomo, Ind. It favors the publication of editorials on the highlights of the International lossons. Who will be the next to respond?

A letter from Sydney E. Magaw, pastor of the Brush Creek, Ohio, Church of God, announces the arrival on Thursday morning, Nov. 8, of a seven and a half pound danghter. Sr. Magaw and the danghter were doing well under the care of Mrs. W. F. Hoskins of Eden Valley, Minn.

On Sunday the 18th, the Lord willing, Pastor Harvey U. Krogh, Jr., of the Plum River, Ill., church will exchange pulpits for the morning service with the pastor of the Oregon church. In the evening of the same day the regular pastor at Oregon will give the final sermon of a series in which he has been engaged, based on familiar hymns. The hymn to be discussed will be "Abide With Me," and will be illustrated with a pantomine provided by Betty Jean Lindsay, the talented grand-daughter of Mr. and Mrs. S. J. Lindsay and Mr. and Mrs. George Siple. She will be assisted by her aunt, Mrs. Wendell Doeden, who will sing the beautiful number as Betty Jean visualizes it.

Tracey, Wis., Mrs. Sarah Keyser, Centralia, Wash.; Mrs. Ida Barker, Portland, Ore.; Mrs. Catharine Davis, Freeport, Ill.

He united early in life to the Church of God. His hope and faith lay in the resurrection of the dead and second coming of our Lord. Brother Reuben passed through the cares and trials common to this life. May we be able to say with the Apostle Paul that the sufferings of this present life are nothing compared to the glories of the world to come. Our brother sleeps until the resurrection call when we may meet again in the coming kingdom.

Catharine Davis.

### HARD TIMES INDEED!

A sister in South Dakota whom we have known and respected for many years for her faithful Christian service and for her self-sacrificing defense of the truth, in renewing for The Herald gives the following reasons for not sending her renewal earlier. Her letter paints such a vivid picture of the results of prolonged drought that we venture to quote a portion of it.

"We have raised no crop for the last two years and not a good one for nine years. We got some relief work last week for the first time. It isn't much but will help, and I can hardly get along without the paper. The conditions are very bad here. We sold our pigs for 10 cents apiece and the best of them for 35 cents apiece. We were obliged to sell our chickens as grain is so high in price. We are going to try and winter our cows on Russian thistles and cornstalks. I hope conditions get better and I can pay up what I owe on the paper."

Brethren, you who glance briefly over the news pages of The Herald and then piek up your daily paper, look at the headlines and east it aside, and go to church and Sunday school from force of habit, can you realize the spiritual hunger of one who stands in need of clothes and a hundred household supplies, and sends her "relief" wages that she may have The Herald to comfort and strengthen her in times like these? May God help us to bring to this sister the uplift she needs, is our prayer!

# FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the

two-cent stamps, and address it to the NATIONAL BIBLE INSTITUTION

15	Oregon, Illinois		
-			
-5"	Date		

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

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St. or RFD	 
City or Town	 
State	 ·····

# EASTERN AND WESTERN IDEALS

# Continued from Page Three

thought that the power of Ghandi was on the decline. He laughed the idea to scorn. Ghandi, he felt, was the most powerful figure in India because all of India had found a rallying point in a figure that stood as a symbol of freedom from foreign oppression. He compared the hero of India to the leaders of Revolutionary America who freed themselves from British domination. The audience was highly delighted by his thrusts at the "oppressions" suffered by the people of America, and more recently in India. Mahatma could not lose his influence in India any more than Washington could lose his influence among the American patriots of Revolutionary days. When asked if the Moslems and Hindus could be brought together he replied unhesitatingly that they could not only be brought together, but were already working as one; they are one people in spite of religion. Anyway, he said, he could not see that anyone outside of India was concerned about the internal affairs of India. He compared the position of India to that of the United States during the Civil War: the people of India would feel toward anyone that should espouse the cause of either Moslem or Hindu as we would have looked upon anybody during the Civil War who would have interfered with our internal affairs. We felt, he averred, that our Civil War was our own affair: even so were the local quarrels of India the affair of the people concerned.

Why did the people of India not choose to forsake Great Britain during the World War? Why did they not espouse the cause of Germany? Because the Indians feared Germany less than they did the British. They saw that they had a good chance to rid themselves of one enemy at least. They felt that the time was not yet ripe for throwing off the yoke of British imperialism. They could get rid of Germany: therefore, they chose the opportunity afforded by the World War to get rid of one enemy. They look to the future to help rid themselves of others. They feel that it is possible to unite all Asiatic peoples under the dominion of either Japan, or Russia, or Turkey; possibly under the joint leadership of all three! What a menace that is to the imperialistic rule of the West. How about the ideals of the East and the West! Do they have the same ideals? Mr. Hossain answered in the affirmative: the same ideals were freedom, political, social, and economic.

# ORIENTAL AUTONOMY

When Woodrow Wilson announced his dictum of national self-determination he did not have any part of the world in mind but Europe. He did not wish to apply that principle to Asia or Africa. He was interested primarily in the gerrymandering of European boundaries, not in those of Asia. The mandate system was the thing to take care of Asia and Africa. Asiatic Leople could not govern themselves he felt! But according to Mr. Hossain that is the very thing that the people of Asia are determined to do. European imperialism must be ended, was the gist of his entire thought. How does that fit in with the Christian's

life and thought? How can be understand the events that are taking place in the Far East?

Ezekiel (38th and 39th chapters) speaks of a great world conflict yet to come; Joel speaks of all nations gathered into the valley of Jehoshaphat; Zechariah mentions times of trouble in the region around Jerusalem at the time of the appearing of the Lord when His feet shall stand on the Mount of Olives; and the book of Revelation speaks of the immensity of the armies that shall be gathered at "a place called in the Hebrew tongue Armageddon." These and many other texts point to the time of trouble that shall immediately precede the coming of Jesus. The Christian notes these and then looks about him in the world and sees trouble on every hand. Continual sore spots on the face of the earth bring war after war. 1914. Serbia and Austria! 1934: Jugo-Slavia (the successor to Serbia) and Austria! These have been the sore spots in the flank of the Balkan Peninsula for centuries, Turkey, Poland, Belgium, Alsace-Lorraine, Manchuria, and Palestine. These are the perpetual breeding ground of wars. The recent wars in Manchuria are only a new event in the long history of conflict among Japan, Korea, and China from time immemorial, with Russia added in modern times. Only a very unsophisticated historian would look abroad at the present time and see peace ahead. None of the points of friction that existed in 1914 has been removed by the war. New points of friction wholesale have been added. Navies have not been materially reduced: new weapons of war have been added. Economic conflicts have become more keen because of the terrific competition of depression circumstances in world trade. Japan has assumed the position of pre-war Germany: she has become the nation that undersells all others. Even in such places as Italy, Jugo-Slavia, and Austria has the competition of Japanese goods become alarming. The economic warfare of Japan has not been confined to her more natural battle grounds of Western America, China, and India. Every corner of the earth where markets are available does the economic battle wage. Swift and sudden destruction is on every wind. The peoples of Asia are in revolt. Against what? Against the Powers that dominate their economic and social life, and that they feel are robbing them of the political power. Surely the great struggle that is approaching cannot be far away. Only the interference of our Savior from heaven can prevent mankind from completely destroying themselves! What a punishment men bring upon themselves! God does not bring these things. Only the devilish devices of sinful men could produce such wholesale devastation as is coming upon the earth. Surely God in His great mercy will shorten those days, in order to preserve alive any of the people on the face of the earth. Why? God is pleading with the nations for His people whom He watches and guards on the earth. He is purging a people for His name from all the peoples of the earth. Are we ready for the trials that cleanse? Are we ready to meet the Savior when He comes: "For he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, . . . that they may offer unto the Lord an offering in righteousness."

# THE RESTITUTION HERALD

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# Let Us Give Thanks

Lord, I am glad for the great gift of living— Glad for Thy days of sun and of rain; Grateful for joy, with an endless thanksgiving, Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder, Glad for the fullness of long summer days; And now when the Spring and my heart are asunder, Lord, I give thanks for the dark Autumn ways.

Sun, bloom, and blossom, O Lord, I remember, The dream of the Spring and its joys I recall; But now in the silence and pain of November, Lord, I give thanks to Thee, Giver of all!

-Charles Hanson Towne.

# Abreast of the Times

# Night Club Girl Killed

"Her end is bitter as wormwood, sharp as a twoedged sword."—Proverbs 5:4.

CHICAGO, Ill., Nov. 15.—Strong emphasis is given to the article of the Editor which appears in this issue under the title, "Our Young People," by the tragic death of a chestnut-haired girl who early yesterday morning plunged seventeen floors to her death as the aftermath of a drinking party which was held in the Medinah-Michigan Club, where she apparently had been accompanied by one or more men. The young woman was identified as a "night club hostess," or a professional dancer who is available at a price as the dancing partner of any visitor of the club she frequents.

A scrapbook was found in the young woman's room which contained among other clippings a writeup of another young woman who under similar circumstances leaped from the thirty-third floor of the Medinah-Michigan Club last February. Christ only protects from such a fate!

# From Heaven or Hell?

"He that was dead came forth, bound hand and foot with graveclothes."—John 11:44.

Moscow, Russia, Oct. 30.—Again the difficult theological question arises: "Where do the souls of the dead come from when their bodies are restored to life by scientific means after death has actually taken place?" The matter has been brought definitely before the theologians who believe that souls at death go immediately to heaven or to a burning hell by the declaration of a high Soviet medical authority that the first known instance of a human being "actually dead" being restored to life has taken place in that country.

According to the United Press, the Central Institute of Blood Transfusion, which has conducted numerous experiments in reviving animals, claimed it had recently restored life for two minutes in a man who had been dead for three hours after committing suicide by hanging.

Animation was said to have been restored by means of the "artificial heart" invented by Prof. Sergei Bruikhanenko. Many previous attempts to restore life by that means had failed, said Prof. C. I. Spasokukotsky of the Institute. In the last instance the dead man was revived sufficiently to breathe and to manifest other indications of returning animation.

Now just where did his soul come from? Or was the man, in harmony with the Bible definition of the soul, the soul itself? When the man died did not his soul die also? Was not the death of the man the death of the soul? Are they not one and the same thing? "The Lord God formed man of the dust of the ground, and breathed into his nos-

trils the breath of life; and man"—the one formed altogether of the dust of the ground—"became a living soul." The dust man became a soul—a living man!

# Mission or Theater?

"Choked with . . . pleasures of this life."-Luke 8:14.

CHICAGO, Ill., Nov. 15.—The Federal Government has suggested to city missions all over the United States that if they will change their missions into moving picture shows, putting on free moving pictures several times a week and leave the strictly religious thought out completely, the Government will furnish the means to carry on their work!

Such is the astonishing assertion made by the Superintendent of one of the largest missions in Chicago, to Bro. Glenn M. Birkey in a recent interview. The Superintendent declared further that many missions had seen fit to accept the offer. An influential mission worker from Rochester, N. Y., called on him a short time ago, and said, "We have got to readjust ourselves and substitute modern methods (worldly entertainment was probably meant) for the gospel method."

The Superintendent to whom our correspondent is indebted for this information rejected the proffer and declared he would close the great mission of which he is the head rather than continue it with the gospel of Christ omitted or subordinated to worldly pleasure.

# Homeless

"They please not God, and are contrary to all men."—
1 Thessalonians 2:15.

ATHENS, Greece, Nov. 17.—Driven from other lands by persecution, a group of some three hundred Jews have chartered a Greek vessel and are now out on the Mediterranean Sea and have been forbidden to land at any port. Poverty and sickness have overtaken them according to radio reports and the outcome is in doubt.

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# Thanks Due to God

By Arlen Marsh

"Offer a sacrifice of thanksgiving." — Amos 4:5.

M ILLENNIUMS have been required to win for men the freedom which justly is theirs. Autoeracy enjoyed its day, a day of some thousands of years, and it rose to its peak and fell. The Magna Charta of England, the Lutheran revolution in Germany, the revolt of Cromwell, the Revolution in America were all written into history as an expression against the exercise of dictatorial authority.

And now the scene has changed.

Dictators are the fashion. Dictators are the eraze. Like It Ain't Gonna Rain No More, democracy as it was under-

stood by its founders has perished from the earth. In its place has arisen the more popular and supposedly more modern tune of seeurity in individual rulership.

It is a hard time for the peoples of the world to offer thanks for anything. Men are prone always to look upon the gray side of the cloud, and the gray side now seems to be the background for every activity. Only in the realm of fiction and the Brain Trust have men donned rose-colored glasses to look upon business, political, and social conditions.

Oppression never has induced thanksgiving. Neither has financial poverty. Both oppression and financial poverty are the vogue today.

Conditions in the time of the apostles, however, were inconceivably worse than those prevailing in this nation today. Wealth incredible was combined with the most degraded form of slavery. Roman rulers sat in pomp and licentious pleasure on the decks of ships driven by galley slaves whose life expectancy was at best six months. Autocracy was at its peak.

Nevertheless, the apostles found occasion to give thanks. Paul, from the depths of a cell dank, rat-infested, and disease-producing, sang hymns of praise to God. Stephen, in the midst of his death pangs, glorified Jehovah. Oppression might torture them, monarchical rule might unjustly condemn them; but still they found cause to give thanks to the Deity.

The people of the United States are especially fortunate. Although their President is possessed of tremendous potential power, they yet can worship, speak, and write very

largely as they please. The national hegemony still leaves a place for freedom.

But the people of the United States, in general, are unwilling to offer any sacrifices of thanksgiving. They are, indeed, unwilling to offer any sacrifices at all. As a matter of fact, the significance of the day which they celebrate in bonor of the God who blesses them has been almost entirely lost.

Freedom is, undoubtedly, the greatest blessing that can be conferred upon mankind. God gave man freedom

through the death of His Son—freedom from the chains of mortality. Jesus taught freedom, and the apostles followed His example. Freedom is something to be cherished and protected.

The Constitution of the United States endeavors to secure freedom to its subjects. It is, in effect, a guarantee of liberty.

This nation should be thankful for the government it always has enjoyed. No other nation, with the possible exception of Canada, Australia, and Great Britain, has had its freedom from revolutions, tyranny, and restrictions upon individual activity.

We are bound by no prohibitions on our church attendance. Our taxes go to support no State elergy that is complacent and de-

generate. We are obligated to worship at no one denominational building, nor are we forced to become members of some one church.

We have, moreover, prosperity for which to be thankful. Despite the injury the nation feels over the depression, we are experiencing what foreign peoples have experienced since the close of the World War. Asiatic and European poverty is beyond our comprehension. The standard of living in the United States is yet the highest in the world.

This has been largely due to the fact that individual enterprise has been unrestricted. The activities in business, politics, and society of persons moving on their own responsibility have built the country into what it is today.

Autocracy always differentiates sharply between the classes. There is a wealthy and a noble class; there is a

# Thanks Be to God

I do not thank Thee, Lord,
That I have bread to eat while others starve;
Nor yet for work to do
While empty hands solicit Heaven;
Nor for a body strong
While other bodies flatten beds of pain.
No, not for these do I give thanks!

But I am grateful, Lord,
Because my meager loaf I may divide;
For that my busy hands
May move to meet another's need;
Because my doubled strength
I may expend to steady one who faints.
Yes, for all these do I give thanks!

-Janie Alford in The Gideon.

middle class; and there are serfs. Rare are the occasions when a member of one class is able to rise to membership in the class next higher. This nation has no such differentiation: any man can climb the heights, and wealth is nothing but a valuable aid.

For these things, too, we should be thankful. God has presented us with freedom, legal equality, and wealth. We have been given peace. We have received internal calm.

Yet the people as a whole are unwilling to acknowledge that God is responsible for their good fortune. They are

even unwilling to acknowledge that they have had good fortune. They are unwilling to go through more than the form of giving thanks.

To return to God a portion of what they have received is beyond their ken. That God is deserving of the best they have they cannot understand. Giving to the church in a small amount is a necessary and irritating task, like paying the grocery bill and the insurance premium. To make real sacrifices for Jehovah, and to make them with thanksgiving for the blessings He has given, they will not do.

# What Wild Flowers Have to Tell

WILD flowers are found around the world. In our eastern states we have the fragrant Trailing Arbutus amid the mosses of the woods. We admire the modest Quaker Ladies in the sweet meadows by shining streams. We go to Switzerland and enjoy the irrepressible wild blooms that make sumptuous carpet on every side. We tarry in South Africa where on the broad veldt, or secreted beneath lacquered-like foliage of bush and tree, we find the varied colors of wild flowers extending their levely petals and filaments toward the sun. We gaze on the level sweep of the vast deserts of Western Australia, and are told that over six thousand varieties are counted in the springtime, four thousand of them not known in other lands. We voyage the deep blue waters of the Pacific to California and, in the Sierras, there bursts forth the splendor of her early summer flowers. We cross to the Rocky Mountain area, and find rare rivals of mid-Europe, vivid masses of color, evidences of the hidden and open generosity of God.

I think of the richness of the lessons the uncultivated flowers teach. Why should we not find instruction in the wealth of the Creator's workmanship? The starry wonders of the universe are beyond imagination, the charm of the radiant wild flowers is spread beneath our feet. We look into the skies—God is there. We stoop—God is there.

The Wild Phlox shows us that natural wildness can be subdued. The gardener's genius can develop a perfect bloom, the joy of those who delight in an ideal of comeliness and form. Cannot the Great Husbandman of hearts, with equal skill and love, change our wayward natures, make us into spiritual plants—bearers of heavenly things—in the garden of our Lord? He can.

# THE RARE ART OF THANKSGIVING

We may learn internationalism from our wild flowers. The White Cherokee Rose, with its Oriental artistic delicacy, came from China. The Wild Honcysuckle was brought from Europe by our forbears. So has it been with other flowers. Our debt to foreign soils is very great. The prodigal decoration of our fields and gardens is part of the generous gift bestowed by our Father's hand.

The wild flowers teach us the rare and helpful art of thanksgiving. When winter is breaking in the Rocky Mountains, and the sunlight pours down through the thin, dry air we search for the Anemone. Out on the open prairie, sheltered under the fragrant pine trees, we discover the exquisite flower, choice but colorful, the forerunner of a multitude of tinted treasures soon to be found in the open spaces or among the decaying leaves. How the Creator must enjoy them—all! On the lonely mountain tops, unseen by men, they lift their pretty heads in adoration and praise. They serve God. We, too, may serve Him when, with thankful hearts, we remember His watchfulness over the marvels of His outward creation and our own restless lives. The service of thanksgiving may be the best

# COURAGE IN THE COLD

The wild flowers tell of courage. In the state of Colorado we have 48 peaks lifting their grim forms more than fourteen thousand feet above the level of the sea. Beyond timberline the winter snows sometimes lie twenty feet deep. But in the springtide, as the snow retreats, the gallant little flowerlets peep from tiny crevices split in the mighty rocks that dominate the bitter scene. On the forbidding heights the miniature bushes and blossoms may be only one or two inches high, but there they are—dainty, happy, unafraid. The attacks of adversity have ceased. The glory of the sunlight covers them, they yield to its magic power. So may it be with us. We recollect that if the little seed of faith within us lives, it will—as the struggling plant on the mountain top—survive the stormy blasts of anxiety and care.

The pink Wild Roses nestling by the country hedges, the flaming Poppies in the summer grasses, remind us of the beauty and splendor of a royal faith in God. Down from the Galilean hills, across the centuries of human hopes and fears, we hear the music of the voice of the Anointed One: "Consider the lilies of the field"—not of the garden—"they toil not, neither do they spin; . . . shall God not much more clothe you, O ye of little faith?"—William C. Allen in The United Presbylerian.

beggar that presented in an

Oriental court! Hundreds of

well dressed men and undressed

young women are clasped in

each other's arms upon the

dance floor. Tables bear a va-

ried assortment of bottles and

# Our Young People

THERE THEY STAND, these splendid young people of ours, alert, vigorous, and responsive to every need of the Church of God of which they are a part! "In the midst of a crooked and perverse generation" they march forward bearing aloft in unsul-

I thank Thee, Lord, for our young people, the youth of the Church of God, whose adherence to duty and sincerity of faith under the testing fires of templation are a constant joy and inspiration to a parent's and to a pastor's heart. God bless them all!

glasses, with still more bottles buried in pails of chipped ice standing by ready to be claimed by the revellers when the visible supply is exhausted.

lied hands the banner of Jesus Christ! What a picture of well-directed energy they present! What a tremendous force for good and for God they constitute! And how little the church in general appreciates them and the service which they render!

In times like these, when temptations known to ourselves and to our fathers have been multiplied a thousand-fold, when the beckening hand of the world is enticingly extended to young folks, holding out new and wonderfully alluring inducements for them to become "lovers of pleasures more than lovers of God," it is encouraging and inspiring indeed to find so many of them standing firmly and fearlessly in the defense of truth and righteousness.

The general moral and spiritual course of the world is obviously downward. It is away from God and Christ and the Bible. It is turning constantly toward a materialism that leads directly to skepticism and infidelity. But within the sheltering walls of the Church of God there is discovered a large and steadfast group of young men and young women who remain unmoved by the sophistry and pretense of the so-called intellectuals of the day. These young people think for themselves. They will not permit others to form their opinions for them. They cannot be moved by the ridicule of their pleasure-loving associates in school and college, for these young folks of ours are true in their allegiance to their beloved Master.

Parents whose children find an outlet for their energy in the service of the church have much for which to be thankful. How their hearts should be poured out in praise to God for the protection by which He has surrounded their dear ones and for the influences for good He has thrown about them!

Glance for a moment through the barred doors of the penitentiary! The poor misguided men you see exercising there in the cramped quarters provided by the State are for the most part young men still under thirty years of age. These are the beloved sons of parents like you! But by the grace of God your son would be there with them. Only the power of the gospel of Christ has saved him from such a fate. O father and mother of a Christian son, may your heart be melted to tears of gratitude to Him who has preserved and kept your loved one from such a fate!

It is long past midnight in the city, but the streets are brilliantly lighted and the raucous sounds of jazz float out from open doorways. Within is a scene that might well

Over there a girl, not yet halfway through her "teens," is being led from the floor by her escort, a middle-aged man whom she had never met until tonight, and—watch closely—he is nearly carrying her in his supporting arms because she is too drunk to walk!

Who is she? Not one of our girls, we may be sure! Praise God for that! But she is the daughter of some father and mother who does not know the friendship and the love and the protecting power of Jesus Christ! She has not been reared under the elevating influences of a Christian home. She has not been instructed concerning the dangers that lurk in the gilded palaces of sensual pleasure.

Some one will be held to account for the losses these young men and young women sustain through the failure of the parents to consider their spiritual and moral instruction as well as their intellectual and material well-being!

As a pastor I look into the faces of a junior choir each Sunday night and rejoice with the homes from which its members come! For there is not a young person there of whom a parent might not well be proud. Night after night they come to the church for practice, night after night they blend their youthful voices in songs of praise to God, and night after night they are being drawn, almost unconsciously to themselves, into a fuller fellowship with each other and into a deeper appreciation of the value of the principles of life and truth for which the church stands which they so ably serve. How we thank God for them! They are the richest asset we possess!

It is a comparatively short and easy task to erect a building with towering spires and stained glass windows, but it takes the Master Architect of the church a lifetime of labor to make a Christian to truly worship there! And that is the work that Jesus is performing in these young lives that are dedicated to His service. They provide the materials with which He builds. He molds and polishes these young people of ours to bring out all the beauty of character they possess and then He fashions them with the hand of experience for a place in the glorious temple of our God. Again we thank God for our young people and pray that His blessing may attend them all!

# Why I Know There Is a God

A YOUNG lawyer, an infidel, boasted that he was going to locate out West in some place where there were no churches, Bibles, or Sunday schools. Before a year was up he wrote to a young preacher classmate, begging him to come out where he was and start a Sunday school. Said he, "Be sure and bring plenty of Bibles, for I have become convinced that a place without any Christians in it is too much like hell for any living person to stay in."

This is the experience of many thinkers; therefore, we desire to present a few reasons why we believe in the God of the Bible.

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The Bible's superiority to any other system of religion is apparent in the following illustration, as given by a Chinese tailor. A man fell into a deep, dark pit and lay in its miry bottom groaning and unable to move. Mohammed passed by close enough to see him, but walked on with a stately tread never offering to help him. Confucius soon passed that way and noticing him, said: "You poor fellow. I'm sorry for you. Why were you such a fool as to get in there? If you ever get out don't fall in again," and he was gone. Presently Buddha came near, and he said: "Poor fellow, I am pained to see you lying there. If you could get half up I could reach down and help you out." But the man in the pit was helpless. At last Jesus, Savior of men, hearing his cry, came to the brink, stretched down, laid hold of the unfortunate man, and lifted him out of the horrible pit and put his feet on the solid rock, saying: "Go and sin no more." "That," said the Chinaman, "is Christianity as taught in the Bible."

H

The Bible's age supersedes that of any other book in the world. It has survived when other masterpieces have vanished. Archaeology has discovered that writing existed in the days of Abraham, before Moses was born. The Tel el Amarna tablets, letters and records passing between Palestine and Egypt, are dated about 2000 B. C.

It was necessary for the God who created all things to reveal it to man, since man was not a witness (Job 38:4). What would be more reasonable than that God, who called Abraham to be the father of a new nation, should make such a revelation to Moses, the deliverer of that nation that came out of Egypt? The Scriptures were given into the custody of the Hebrew people. They were copied by hand for hundreds of years.

The first book to be printed on our modern printing press was the holy Bible. The works of great men have perished, but the Bible has stood the test of the ages. It has been translated into some 835 languages and dialects, while the best of human works have seen but few translations. Shakespeare is read in forty languages. Homer

can be had in twenty-five, and Uncle Tom's Cabin is in fifteen languages.

 $\mathbf{III}$ 

The Bible's fruits bear the mark of God's grace. Many evils have been abolished when the Bible has come—such as slavery, piracy, cannibalism, and crucifixion. The story is told of a group of sailors cast upon one of the South Sea Islands, supposed to be inhabited by cannibals. One sailor who had climbed to the top of a hill to investigate was seen to be wildly waving his arms for the rest to come. What was the reason of his joy? He had seen the steeple of a little Christian church. God's Bible truth shed abroad in the hearts of the savages had changed the cannibals into Christians and the sailors were safe.

Everywhere the Bible goes benefits are born. The early settlers coming to America brought their Bibles with them. They came seeking God. The Spaniards came to South and Central America seeking gold. Can you not see the great difference between the culture of the two countries? Because of the Bible we have doctors, nurses, hospitals, and homes for the aged and helpless. Because the Bible was given to the people the shackles of superstition of the Middle Ages fell from men's minds, and since the great reformation of the sixteenth century we have seen a wonderful fulfillment of the prophecy of Daniel 12.4: "Many shall run to and fro, and knowledge shall be increased" in the time of the end. Is it not true that most all of the wonderful discoveries and inventions and educational strides have come to us during the last one hundred and fifty years?

IV

The Bible's unity is a proof that it is the revelation of God. Think of a library of sixty-six volumes, composed by twoscore authors from all walks of life, including king and peasant, being collected over a period of sixteen hundred years and yet full of wonderful harmony. Throughout this library there is a central hero, the Messiah. He is seen as distinctly as the scarlet thread that runs through all the rope of the British Navy.

The Old Testament predicted Christ's first advent; and the New Testament records His nativity, His mission, and also predicts His return to this earth at the latter day. This is sensed by Job, for he records the words: "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."

The New Testament contains more than eight hundred quotations from the Old. The Pentateuch claims at least eight hundred times to be the Word of God. Job, Isaiah, Jeremiah, David, Stephen, Paul, and Peter all confirm the record of creation written by Moscs. Jesus, a close student of the Scriptures, constantly quoted from them in all His

teachings. All these internal evidences of unity convince me that the Bible is God's revelation to man. Cf. 2 Peter 1:21; 2 Tim, 3:16; Psa. 119:89; Matt. 5:18; Acts 1:16.

The Bible never changes. God has revealed His will once and for all time in it. When Sir John Simpson, of the University of Edinburgh, was asked to select all the books that he would need in his lectures on scientific subjects, he said: "Carry down stairs every volume over ten years old. They are worthless, for men's ideas are constantly changing." Behold in the Bible words that shall stand forever.

### V

The Bible's predictions are another proof of divine inspiration. Concerning the state of the Jewish nation during the Christian Age, Moses wrote in 1500 B.C., in Deuteronomy 28. Men have recorded what has really hap-

pened and this history reveals the counterpart of God's predictions

It is said that Deuteronomy 28 is the fiftieth lesson of the Hebrew law, and that when it is read, they have a pauper come near and read it very low in his ear. Why? They cannot help realizing how true the Word of God has proved in their case. The siege of Jerusalem, the famine forcing them to cannibalism, the slaughter, the scattering of the people, were all predicted by Moses.

Concerning the Messiah promised to the Hebrews, there were many biblical predictions. His ancestry was outlined. Judah was to be preserved in spite of the Babylonian captivity till He was born. He was a prophet like unto Moses in a score of ways. He was a priest after the order of Melchisedek. He was born to be King of kings.

He spoke to the people in parables, performed mira-Please turn to Page Ten

# A Message for Harvest Thanksgiving

By R. H. Judd

"While the earth remainsth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis 8:22.

WE OFTEN speak lightly of harvest thanksgiving, and to very many it has come to mean nothing more than self-indulgence in the abundance of nature's gifts. We forget that seedtime and harvest both have in them more than the immediate present, and more than the gratification of individual pleasure.

All the sciences join in the conviction that LIFE is the purpose of creation. In other words, that all creation was brought into being with life as the end in view. Without life, all the abundance of material manifestation is without purpose, and hence without value. Too deep almost for our understanding, yet it is perfectly true that but for life the boundless glories of the universe could serve no purpose, and would indeed be the most colossal monument of wasted energy that the imagination could envisage.

To the writer, all the wonders of modern science and all the marvels of modern invention are small indeed compared with that masterpiece of God's creation—the living seed. Probably the smallest thing in creation, it is indeed the greatest. No matter how small the seed may be, enfolded in its bosom is the life history of the species, vegetable or animal, as it once functioned in bodily form since first created; and in the same minute compass of the same seed is comprised its future history of countless generations yet to come (see Hebrews 7:10), manifesting individual beauty in corporeal living existence, for God "giveth to each seed a body of its own" (1 Cor. 15).

Thus we have in that little seed God's promise, and not

only a promise but a covenant (see Jeremiah's comment on this verse of Genesis 8:22, in Jeremiah 33:20), to remember the past, and His promise and His covenant for the future,

There is another wonderful thought concerning LIFE suggested by the seed. I wonder how many of us think of the tremendous power—life power—stored up in the tiny seed. If the material frame of the seed is so small that a microscope scarcely reveals it, what must be the dimensions of the life force which it contains? Yet so powerful is it, multiply it as we will, it continues to reproduce itself and give power to its God-given bodily structure thousands of times its own size, and to continue to reproduce throughout countless generations. If such is true of mortal life, what, then, must be the dynamic power of an endless life (Heb. 7:16)? Both are a given power, "God giveth to all life, and breath, and all things." He gave, even to Christ, power (authority, for in this case it is a different Greek word) to lay down His life and to take it again, from God; His risen life to be after the power (not authority but POWER), "the POWER of an ENDLESS ("indissoluble"-R. V.) life," for He asked LIFE of Thee, and Thou gavest it to Him, even length of days forever and ever.

As seedtime speaks of harvest, the time of the ripened fruit, so the ripened fruit again speaks of seedtime, because "therein is the seed thereof" (Gen. 1:11). Thus, even in a lesson of seedtime and harvest, we can learn to rejoice always and give thanks always for all things.

# "Stop It Colonel, Stop It"

DURING my military service in India, in those stirring times of mutiny and murder, I had in my regiment a little bugler who was too weak and delicate for the life he had to lead; but he was born in the regiment, and we were bound to make the best of him. His father, as brave a man as ever lived, had been killed in action; then his mother drooped and died six months later.

She was the daughter of a Scripture reader, and a delicate, refined woman, who had brought up the boy strictly, according to her light, and she was generally liked and respected. The boy was her image; but as he preferred to go to prayer meeting with her rather than to join in the horseplay of the other boys, he was not popular, and suffered from many coarse taunts and mocking gibes. After his mother died his life was made miserable by the scoffings, sneers, and ribald jokes of the men, whose butt he was.

About two years later, when little Willie Holt was fourteen years old, the regiment prepared for rifle practice. I had intended leaving the lad behind, thinking him unfit for such work, as the ground was swampy and unhealthy, but my sergeant-major begged hard "to take him along."

"There is mischief in the air, Colonel," he said; "and rough as they treat the lad his pluck and his patience tells on 'em; for the boy is a 'saint,' sir; he is, indeed."

I had a rough lot of recruits just then, and before we had been out a fortnight several acts of insubordination had been brought to my notice. Those were ticklish times, and I had pledged to make an example of the very next offense by having the culprit flogged.

One morning it was reported to me that during the night the targets had been thrown down and otherwise mutilated, and usual practice could not take place. This was serious, indeed, and on investigation the rascally act was traced to occupants of the very tent where Willie Holt was camped—two of them being the worst characters in the regiment. When enough evidence was produced to prove conclusively that one or more of them were guilty of the crime, the whole lot were instantly put under arrest to be tried by court-martial.

In vain 1 appealed to them to produce the man, and at last I said: "We have all heard the evidence that proves the perpetrator of last night's dastardly act to be one of the men before us." Then, turning to the prisoners, I added: "If any one of you who slept in number four tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no alternative but to punish you all, each man in turn to receive ten strokes of the cat."

For the space of a couple of minutes, dead silence followed; then, from the midst of the prisoners, where his slight form had been completely hidden, Willie Holt came forward.

"Colonel," said he, "you have passed your word that if any one of those who slept in number four tent last night comes forward to take his punishment the rest shall get off free. I am ready, sir; please, may I take it now?"

For a moment I was speechless, so utterly was I taken by surprise; then in a fury of anger and disgust, I turned upon the prisoners: "Is there a man among you worthy of the name? Are you all cowards enough to let this lad suffer for your sins? For that he is guiltless you know as well as I." But sullen and silent they stood, with never a word.

Then I turned to the boy, whose pleading eyes were fixed on me, and never in all my life have I found myself so painfully situated. I knew my word must stand, and the lad knew it, too, as he repeated, "I am ready, sir."

Sick at heart, I gave the order, and he was led away for punishment. Bravely he stood with bared back, as one, two, three strokes descended. At the fourth a faint moan escaped his white lips; but ere the fifth fell a hoarse cry burst from the crowd of prisoners who had been forced to witness the scene, and with one bound Jim Sykes—the black sheep of the regiment—seized the cat, as with choking utterance he shouted: "Stop it, Colonel, stop it, and tie me up instead. He never did it, but I did"; and with convulsed and anguished face he flung his arms around the boy.

Fainting and almost speechless, Willie lifted his eyes to the man's face and smiled—such a smile! "No, Jim," he whispered, "you are safe now, the Colonel's word will stand." Then his head fell forward—he had fainted.

The next day, as I was making for the hospital tent where the boy lay, I met the doctor. "How is the lad?" I asked.

"Sinking, Colonel," he said quickly.

"What!" I ejaculated, horrified and startled at the words,

"Yes, the shock of yesterday was too much for his feeble strength. I have known for some time it was only a question of time," he added; "this affair has only hastened matters." And with suspicious moisture in his kind old eyes, he stood aside while I passed into the tent.

The dying lad lay propped up on the pillows: and at his side, half kneeling, half crouching, was Jim Sykes. The change in the boy's face startled me; it was deadly white, but his eyes were shining with a wonderful light, strangely sweet. The kneeling man lifted his head, and I saw the drops of sweat standing on his brow as he muttered brokenly: "Why did ye do it, lad? Why did ye do it?"

"Because I wanted to take it for you, Jim." Willie's weak voice answered tenderly. "I thought it might help you to understand why Christ died for you."

"Christ died for me?" the man repeated,

"Yes, He died for you because He loved you. I love

you, Jim, but Christ loves you much more. I only offered for one sin, but Christ took the punishment for all the sins you have ever committed. The penalty was death, Jim, and Christ died for you."

"Christ has naught to do with such as me, lad; I'm one of the bad 'uns; you ought to know."

"But He died to save bad ones," answered Willie. "He says, 'I came not to call the rightcous, but sinners to repentance.' 'Though your sins be as searlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Dear Jim, listen! He is calling you. He has poured out His lifeblood for you. He is knocking at the door of your heart. Won't you let Him in?"—Source unknown.

# ETERNAL LIFE

By Mary A. Woodward

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

WIIO of His followers would not long to know more of God and eternal life? Since creation's dawn God's creatures have sought some kind of a God to worship. The human heart has always sought for help more than itself; and so poor human brains and hands have made in various forms gods to worship.

Jesus had seen these gods, had heard the worshipers imploring help from them; and His great heart of love reached out to His Father for help. He desired His disciples to find the true God, for He says in this wonderful prayer, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Who of us have not at some weary times of life wished we might throw off this mortal life, if by so doing we might gain the eternal life; but we know to gain so coveted a treasure, we must care for the life God has given us, and seek the life eternal. Christ in His great love for us is telling us just how to gain it. "And this is life eternal, that (we) might know thee the only true God."

But how are we mortals to know Him more intimately? Only in one way, and that, to study His Word more carefully, the Word given to us by His Son, Jesus the Christ.

How very plain this prayer of the Christ has made the problem. O beloveds, can we by reading this chapter get near enough to Jesus to understand His anxious love for His converts that they might understand His Father well enough to grasp His message to them?

He himself was on the sure road to eternal life. He was about to leave them, through crucifixion and resurrection, and He was very anxious His followers should find the right way to gain eternal life; and so He has taken pains to mark out the way. Study God's Word, which surely leads us aright and gains for us eternal life.

Are we as His followers marking the trail, that others may find it free from the load of isms that some would urge us to carry, emptied of self, trusting God's help so that our awakening on the glorious resurrection morning (not at death) may be to eternal 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."—I Thess. 4:16, 17.

What a glad, joyful meeting that will be if we are ready for it and are living here and now near enough to the divine Helper to be ready for that journey if we should be living when the dear Master comes. It means so much to separate ourselves from the world and join ourselves to that glorious company of redeemed ones.

How necessary to be among those who believe, "for if we believe that Jesus died and rose again (not God, but Jesus), even so them also which sleep in Jesus will God bring with him."

Friends, please read this last verse over again and notice it was Jesus who died, not God; and we must believe the Word if we desire to be on the safe side to receive eternal life. God help us to believe and live for Him, is my prayer.

# "MY CUP RUNNETH OVER"

By Margaret E. Barber

There is always something over, When we trust our gracious Lord; Every cup He fills o'erfloweth, His great rivers all are broad. Nothing narrow, nothing stinted, Ever issues from His store; To His own He gives full measure, Running over evermore.

There is always something over, When we from the Father's hand Take our portion with thanksgiving Praising for the path He planned. Satisfaction full and deepening, Fills the soul and lights the eye, When the heart has trusted Jesus All its needs to satisfy.

There is always something over,
When we tell of all His love;
Unplumbed depths still lie beneath us,
Unscaled heights rise far above;
Human lips can never utter
All His wondrous tenderness,
We can only praise and wonder,
And His name forever bless.

# WHY I KNOW THERE IS A GOD

. Continued from Page Seven

cles, was rejected by His own people, deserted by His disciples, betrayed for thirty pieces of money. He was crucified among thieves and buried with the rich. He arose from the tomb a physical being, for He said: "A spirit hath not flesh and bones, as we see me have." He ascended to His Father's throne, from whence He shall come to judge the quick and the dead at the final judgment, now Thus over twoscore prophecies concerning Jesus were fulfilled during the last few weeks of His brief lifetime.

Concerning world empires, the Prophet Daniel, twentyfive hundred years ago, foreshadowed exactly the history that men have since written. As he said, there have been exactly four world empires beginning with Babylon. Persia, Greece, and Rome have gone, and today Rome is divided into Europe. The stone of Daniel 2 will smite the metallic image representing human governments very soon. This stone represents the return of Christ in judgment to punish sinners and reward His people. His return is spoken of or referred to over three hundred times in the New Testament alone,

# VI

The Bible, then, forces us to the conclusion that we may know there is a God:

First, by His revelation of Himself in that book. We are sure it is God's inspired Word because of its superiority, its age, its fruits, its unity, and its predictions, for no human could write such a book and certainly bad men would not write such a book condemning sin and upholding a godly life.

Second, by His manifestation of Himself in Christ, who was the Word that became flesh and dwell among us. His very name, Emmanuel, suggests this, for it means: God with us. Christ often said: "He that hath seen Me hath seen the Father, for We are one (in unity of purpose)."

Third, by His proclamation of Himself through Christianity. It is not Christianity that has failed, but it is the practice of Christianity that has been so imperfect. The suppression of the Bible caused the Dark Ages of the past. The giving of the Bible to the people caused the great reformation of the sixteenth century. Christianity improves everything it touches. It is the best thing to hold to when living or dying. Satisfy yourself on this point by comparing the last words of Christians with those of dying infidels.

He who most thoroughly knows the Bible most thoroughly believes it.

Christians, be acquainted with your text-book.

Atheists, investigate honestly, for honest investigation has led such men as Gen. Lew Wallace, Sir William Ramsey, Lord Lyttleton, and a host of other doubters into God's truth.

I know there is a God .- H. E. Thompson, Ph. D., in The World's Crisis.

# THANKSGIVING

There is a new song in my lips, A song that fits the day, The music of a quiet stream Upon its seaward way-The monotone of sure content As to a mortal life is lent.

The song a tiny river sings That through a meadow glides, Half hidden by the waving grass, Its level course divides: At last forgetful of the hills That vexed so long its infant rills.

Not yet its chant of victory. Recchoes from the shore: Not yet is all its duty done, Its rush and labor o'er; But ocean neareth every day, And bright is life that glides away.

A little hymn of gratitude Like bird songs from their nest; My heart must fashion into speech, And utter from its rest, A tender voice of thankfulness. For love that loveth most to bless.

The slow speech of a weary child, That, wandering lost and lone, Comes unaware on home at last, And nestles to its own: Wrapped all at once in warmth and peace. Where all the storm and straying cease,

Ah! can it be, at last, at last, The time of toil and tears. Of bitter troubles overpast. That hope again appears: That after all this weary strife, I live to thank Thee, Lord, for life?

To gather up the broken clue, And tread the path again. With quiet hope and thankfulness, I trod so long with pain; To trust again with such a faith, As once was wounded unto death?

Lord, keep me closer at Thy side. As life the sweeter grows, Lest I forget in this content. The thorn beneath the rose; That dear as home and love may be. I find them still most dear with Thee. -Cooke; selected by Lyman Booth.

# Berean Department

ARLEN MARSH, EDITOR

# In the Way of Tradition

The United States, being a youthful country as Powers go, has few national traditions. The Fourth of July, Decoration Day, and Thanksgiving are almost the only celebrations which are attached solely to this nation.

Thanksgiving, therefore, has somewhat greater significance than other festival periods, for it is peculiarly a heritage of the United States.

The course of years, however, has depreciated the day and what it represents. It must be taken at its face value rather than at its actual value. It has become a figure, and nothing else.

Presidential proclamations announce the celebration of the annual feast day. Commercialism and habit desecrate whatever meaning it may once have possessed.

For Thanksgiving presumably is a time for giving thanks to God for the blessings He has conferred upon the nation. And Thanksgiving actually is a time for the exercise of arrant selfishness combined with some small amount of self-righteous giving.

In spite of the fact that the people of the United States have been singularly blessed in the matter of government and prosperity, they find it necessary (so they think) to turn to political alphabet soup to cure the ills they have brought upon themselves, rather than to the Deity who has protected them and given them the highest standard of living on the earth. Thanksgiving has become, except among a small minority, a farce.

# Practicality

"Our Berean class," pens Miss Anna Mae Bottolfs of Hammond, Louisiana, "gave a party on Hallowe'en using most of the games that were on the Berean Page of the paper October 23. Everyone had a very nice time."

# Branch Class in Cleveland

The Bercan society of the Golden Rule Church of God, Cleveland, Ohio, has changed its time of meeting to 7:30 on Friday night. After meeting for six years at 8:00 p.m., it was felt that the earlier hour would favor the smaller children, enabling them to get home earlier. Meetings will close regularly now at 8:30. It is hoped this will increase the attendance.

The Bereans are branching out. A new class has been organized on the West Side which has already had four meetings, with an average attendance of around 10 and a membership of 12. They meet Friday nights at 8:00. Mary Milburn is class president, and Frances Stadden secretary-treasurer.—Golden Rule News.

# What I Believe and Why I Believe It

This subject is one of the most thrilling and vital subjects of our study concerning our heavenly Father and His plans. To give in detail what I believe would probably fill volumes, but I will endeavor to give the most important phases of religion, in my opinion, that I believe and why I believe them.

My first section will be devoted to God. I sincerely believe that God is a being, a holy, righteous being who for the people He created has given a guide which they are supposed to follow. Now this guide that I am speaking of is the Bible, which is commonly called the holy Scriptures. I believe the Bible or Word of God was inspired by Him as we find in 2 Timothy 3:16, 17. I believe God is a kind and gracious God who requires obedience of us and if we obey Him we will be rewarded (Lev. 25:18, 19). God requires us to do certain things if we desire salvation, the most important of which I believe are, to believe the gospel (Acts 16:31), repent of our sins (Matt. 3:2), and be baptized with water even as Christ was baptized (Mark 16:16).

My next thoughts will concern Jesus Christ, whom I believe to be the Son of God who was born of a human mother, Mary, with God as His Father (Matt. 1:20, 21). I believe Jesus Christ was in all ways a real man (John 1:14), for He was tempted in all points just as we are, yet without sin (Heb. 4:15). Jesus lived a life of sacrifice and love, the only perfect life ever lived; and I believe He went about doing good, healing the sick, casting out devils, and preaching the gospel to the poor (Mark 1:24-28; Luke 4:34-37). I believe Jesus died for our sins, which were brought on by Adam and Eve in the Garden of Eden when they partook of the forbidden fruit (John 1:29).

The third and last section of my article pertains to us, the human beings God made and for whom He created a heaven and earth wherein to dwell (Gen. 1:1). I believe the two greatest commandments that were ever given to us were given by Jesus when He said to one of the Pharisees in answer to his question, "Master, which is the great commandment in the law?" "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. 22:36-39.

I believe the coming of Jesus is near because the prophecies foretold in the Bible concerning His advent are rapidly being fulfilled. May we study and know our hearts and minds concerning our convictions so that when the great day of His coming is here we may be worthy to help Him in His wonderful work (2 Tim. 2:15).—Miss Elizabeth Ford, Dixon, Illinois.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Even a child is known by his doings."

# WHAT HAVE WE DONE?

"What have we done for the Savior today?
What service to Him have we brought?
What deeds of kindness were wrought on our way?
What blessings from Him have we sought?

"What have we done for the Savior today?

A token to tell of His love,

Kindness and tenderness do we display,

To please the Lord Jesus above?

"What have we done for the Savior today?

O strive to do all that we can;

Keep His commandments and walk in His way,

And help in His life-giving plan.

"What have we done in the praise of His name?
What have we done His great love to proclaim?
O may we strive our best service to bring,
Pledging all hearts to our Lord and our King."

How many of you play the game called, "Follow the Leader"? Most everyone, I guess. But if by chance there might be some who don't know it, we will tell them how it is played.

First you choose a leader, and generally you choose one that can think of a lot of things to do. Then you all fall in line behind the leader, and do whatever he does, go wherever he goes, stop when he stops, etc. Sometimes he does something that is very difficult to do, and some have to drop out of the game, because they can't "follow."

Now in our lesson for December 2, we find some people of long ago "following the leader." These people were church people. How many of you can tell me of what church they were? Now this is harder—how many can tell where that city is?

Get Father to teach you how to pronounce the name correctly, and then where to find it on the map. See how many of you can tell your teacher at Sunday school something about the city. Will you do that?

All right, now for "follow the leader." Who was their leader? The first word in the lesson tells you—Paul! I wonder who Paul's leader was. How many of you know that? It was the same One whose light struck Paul blind that day when he was on the road to Damascus.

Paul cried out that day in his fright, "Who art thou?"

And a voice answered, "I am Jesus." And Paul followed Him from that day onward as long as he lived.

What did Paul do up there in the city of Thessalonica that the people of the church followed him, also doing the same? Verse 3 tells us three things, "work of faith"; "labour of love"; "patience of hope."

Now let's find what each thing means. The first one must mean taking their faith away from those old idols they had worshiped and placing their faith in God. Read verse 9. It was hard to do that at first, you know. They had to look at their leader often to see just what he did, and at their greater Leader oftener. For all their lives they had bowed down to those old idols.

"Labour of love," the second thing they followed Paul doing, what was that? Verse 8 tells you. Why, they were so happy over their new-found faith they wanted everybody around them to learn all about it also. Then they became leaders, and those around followed them.

"Patience of hope," the third thing Paul did, they practiced doing while they watched him. Patience includes waiting, doesn't it, and for whom were they waiting? Why, of course, their greater Leader, Jesus! Verse 10 says so.

Now we have three leaders and three things they did. The leaders were Jesus, Paul, and the church. The people of that country had only themselves to blame if they followed their idols and their old wicked ways after that. Don't you think so?

Do you know that all of you are leaders? There is some one following every one of you, no matter how important or how unimportant you are. Somebody looks at you and wishes he could do just what you do. Somebody watches you and tries to do just as you do. And somebody else does exactly as you do.

When you get up in the morning to get ready for school, when you recite your lessons, when you play after school hours, some one is imitating you, just as you imitate some one who you think is about right.

When you go to Sunday school, carrying your Bible, when you bow your head during the prayer, and listen quietly to the reading of the lesson, some one does just as you do. When you attend to your teacher's words as she explains the lesson and memorize the verse she gives you, some one is playing, "follow the leader," and you are that leader!

Add the letter S to your poster of "The Christian," using a verse beginning with that letter. Verse 7 in our lesson is good or find a better one yourself.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 9. — December 2, 1934

# THE CHRISTIAN AS WITNESS

1 Thessalonians 1:1-10

### GOLDEN TEXT

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 Judæa, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

# A STUDY OF THE SUBJECT

Topic: The Christian As Witness,

Aim: It is our duty to spread the gospel of the kingdom as we wait for the Lord's com-

Basic Truth: "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.

I. A Steadfast Church, (1 Thess. 1:1-4.) The history of evangelistic work carried on by the Church of God in new places shows that frequently after the minister has converted and baptized a number in a community and has gone away these "babes in Christ" soon lose interest in the truth and in the study of the Bible. Paul continued to labor and pray for those whom He was instrumental in bringing into the body of Christ after he had left them to carry the gospel to other fields. He wrote them letters assuring them of his continued interest in them, and he made their welfare the subject of constant prayer. Because of this continued encouragement they remained steadfast and active in the Lord's service.

II. An Evangelistic Church. (Vv. 5-8.) To carry the gospel of the coming and kingdom of Christ into all the world is the one supreme purpose of the church today. Before God's people can be stimulated to put forth such an effort, however, they must be spiritually strengthened individually. They must be made to feel for themselves the blessedness of salvation and to eatch a glimpse of the glories that are to follow the Lord's return. A truly missionary church is a rarity today. May God help us to so labor for the unsaved that it may be said of us that we have "sounded out the word of the Lord not only in" our own community but as far as our influence and financial ability can send it.

III. A Waiting, Watching Church. (Vv. 9. 10.) The church that is constantly alert to the indications of fulfilling prophecy will not only be watching and waiting for the Lord's return, but will also be zealously engaged in carrying the "blessed hope" to others, and in warning them of the danger that lies in their rejection or neglect of the gospel.

## GOLDEN TEXT

"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 Judaea, and in Samaria, and unto the uttermost part of the earth,"-Acts 1:8.

Before Jesus ascended into heaven. He told His apostles that "they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4). Also see Luke 24:49 and John

14:16, where Christ had told His apostles these things. This promise was made good on the day of Pentecost. Sec Acts 2:1-4.

The apostles began at Jerusalem and preached Christ. Different ones went to different places, and wherever they went Christ was the theme preached. They were indeed witnesses for Him. We, too, must witness for Him, both in word and actions. It is ours to carry on as long as we live so that others may know Christ and also witness for Him.

-L. A. R.

### PRACTICAL APPLICATIONS

# Witnessing

- -for Christ is man's noblest task;
- -for Christ is to be a living example: -for the truth causes constant growth;
- -for the church creates interest and enthusiasm;
- -for the Lord should not be done so as to cause offense.

Faith Workers. In using the expression "Faith Workers," we employ it in the same sense in which it is set forth in our lesson. The brethren at Thessalonica were living examples or epistles. Their faith and works were of such kind and character that their neighbors round about were impressed by them. They were so consistent in their labors that the "word of the Lord" was sounded throughout all Macedonia and Achaia and the regions round about. Their faith and works were combined, and with such a combination there is always fruitage. There is need today of such workers, who by life and work will spread abroad the Word of the Lord and with such active and living faith woo others to the Christ.

Light Bearers. The torch of gospel truth was ever kept aglow by these faithful light bearers. We can see the visible results of letting our light shine before men. Their devotion to the cause which they had espoused won for them the admiration of others and caused people to glorify their Father which was in heaven (Matt. 5:15, 16). What man has done can be repeated in this great crusade of light bearing and manifesting the "true Light. which lighteth every man that cometh into the world" (John 1:9). Wherever Christ went He cast a radiant glow because He was light. If we are in Him, we walk in the light as He is in the light, and we, too, will east a radiance wherever we go (1 John 1:5-7).—C. E. R.

# YOUNG PEOPLE AND ADULTS

### Witnessing for Christ

As we have seen in previous lessons, the great purpose of the church in this age is to preach the gospel of God's coming kingdom and the saving power of Jesus Christ. Paul but manifested the mind of Christ when he

expressed his appreciation for the faithful service rendered the cause of truth by the brethren of Thessalonica. For our Lord Himself is grateful to God for those who labor with Him in the cause that is so dear to His heart, the salvation of men.

There are two ways in which we may witness for Christ. The first is by word of mouth and the second by being living epistles which are "known and read of all men." In fact, however, experience shows that both forms must be practiced simultaneously to make either effective. The truth we speak must be emphasized and illustrated by the lives we live.

Do we preach the nearness of our Lord's return? To make our preaching impressive we must show by our actions before men that "every man that hath this hope in him purifieth himself, even as he is pure" (1 John

Do we preach that the greater values are those pertaining to things to come! Then let us prove to those around us that we really believe this to be true by setting our "affection on things above, not on things on the earth" (Col. 3:2).—G. E. M.

# PRIMARY CLASS

# Topic: Paul Talks to the People of Thessa-

Paul was one of the greatest teachers the world ever knew. He loved to teach and preach to the people about Jesus.

At that time there lived some people in the land of Thessalonica who were very good people. They, too, loved to tell others about Jesus.

But they had not always been that way. They had worshiped idols. Paul had preached about Jesus to them and they had changed. Paul had taught them that Jesus would come back to earth some day. They were patiently waiting for Jesus to return.

With these blocks (or whatever teacher wishes to use) make an idol such as these people used to worship. It was usually a calf or some animal. Anyway, we stand this calf (picture or toy animal may be used) on top of the block.

Now look at this picture. Who is it? It is Jesus. Now some one by looking at these things we have here, tell us what happened in our story today. Do we have idols we worship today? No, not that kind, but we have others. Money, good times, play, automobiles may be idols. (Teacher explains how we can use those to take us away from Sunday school, and also what good use they can be.)

For our picture today let us make another church. Make doors open with boys and girls inside. Around the outside make or cut out pictures of things that may be our idols. Beneath the picture write: "Ye were ensamples to all that believe."—V. C. T.

# AMONG THE CHURCHES

# HOSKINS AT BURR OAK, INDIANA

The church is anticipating a feast of scriptural truths beginning November 18 and continuing each evening for a period of two weeks or longer by Bro. A. E. Hoskins of St. Cloud, Minn. A couple of scrmon subjects will be "The Beast Rising Out of the Sea" and "God's Eternal Purpose."

In these, the closing days of Gentile times, we are reminded of the words of the Master, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

We extend a hearty welcome to all who are close enough to attend to come and bring your friends.

Mrs, Nettie Guge, Asst. Sec.

# MODEL TABERNACLE BEING MADE AT GRAND RAPIDS

The junior choir is getting under headway remarkably well with Miss Evelyn Barr, an accomplished musician, in charge, assisted by her brother, Bro. Robert Barr. More than twenty young people of high school ages are practicing, and a cantata or musical play for Christmas is being developed. They plan to give this in the Godwin School auditorium.

The young people's Berean class is still the banner class, and a request has been made for a young people's meeting Sunday nights before the regular church service.

In the adult Berean class work on the materials for the model of the tabernacle is progressing. Bro. James Cole is making the posts for the court enclosure, turning them from brass. Sr. Ruth Townsond is working on the linen curtains for that portion. Bro. Stevens has made the brazen altar and the golden altar, and Bro. Thomas the laver. Bro. Hopkins is working on the boards for the tabernacle walls. Other parts are also being planned.

And God is leading us forward. F. E. Siple, Pastor.

### RALLY DAY AT RIPLEY, ILLINOIS

October 28 was a beautiful Sunday here and we all feel that our Rally Day program was a success. Although the membership is widely scattered, there were 104 present at Sunday school with an attending offering of \$8,32. The committee in charge presented a neatly arranged program of recitations and songs by the children. We would like to echo the closing recitation far and wide—"To come every Sunday and not wait for something special."

The orehestra made its first appearance and everyone was very well pleased with this phase of the service. They are working hard and we hope to have them as a regular part of the service soon. The pastor gave a short sermon after the children's program. We felt it was a day well spent in worshiping the Lord.

Tuesday, Nov. 6, 52 members and friends of the church surprised the pastor's wife, it being her 25th birthday. After a social time together refreshments were served and the guests departed.

Plans are being made for a praise service on Thanksgiving morning at 9 o'clock. All who are in this vicinity are invited to be present and make it a real day of thanks to the Lord.

C. E. Lapp, Pastor.

# CARLSONS CELEBRATE GOLDEN WEDDING ANNIVERSARY

Saturday, Nov. 10, Mr. and Mrs. Gust Carlson entertained their friends at their home in Oak Park, Minn., in honor of their Golden Wedding Anniversary. They were married November 18, 1884.

A. E. Hoskins, pastor of the St. Cloud, Minn., Church of God repeated the marriage vows, which the couple again affirmed. Mrs. Erickson played the wedding march. Luncheon was served following the ceremony.

Mr. and Mrs. Carlson were baptized by James A. Patrick in 1914.

# ANDERSON PREACHES IN CAROLINAS

On Friday, Nov. 2, the writer, in company with Bros. James Pack and Jeff Harris, motored to the Dana, N. C., church and remained with those brethren till Sunday, Nov. 4, when we heard three good sermons by Bro. J. H. Anderson of Michigantown, Ind. All three sermons were enjoyed by us, as was the hospitality shown us while visiting these brethren of "like precious faith."

On Sunday night, Nov. 4, Bro. Anderson began a series of lectures on "Prophecy" at the Guthrie Grove church in South Carolina. This meeting was a success from several angles. First, we had splendid weather; second, we had good attendance; third, good attention, an able speaker; and we certainly enjoyed the subjects presented, and we believe others enjoyed the lectures, too, for the house was filled each night to seating capacity with eager listeners.

As a result of this meeting two candidates presented themselves for baptism, and now we introduce to the "household of faith" Sr. Essio Pierson, S. Sixth St., Woodside Mill, Greenville, S. C.; and Sr. W. A. Williams, 122 E. Earl St., Anderson, S. C., both married ladies. the latter being 86 years of age.

We commend them to the Savior who purchased them with His own blood (Acts 20:28) and "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

And may we exhort you to "be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

A. W. McCoy.

# HERALD RECEIPTS

Martha Taylor; Elta M. Fitz; W. I. Hunt; Frank Laning; W. A. Wilson; H. J. Stadden; Philip McRae; Mrs. Howard E. Huey; Emma E. Upton; William H. Boyer; Austin T. Spindler; Mayme and Nancy Penrod; Mrs. John Coyner; E. Anderson Drake (for another).

Are you still paying your Dollar-a-Month pledge?

# CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Eya L. Page; Lois Hunt (\$2); H. J. Stadden (\$10); Harvey Krogh, Jr. (\$2); Mr. and Mrs. Paul C. Johnson; H. S. Bell (\$10).

1

### MRS. IDA M. STONE

The church at Oregon, Ill., was saddened last Wednesday morning by the death of one of its most faithful members, Mrs. Ida M. Stone. Sr. Stone was the daughter of David and Elizabeth Cressy, and was born in Dixon, Ill., July 9, 1865, and died at the home of her son in Oregon, Ill., November 14, 1934.

She was married to Fred C. Stone in 1882, and has made her home in this community almost her entire life. Surviving are her husband; one son, Charles; a daughter, Mrs. Harriett Myers; two sisters, Mrs. Myrtle Morris and Mrs. Martha Peck; and four grandchildren. One daughter, Mabel, preceded her in death on November 27, 1901.

Sr. Stone was practically a lifelong believer in the gospel of the kingdom of God, but did not respond to its appeal in baptism until August 14, 1932, when she was immersed by the writer. Since that time she has been a regular attendant at prayer meeting, Sunday school, and all other services of the church. She was especially active in the work of the Dorcas society.

Some eight weeks before her death she

Some eight weeks before her death she visited her pastor and made all arrangements for her funeral, although at the time she was in excellent health. The funeral sermon was based on Romans 8:35-39, and entitled, "Conquerors Through Christ."

G. E. Marsh.

# STUDIES IN THE CHRISTIAN LIFE

No topics could be named of greater importance than those which are included in our present quarter's lessons, for they have to do not only with practical Christian living, but they find their foundation in practical Christian thinking. They touch upon almost every phase of faith and practice, bringing to us in concrete form many of the more essential doctrines of the church, and also pointing out clearly many of the things that we must do and be in order to be saved.

Starting out with a lesson on "Fellowship With Christ," the series follows a logical order of procedure and ends with the consideration of "Tosts of a Christian." Its scriptural authority is found entirely in the New Testament, two thirds of it being taken from the Gospels, the rest from the Epistles of John and Paul.

# THE RESTITUTION HERALD Published by

National Bible Institution Oregon, Illinois

The RESTITUTION HERALD advocates: only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, I 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 new arrival is claiming devoted attention in the home of Mr. and Mrs. Leland Rittenbouse, Mr. Morris, Ill. Her name is Elizabeth Ann, and she reached her destination November 4, 1934. The mother will be remembered as Sr. Lucille Reynolds before her marriage.

Are you still paying your Dollar-a-Month pledge?

Sr. Alice Gesin of Oregon, Ill., is again in St. Louis, where she is undergoing further plastic surgery upon the eyelid. She will be under the protecting wing of Sr. Leota B. Hanson while there. Sr. Alice will be greatly missed by the Oregon Sunday school, in which she was the organizer and director of the orehestra.

Sr. Pearl Hatten, who for some months has been assisting the matron of the Home, expects to leave today for Aurora, Ill., and probably later return to her home in Indiana.

Thus far the great majority of those who sent in their questionnaires on the contemplated changes in the Sunday school quarterly have favored the inclusion of doctrinal lessons in place of the dictionary which has appeared in the back of the book.

Yesterday, Nov. 19, saw the official opening of the new concrete bridge that spans Rock River at Oregon. Those who have attended Bible school and conference here in the past will miss the old steel structure when they come again, but will be delighted with the splendid new bridge that has taken its place.

Sr. Alice Kerr, formerly of Dixon, Ill., but for two years or more a resident of Golden Rule Home, has been quite ill. She is now recovering nicely, however, and her cheerful smile is still in evidence.

The service at the Oregon church last Sunday night was brought to an impressive close with a pantomime presented most effectively by Betty Jean Lindsay and Mrs. Wendell Doeden. The pantomime was based on the hymn-subject of the pastor, "Abide With Mc." Next Sunday evening the pastor's theme will be, "The Marvels of the World to Come."

In the absence of A. E. Hoskins, pastor, John Denchfield will supply the pulpit at St Cloud, Minn. Mr. Hoskins is to be in Burr Oak, Ind., holding an evangelistic series of meetings in the Church of God there beginning Sunday, Nov. 18. Arthur Randall filled Mr. Denchfield's place in the pulpit at Mora, Minn., on November 18.

The Bible class of the Oregon Sunday school last Sunday presented their teacher, B. H. Carpenter, with a teacher's Bible as a mark of the regard of those whom he has faithfully served for many years.

The office was pleasantly surprised by a brief call by Dr. I. F. Barnes, pastor atlarge, of the Advent Christian Church, who dropped in for a chat last Saturday afternoon. Dr. Barnes is making a visiting tour among the churches of his denomination in the Middle West.

Who will send in a contribution to complete the fund necessary to purchase the vacuum cleaner for Golden Rule Home? We need approximately ten dollars in addition to what has already been provided for this purpose.

We greatly appreciate the various contributions that are sent in from time to time (some come regularly every month), from donors who do not give their names and who desire no acknowledgment of their gifts to the Lord's work to be published. In one case at least even the handwriting is disguised, and this regular contribution does not come from the United States. We thank all such faithful contributors in the name of the Lord Jesus.

Sr. Howard Moore, Red Bluff, Calif., expects to return to Los Angeles with her parents, Bro. and Sr. Ezra C. Railsback, who are now visiting her, and remain in the parental home for the Christmas holidays.

"Joint Heirs" will be the subject of Norman John MacLeod at the church in Los Angeles on the first Sunday in December. This is the day for the observance of the Lord's Supper, and the pastor's Communion sermon will be entitled, "Eating of the Altar."

Mrs. T. M. Savage, wife of the late Thomas M. Savage, Sr., long-time Minnesota minister of the Church of God, is reported to be seriously ill. Her address is Waite Park, Minn.

Buy a copy of The Hebrew People to give to some child for Christmas or his birthday. It is only 30 cents a copy, and tells the Bible story of Israel's early history. Order it from the National Bereau Society, Oregon, Ill,

Lyman Booth, a frequent contributor to The Restitution Herald and the author of several books and tracts, has moved from his St. Louis address to 1123 N. Massasoit Avc., Chicago, Ill., where he is to stay indefinitely. He promises to try to supply more copy for the paper as soon as he can get "settled down to work."

dom of God; he must repent of his sins and acknowledge that Jesus Christ has power to forgive them; he must be baptized as Jesus was, that he may "fulfil all righteousness"; and he must arise from the watery grave "a new creature in Christ Jesus." When he has met these conditions of acceptance at the Lord's hands he may rightly call himself a Christian, an obedient and faithful follower of the Lord.

# CONTRIBUTIONS TO N.B.I.

 Ontario
 \$ 4.00

 Diana Murphy (Thanksgiving Offering)
 3.00

 Etta L. Elton
 10.00

 Emma Eaton (Golden Rule Home)
 2.00

# THE THREEFOLD CHRIST

(The following beautiful poem by Annie Johnson Flint is applicable to the last lesson of this quarter. Keep it in mind.)

He was a Prophet yesterday,
Foretelling future mysteries,
Recalling lessons of the past
And teaching men to learn of these;
And may we see His words fulfilled,
And watch His prophecies come true,
And know God's purpose cannot fail,
Nor any chance His plans undo.

He is our great High Priest today; Within the riven veil He stands, The sacrifice forever made, The shed blood still upon His hands; Those wounded hands our pardon win, His mediation cannot fail, Our Advocate pleads not in vain, Our Intercessor must prevail.

Tomorrow He will be a King,
In splendor robed, with glory crowned,
And every tongue shall hail Him, Lord,
While earth and heaven with praise resound.
Past, present, future, lo! He fills
All time and all eternity;
All things forever He has been,
And so forever mere shall be.
—The Sunday School Times.

### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

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ATIONAL BIBLE INSTITUTIO Oregon, Illinois

Date .....

# SOURCE OF THE CHRISTIAN LIFE

Jesus is the center and source of the Christian life. Without Him there could be no Christianity. It is His spirit that lives and moves and operates in the life of the Christian. One might as well expect to live the natural life without air as to live the Christian life without Christ. Christ and Christianity are inseparable.

Many people seem to have the idea that Christianity consists of a system of moral teaching introduced by our Lord when He was on earth, that it does not go beyond that point. To them every honest, ethical, and upright man is a Christian, and every nation that manifests regard for the welfare of its citizens is a part of "Christendom," or the kingdom of Christ.

This is a serious and misleading error. Christianity is an expression in word and in deed of the teaching and spirit of Jesus Christ. No matter how high-minded one may be, no matter how charitable and how just in his dealings he may be, unless the mind of Christ is the motivating principle in his life he is not a Christian. He is simply a moral man of the world.

To be a Christian one must first believe the gospel Jesus taught, the gospel of the king-

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Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

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# LIFE'S SYMPHONY— THANKSGIVING

To be thankful for each new day and to put into it and to get out of it all the good I can.

To give, expecting nothing in return, to help to bear the burdens of others without burdening them with mine, to know enough of sorrow to be able to sympathize, to know enough of sin to direct others into right paths, to be blessed with enough of this world's goods to be satisfied with what I have, to look to Nature for my spiritual lessons and my daily sermons, to take care of the present and to let the past and future take care of themselves.

In other words, to live each day as though it were my last.

This is the philosophy of my life, the symphony of my soul.—Jenney.

# MAKING PROGRESS IN SPIR-ITUAL LIVING

By H. A. Sheets

M AN is carnal, "sold under sin." This makes it impossible for one to attain the spiritual life with but a single effort and necessitates a constant struggle toward the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

One must start his spiritual life as a babe in Christ and must grow, even though he makes many mistakes in his early development.

Paul referred to this growth when he wrote: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."—I Cor. 13:11.

Even as a "man" he was not free from error. He admitted this to the Romans (7:15). "For that which I do I allow not: for that I would, that do I not; but what I hate, that do I." Paul did the evil because of the sin which was in him. He was spiritual because with his mind he himself served the law of God (Rom. 7:25).

It is not possible for man to attain spiritual perfection in this life. Again we turn to Paul for proof. Near the close of his ministry he wrote: "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."—1 Cor. 9:27. Seven years later he could say: "Henceforth there is laid up for me a crown of righteousness."

Paul had escaped the corruption of this world and to his faith he had added virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, the progressive steps in spiritual living.

# SWEET BRIAR COTTAGE

By Alice B. Curtis

There's a neat little cottage 'neath evergreen trees. Whose soft waving branches sweep low spreading eaves And make music so sweet that the wind whispers low As it speeds on its way through each whispering bough. The sweet-scented orchard and low-purling brook, The old-fashioned flowers in each sunny nook, Sweet Williams and primroses, modest and fair, With their breath of perfume fill the soft balmy air. The dear old red barn, with its trimmings of white. Stands in front of the wheatfield, that golden and bright Slopes down to the pasture where cows meekly graze, Or lie 'neath the trees through the long summer days. But this is not half of the picture I sec: If you'd see the rest you must enter with me The wide open door, where the sunlight streams through, And the best of the picture will open to view. There's a sweet little woman, whose bright silver hair Frames softly a face that is tender and fair, Her eyes take their color from the blue sky above, And beam with the beauty of heavenly love. At her side the companion, who thro' the long years Has doubled her joys and shared all her tears, Kind, patient, and loving thro' weal and thro' woe, Hand in hand, heart to heart, thro' life's journey they go. Gathered round are the children, each fond earnest look Is fastened on Auntie as she takes the good Book And reads o'er again the sweet story of old, Whose beauty and sweetness can never be told. The picture grows brighter; the angels are there, As they kneel down together in evening prayer, And lift grateful hearts to the Father above, For His manifold blessings and ne'er-ceasing love. O long may this picture of beauty remain In Sweet Briar Cottage and memory's chain, And when time from the earth shall the picture remove, May the home group be found in Christ's kingdom of love.

(Since the death of Sr. Curtis, requests have come to me for a reprint of the above verses, dedicated to Sr. S. Roxana Wince, well known to the household of faith.—R. A. Curtis.)

George Bernard Shaw is quoted as having said: "The real difficulty about the Bible in America is that though few read it, everybody imagines he knows what is in it." The admitted lack of knowledge of the Word of God in our land is lamentable. . . . Religious education must be considered one of the foremost undertakings of the church. Truth makes free and it is the business of the church to disseminate it. If Shaw's stricture hurts it may do us good.

—The Advance.

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, NOVEMBER 27, 1934

NUMBER 9

# In the Image of God

By E. O. Stewart

ET 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."—Gen. 1:26.

We often wonder if the great Architect of the universe was not in this verse visualizing His final accomplished purpose through Christ and His body, which is the church, rather than through Adam, whom Paul in Romans 5:14 declares to be the figure of Him that was to come.

A wise architect is able to mentally foresee a building as it will be when finished, and is therefore able to make a figure or blueprint of the building long before the building has any existence except in the mind of the architect.

## God's Purpose

"Having made known unto us the mystery of his will, according to his 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."—Eph. 1:9, 10.

The question will naturally arise in our finite minds after reading these two verses, Was this God's original purpose? If so, why did He command Adam to subdue the earth? We answer this question by asking another. If Adam was in God's image, in the sense mentioned in Genesis 1:26, and if he actually possessed dominion over the beasts of the field, why did God command him to subdue the earth? Why would He command Adam to subdue it, if it were already, as generally believed, in harmony with His will?

That man has never as yet been in God's image as purposed in Genesis 1:26, is evident from Paul's statement in 1 Corinthians 15:49, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

# THE MAN OF GOD'S PURPOSE

Christ is the express image of God's person (Heb. 1:3),

He "abolished in his flesh . . . the law of commandments contained in ordinances; for to make in himself of twain one new man" (Eph. 2:15).

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—Rom. 8:29.

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

Here is the man made in the image of God, who is to subdue the earth. It is Christ and IIis joint heirs, His body, the church. It is the "them" of Genesis 1:26. "Let us make man in our image," and "let them," in the plural, one body of many members, "have dominion . . . over all the earth."

# GLORY IN THE MIND OF GOD

As Adam is the figure of Him that was to come, He that was to come was forescen by the great Architect when He made the figure. This is how God created all things by Jesus Christ. In this sense He is before all things.

It was glory in the mind of God before the world was. It was foreseen glory. He could then foreordain His foreseen Son to foreseen glory. Thus Christ had glory with the Father before the world was. In view of this glory, God chose the church in Christ before the foundation of the world, and promised the members eternal life (Titus 1:2).

When Christ takes unto Himself His great power to reign, Isaiah says, "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. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the (Please turn to Page Nine)

# Abreast of the Times

# Confusion in Liquor Ranks

"It is good neither to eat flesh, nor to drink winc, nor any thing whereby thy brother stumbleth."—Romans 14:21.

New YORK, Nov. 24.—How futile are the unaided efforts of men to combat evil! This is brought clearly before the country in the failure of wide open saloons to reduce, to say nothing of putting an end to, bootlegging in the United States. It is now generally conceded, even by the friends of repeal, that more illegal liquor is being manufactured and sold now than was the case in the palmiest days of prohibition. And, furthermore, the bootlegger's product is frequently of a higher quality than that which is produced under the law. It is now being recalled that during the campaign to repeal the Eighteenth Amendment the promise was solemnly made that the Government would positively protect officially dry territory against an influx of liquor from wet states. Apparently no attempt whatsoever has been made to do this, declare prohibition leaders.

The rulers of Babylon were engaged in drunken revelry when the Lord weighed that kingdom in the balances and found it wanting, and broke "in pieces the gates of brass, and cut in sunder the bars of iron," admitting the punishing host of Cyrus. The Lord's hand will once again be stretched out over the debauched nations of men, but for the last time, for the Conqueror who will enter then will be the "everlasting Prince of peace"!

# Spies Hunt War Secrets

"They shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed."—Daniel 11:27.

LONDON, Nov. 20. — Widespread suspicion among the nations of Europe has produced a large number of spies who are working diligently to discover the military secrets of the various countries. Last year 225 men and women were convicted of spying, and between 40 and 50 of these suffered the death penalty.

Among the secrets which these underground workers are seeking to ferret out are the following:

It is generally understood that Germany has invented a naval range finder that is superior to anything hitherto developed. Another country is believed to be experimenting with a gas cloud through which no human being could pilot an airplane. Another is said to be working with a carborundum powder designed to be suspended in the air to destroy the mechanism of planes. A correspondent declares that "if a cloud of sufficient density could be laid high enough in the air in the path of a fleet of airplanes, nothing, it is believed, could save the machines."

It will be recalled that a ray was discovered some time

ago which would stop an automobile or airplane magneto, provided the magneto was not protected by lead. Now a ray has been discovered which will penetrate even a lead covering. Moreover, it is said to have the power to disable permanently any magneto with which it comes in contact.

Protesting their sincerity in a desire for peace and their willingness to meet their national military contestants halfway at least in efforts to bring peace about, every power of government is being brought to bear in secret preparations for war.

# Jews Return to Poland

"The Lord shall redeem thee from the hand of thine enemies."—Micah 4:10.

Constanza, Rumania, Nov. 22.—After two months of wandering from port to port seeking a country that would receive them, 318 Jews aboard the steamship King Carol have been given permission to land at this port. The right was accorded them when word was received from Warsaw that the Polish Government would allow them to return to that country. Until the action of the Polish Government the plight of these people had been desperate. They had apparently started out with the intention of settling in Palestine, but owing to their lack of money were not permitted to do so, and attempts to land elsewhere were also prevented.

# Russia — Japan

"Tidings out of the east and out of the north."-Dan.

Tokio, Japan, Nov. 25.—Japan is preparing to extend its airlines thousands of miles to establish communication with its most outlying military posts in the Pacific.

CHITA, Siberia, Oct. 28.—The Soviet Government is massing vast bodies of troops in Siberia with the evident purpose of being prepared to resist an anticipated invasion by Japan, whose progress in northern China has caused the Russians to fear that the Sunrise Kingdom will seek to cut off her access to the sea.

# THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.

Published by National Bible Institution, Oregon, Illinois.

G. Eldred Marsh
Paul C. Johnson
L. E. Conner
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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Ill., under the act of March 3, 1879.

# Every Good Gift

JUST how much of that verse do we believe and how strongly do we believe it? That is, when the blessings of life fall upon us in rich profusion do we gratefully acknowledge our in-

debtedness to God for them all? That is the question. Do we see in "every good gift and every perfect gift" which we enjoy an evidence of God's providential care over us? Do we attribute to Him all of the delightful and all of the needful things we have?

The omissions of the text are eloquent. Not a single evil thing is mentioned. God does not bring bad gifts to His children, but only good ones, only perfect ones. That is all that God has to give to us, for everything that God has made is good—it has always been good. When the work of creation was finished and the truth-discerning eyes of the Lord were turned upon the multitudinous works of His hands, "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

God is the Creator of only good, and of all good, and He is the Bestower of only good, and of all good. It is sinful men who transform God's good things into detestable evil.

Observe the significance of the word "every," twice used in our text. Not a single good thing, not a single perfect thing, is left out! All that is good is included, and God is the Giver of them all.

As we meditate on this fact may we question our own hearts further. Does this assurance given by James not cover every desirable feature of our experience? If every good thing, and every perfect thing, is from above, then we must be indebted to the Lord for all of the material comforts and necessities we enjoy as well as for the spiritual hope that brightens our outlook into the future.

So many marvelous discoveries are being made in these days concerning the world around us and of which we are a part that it keeps the thoughtful in a constant state of interested attention. The savants come to us with their learned assertions about the health-giving and healthpreserving qualities of vitamins A, B, C, and D. These vitamins take their general name from the Latin word vita, meaning "life," from which is derived the more familiar word "vital." The name vitamin was given to these strangely potent elements owing to their vital or life-giving properties. It was only a little more than a year ago that the scientists succeeded in isolating the first three vitamins and determining their chemical content. Extended experimentation has shown that these various vitamins are vital to life and health in both men and animals.

But from whence did they come? "Every good gift and every perfect gift is from above!" God is the Giver

"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 lurning."—James 1:17.

of the vitamins that mean so much to us in our battle with mortality! Had you thought of that before? For thousands of years no man on earth knew of the existence of vitamins, but

they were here, working their beneficent purposes in the complex bodies of men and women!

What truly wonderful things God has made, though you and I may not even know that they exist! And they are all good and very good!

Then there are the newly discovered rays or radiations from the sun and from various metallic substances or elements. For instance, the ultra-violet rays are a recent discovery which are said to "exert a great influence upon life, stimulating growth in the upper forms while retarding it in the lower" (Standard Encyclopedia).

These remarkable rays were just as powerful in the day when Adam and Eve fled from the Garden of Eden in their vain attempt to escape from the wrath of God as they are today! No one in the past dreamed of their existence, and of course did not conceive of the powerful influence they exerted on all living things. Yet there they were just the same as they are today, operating for the benefit of mankind!

Where did they come from? we ask again. Who invented them and set them to sending forth their beams of marvelous power? There is but one answer: "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."

Literally thousands of such unseen blessings God has been pouring out upon His earthly children during the long period of their residence here of which they have known nothing. They have experienced the health and comfort that resulted from them, but did not recognize them as specific gifts of a kind and merciful heavenly Father. And no doubt the future holds in store for us many more discoveries of this kind than Time has thus far revealed. But whatever their nature may prove to be, of this one thing we may be assured: They all come from God, they all were conceived by Him, all were made by Him, all of them are perfect and designed for our good!

Well may the wise man of old exclaim concerning the richness of God's gifts to man that "he hath made every thing beautiful in his time: also be hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should cat and drink, and enjoy the good of all his labour, it is the gift of God."—Eccl. 3:11-13. God delights in the prosperity and physical well-being of His people, and provides for them

that they may have all good things.

All the gifts of God that have thus far been mentioned are material. Not one is spiritual. But by far the most splendid of all the good things which God bestows upon His people belong to the latter class. The material blessings are transient. They are associated with this present life, while the greater hope rests in the future, for "we look not at the things which are seen, but at the things

which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). How much greater, then, must be the gifts of God that await bestowal from His hands in the golden future, "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" (1 Cor. 2:9).

# The Two Sculptors

ONCE upon a time a great sculptor conceived the idea of a wonderful statue which should surpass in beauty anything that the world had ever seen. Day by day for years he wrought upon the marble that was to be his masterpiece, developing it from a crude, rough block until it assumed a form of such strength and grace and symmetry that all who saw delighted to look upon it.

But, notwithstanding his wonderful genius and power, the sculptor could never attain in his work the perfection he sought. His statue seemed to change in the night. The vital spirit that animated cheek and lip under the touch of his chisel was lost as often as it was inspired. The exquisite curves, the alabaster smoothness that vied with the handiwork of the great sculptor and made the cold marble a living thing, were in some unaccountable way marred while he slept. The sculptor's art was baffled, and the sculptor knew not why.

His hand had not lost its cunning, his conception was not at fault. His work was well done, but it was spoiled in the night. At last the statue was ruined beyond all hope of restoration.

All too late, the sculptor finally discovered that an enemy sculptor stole into his studio at night and disfigured the statue—a rival sculptor whom none praised and whose work no one ever admired. Jealous of the fame his rival had won while his somber, uncouth works were shunned, he had crept in by night and with a malicious chisel gradually wrought ruin with the work he could not imitate. Thus the statue, which should have excelled all others, never attained perfection.

These two sculptors are continually repeating their efforts upon other statues with similar results. Their names are Right and Wrong, and the material on which they work is the human mind.

The first rises and retires early, and works as much as possible in the open; in the sunlight, where keen winds blow in winter and storms in spring and summer; where golden harvests wave and fruit-laden trees sway in the autumn; where fountains murmur and rivulets sing; where men work and romping children play; where cattle are afield and birds and bees are on the wing.

The other sleeps through the early hours, but comes

forth when Nature is asleep; and under the flickering street lights, or the light of the silent stars, or in dark nooks and corners, sometimes by day, his blasting touch falls upon the fairest work of his rival, damaging it all and utterly ruining much of it. Only a few statues are kept wholly out of the reach of this destroying sculptor, yet how wonderful are they in their comparative perfection!

Though few they be, these perfect models are the leaders of constructive progress in our modern life. Without them, our nation would see the in corruption and decay.

There are multitudes of people, many young and model and inexperienced in matters of life, who are victims of destroying sculptors. They are chiscling perfect models, but they feel secure against destroying influences, and secretly they challenge vicious enemy sculptors. They think their secret thoughts and practices are not known by their families and friends and employers.

But at night the destroying sculptor creeps in and transforms the perfect model, little by little, and soon the ideal of perfection seems impossible of attainment. They thought they could chisel out their career in the day with Right, and condone the visits with Wrong in the night. They thought they could indulge in "liberal" living in the night and continue without deterioration in the day. But not one of them has escaped the devastating hand of the sculptor that ruins the life statue. Their thinking becomes destructive, they impugn bigotry to good motives, and lend their citizenship rights to every destructive impulse. They bear ill-will and resentment and opposition to the unselfish efforts of good citizens to make life easier and better for them. Their character has become undermined, and they have virtually become destroying sculptors.

"The mother of destructive thinking is destruction; with your mind you either build mankind or destroy it," said Nietzsche. Don't deceive yourself. You are covered all over with telltales that blab your secret thoughts and experiences. They look out of your face and actions so plainly that any ordinary observer may know.

And what a pity that so often the noblest of life's statues are made hopeless and destroyed by raiding enemy sculptors, all because the builders do not guard their own thinking!—Adapted by Sunshine Magazine from Orison Swett Marden's "Success."

# Another Comforter

By Norman John MacLeod

"And I will pray the Father, and he shall give you unother Comforter, that he may abide with you for ever."—John 14:16.

A LL of us are desirous of gaining all the truth that there is on any particular subject. But perhaps no book is so baffling, no set of works is so inexhaustible in its scope, and no literature defies analysis so much as the Holy Scriptures. Just at the time when we feel most sure of our ground, and when we feel most sure that our faith is established firm, doubt enters in. We wonder if after all the other fellow may be correct in his views. That is the thing which impresses us if we are at all liberal-minded. The fanatic never doubts. The zealot never wavers. But he may be just as dead wrong as if he did. The true Bible student comes to his task, however, in a humble frame of mind, for the truths there found cannot be exhausted in all the years of his lifetime. Yes, not in the short span of life of all of us put together.

Of all the difficult books of the Bible those of the Apostle John are perhaps the most difficult. Unlimited study can be put upon such a work as the Revelation without much of it being unraveled. And so are the other books by that same author. But of all the passages of his writings none is more difficult to unwind than the complicated mesh of arguments in the 14th chapter of the Gospel of John. Sermons by the hundreds have been preached on this most marvelous chapter. One of the favorite passages for Christians for centuries has been found in the early part of this chapter. But even those who use it for comfort often do not have the slightest idea of what it is all about. Let us approach it with a feeling of inferiority, and yet with determination to understand some of its teachings.

# Puzzle

Just before Jesus went up to heaven He said: "It is not for you to know the times or the 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 ve shall be witnesses unto me both in Jerusalem, and in all Judga, and in Samaria, and unto the uttermost part of the earth."—Acts 1:7, 8. On the day of Pentecost they received the "power from on high" (Luke 24:49) which Jesus had promised them. On the latter occasion Peter said: "Therefore being on the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."-Acts 2:33. Was that the same as the "Comforter" of John 14:16? Is the Holy Spirit (Holy Ghost) always the same? Or are there different "spirits"? different gifts? or is there one spirit with always the same miraculous gifts? We cannot always answer all these questions completely and fully to our own satisfaction, but we can see that the Scriptures teach certain definite things. The implication of those who teach the baptism of the Holy Spirit is that we have not enough faith; or that we are really ignorant of the use of the Holy Spirit; that the Holy Spirit has never been taken from the earth, for the Comforter is to "abide with you for ever." Are we missing a great blessing by not being able to use the gifts of the Holy Spirit which were granted to the early church and have abided with the "true" church ever since? Are we to assume that because we do not have the gifts of healing, tongues, and the like, that we are not of the true church? Such a thought is not very comforting. Such a thing is scarcely to be classed with the "Comforter" about which Jesus spoke. Furthermore, if real healing powers are necessary to membership in the true church, then there is no true church at the present time! If the gift of tongues is a necessary requisite to membership in the true church, then I have yet to see a member of the true church, for none of them have the gift according to the statements of the Apostle Paul.

### LITERALITY RIDICULOUS

Just as one of the workings of the Holy Spirit in the resurrection is yet future, when Christ comes, just so are the other items of health, justice in government, its coefficient of lack of oppression in economic and political circles, and if there be any other blessing, the gifts of the Holy Spirit which we might possess in this life are merely a witness of the truth of the teachings of Jesus. Jesus (John 14) spoke of one of the most blessed truths of all time: His second coming. He attacked the subject from a somewhat difficult aspect. It was not all clear to the apostles about Him, as witness by the remarks of Philip (8th verse) and Thomas (5th verse), and even of Peter (latter part of the 13th chapter). In verse 6 Jesus said that He was "the way, the truth, and the life: no man cometh unto the Father, but by me." To say that Jesus was literally the way, the truth, or the life is hardly sensible. He was a man! He was made of solid flesh, even as we are! What is He saying? "No man cometh unto the Father, but by me." Are we going to the Father? Jesus had told the apostles just previous to this that they could not go to the Father! How do we approach the Father in "spirit"? By the teachings of Jesus! By the precious thought of His coming again! That is the center of that thought. In the second coming is embodied all that is precious to the Christian. That is the way, the truth, and the life. Let us follow the next line of reasoning.

# SPIRIT OF THE LORD

1. He told the Apostles that He was going to leave. 2. Where He was going (to heaven) they could not come. 3. In My place, He said, I am going to leave a comforter. That comforter was personified. Just as Jesus embodied His teachings in Himself so that He became the "bread of life" which came down from beaven, so now certain aspects of teachings are personified. In verse 26 of this 14th chapter the "Comforter" is called the "Holy Ghost." That Holy Ghost is evidently the same thing that is mentioned in Acts 1:8. In John 14:16, 17 we find that the "Comforter" is identified with another thing: "Even the Spirit of truth." Just before, Jesus had said that He was "the way, the truth, and the life." If He was the "truth," then this thing that He was to send that was called the "Comforter" was "his spirit." Are we to take the commonly accepted view that Jesus' Spirit, or Ghost, or "spook," is actually sitting beside us if we only knew? Shall we take such a mediæval view as that? Or shall we look for the more modern "idealistie" view that His "influence" is with us? Or shall we not find some more logical, practical view? If we follow the reasoning of the passage a little farther we see that the most important thing about Jesus was His teachings. They were more important than even His most precious life! He went to the cross because of those things that He taught! What? That He was really the King of the Jews; that He would come again to raise the dead, to set up His kingdom, to put down all rule and all authority, and reign forever! Those are the great truths that He taught. Those were the things that were revealed to the apostles after His ascension, revealed by the Holy Spirit, the Holy Ghost, the Comforter, or, as you will find it called, "the Spirit of truth." With that in mind read: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you

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# Hope for Thanksgiving

By Lucille Le Crone

THANKSGIVING DAY, 1934, What are we going to make it? A day of feasting, which seems to be the main idea most people have in regard to the day, or a day of thanking, as was originally intended?

Two women who are next door neighbors and very good friends were discussing Thanksgiving Day. Said one, "We just can't afford to have turkey this year and it won't seem like Thanksgiving without turkey. I've a good mind just to forget the date."

Her neighbor quickly replied, "I have too much to be thankful for this year to forget the date. We never do have turkey, so we won't miss not having it this year. I always fix just an ordinary meal and devote my time to trying to give some one cause for thankfulness on that day. This year I intend to invite poor old Mr. and Mrs. Stone to eat with us. I have found the only way to be truly thankful and happy is to help make others so."

Surely this woman had the spirit of Thanksgiving, and it must be contagious, for after a moment's silence her neighbor replied, "If I helped you and brought my dinner over, too, would you invite the Woods family also? He hasn't had steady work for so long I wonder how they manage at all with so many little ones to feed."

Before parting the two women had completed their plans for the dinner; and I wonder if four families won't have a thankful Thanksgiving Day?

Some, no doubt, have more to be thankful about this year than last. But many because of the drought will wonder what they have to be thankful for. The granaries

and the cellars are empty. There was no grain to sell. There were no vegetables or fruit to can. In many cases the corrals are vacant because there was no water for the stock. Many have lost, or are about to lose, homes and farms because there was nothing with which to meet the payments or pay the taxes.

No matter how dark and discouraging things may become there is one thing for which we have abundant reason to offer thanks. It is hope—the thing that urges us on and causes us to plant another crop when this year's and last's were both failures. It is hope that causes us to go on living when all that made life seem worth while has been taken from us. It is hope that gives us a new grip upon life, that lightens our labors and gives us courage to face tomorrow.

A very dear lady said to me: "If it weren't for the hope that I have of the soon return of Jesus I'd give up in despair, for we are having such a hard time to make ends meet." No wonder Paul calls it a blessed hope. What a blessed hope it is to know that "he that shall come will come" and take us unto Himself where we shall never have cause for fear, worry, and sorrow, and where our every need will be supplied. There shall be no drought, famine, or pestilence and the unhappiness they cause.

What a comforting hope to know that we shall be reunited with loved ones in the presence of the King, never more to be separated. What consolation to realize that we shall all possess glorious bodies not subject to pain, disease, hunger, or death.

For hope let us thank God.

NOVEMBER 27, 1934

# **Eternal Torment**

By David L. Norric

ONE of the most serious blots on modern evangetical preaching is the threatening of the unrepentant with the horrors of eternal torment. It is not my purpose here to discuss the subject fully, but to point out some considerations which seem to be overlooked by evangelists whom I have heard.

# WHAT IS ETERNAL TORMENT?

First, what does the doctrine mean? Our preaching, to be effective, must be realistic. And if there is in store for the unsaved an eternity of suffering in hell fire, we ought to give our heavers some impression of its reality. We could not possibly exaggerate the horrors of the scene, for the impressions of our finite minds must, in any case, fail utterly to grasp the meaning of infinite and eternal pain. Again, therefore, I ask, what does the doctrine mean?

Take that young girl. She was a loving, winsome child, that never was known to wrong anyone. She had the sweetest of dispositions, and was loved by all who knew her. Suddenly at the age of fourteen, she died-unsaved. God is going to torment that girl in hell fire forever. Do you know what that means? She is to exist in a furnace of fire, with every nerve suffused with the intensest painforever. One moment of such pain would have brought on blessed insensibility, if she were but mortal, and if her tormentor were mortal man; but God, by strange exercise of His preserving power, will keep her actively conscious forever, and for no other purpose than that He may torment her. One extraordinary respite she will have; for after at least a thousand years of this torment, she is brought up before the "great white throne," to be examined if she is worthy of this atrocious penalty. But the judgment is a foregone conclusion, and back she is sent to her unspeakable agony, to endure it-forever. Thousands of years roll on, and at times she is tossed up to the surface of the burning lake, and sees her mother who once idolized her. Shrieking with pain, she cries out for a drop of water (a small charity that), but the mother looks on unmoved, because God has taken away from her the finer feelings of her nature; and as she contemplates her child, she sings with unutterable gladness of heart, such words as these: "Blessed be God, the Father of mercies, whose mercy endureth for ever."

Why this terrific penalty? What atrocious erime has that girl committed? Murder would deserve death. What has she done to deserve this ten thousandfold more awful doom? Shall I tell you what the charge brought against her is? It is no charge of crime. No, she had fewer faults on earth than many who were found worthy of glory. The cause of her awful suffering is this—listen: She omitted to accept a gift. She never spoke a hard word against Christ, but indeed innocently sang His praises often with

her childish voice; but she could not believe that His gift was really meant for her, and her sudden death prevented her making sure; and so, because she neglected the great salvation, Christ is going to torment her with the flames of hell forever, and when a hundred million years have rolled on, her torment is just at the beginning.

Is it an awful picture? Believe me, my imagination comes miles and miles short of what the reality would be.

# THE PREACHING OF ETERNAL TORMENT A FAILURE

In the name of God I denounce this doctrine. Many have been made insane through the mere contemplation of it. It has driven tens of thousands into open infidelity, for they refuse to worship a God of such vindictive cruelty. And what good has it done? "Eternal torment" has had its innings now for 1,700 years (the first of the early Christian fathers to advocate the doctrine was Athenagoras, who died 190 A.D.), and where the doctrine is most believed it has least power to soften men's hearts. Amongst the most depraved classes of society they have heard from street preachers of the punishment God is going to mete out to them in return for their short, sorely tempted life of sin, and they believe it. Hell is a household word with them, and a terrible reality. But it has no power over their lives. How can it have? For the gospel alone is the power of God unto salvation.

# THE PENALTY OF SIN PAID BY CHRIST

In the second place, here is a solemn question for evangelists: Do you believe that the doom of eternal torment was once hanging over you? Then you will have good cause one day to thank God that you believed a lie, for if eternal torment was your penalty it has never yet been paid, and you would have to pay it yourself. No one has ever taken your place in this matter. You believe that Christ is your substitute, but even He never offered Himself up to suffer eternal torment for you. "He was tormented for our transgressions" (1sa. 53:5, marg.), and He suffered six hours of dread agony on the cross, but His sacrifice was complete at death, and now "there remaineth no more sacrifice for sins" (Heb. 10:14, 26).

Suppose a criminal is fined \$100, and a king comes into the court and says: "That man is a friend of mine, I will pay his fine for him; here is a \$5 bill"; it would not be accepted by the judge. If the king represented that it was a great humiliation for him to be seen in the court, and that that ought to be taken into account, the judge would still be unmoved. The fine is \$100, and it must all be paid.

Now God is just, and at the same time the justifier of him that hath faith in Jesus (Rom. 3:26). How so? It is very simple. The penalty due to our sins has to be paid; and "the wages of sin is death" (Rom. 6:23). Who could

take our place? Every man must die for his own sins, so that no one has a life to spare for his friend. "None... can by any means redeem his brother, nor give to God a ransom for him."—Psalm 49:7. But Jesus Christ comes forth, and because the penalty of our sins is death, it is written: "Christ died for our sins according to the scriptures."—I Cor. 15:3. "He hath poured out his soul unto death."—Isa. 53:12. Has He not then paid the penalty due to sin? He has. But if it were true that eternal torment was also included in the penalty, how shall we escape?

# THE IMMORTALITY OF THE SOUL

Thirdly, have our popular evangelists fairly considered this question? How can anyone suffer torment forever unless he possesses immortality? Without immortality his torment would soon end in death. The account in Genesis of man's creation certainly gives no indication of there being anything immortal about man by nature. "The Lord God formed man of the dust of the ground."—Gen. 2:7. Science tells us that nothing can be annihilated. The Bible tells us nothing about annihilation, so I do not know. But I do know that man was formed of dust, and unto dust he must return (Gen. 3:19), and it does not matter whether the dust is annihilated or not. Now after God had formed man, there was one radical want about his creation. The man had no life. So we are told that then the Lord God breathed into his nostrils the breath of life, and man became a living soul (Gen. 2:7)—not an immortal soul, as 1 have heard the passage misquoted. The breath of life did not make man immortal. It made him live. The withdrawal of that breath by God makes him die and become as though he had not been. "Thou takest away their breath, they die, and return to their dust."—Psalm 104:29. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."-Psalm 146:4. In this respect man and the lower animals are alike. "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 a man hath no preeminence above a beast. . . . All go unto one place; all are of the dust, and all turn to dust again."-Eccl. 3:19, 20. If it were not that God has promised to restore man's breath to him, and make him live again, man after death would be no more. "If there be no resurrection of the dead . . . then they also which are fallen asleep in Christ are perished."-1 Cor. 15:13, 18. But "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). The just are to receive "in the world to come eternal life" (Mark 10:30); but I find no promise that God ever will bestow this gift on the wicked. "Whosoever believeth . . . shall not perish, but have everlasting life."--John 3:16. "The unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."-Rev. 21:8. From this death there will be no resurrection. Their "end is destruction" (Phil. 3:19). "They shall consume; into smoke shall they consume away."—Psalm 37:20, "They shall utterly perish."-2 Peter 2:12. "They shall be as though they had not been."-Obad. 16.

# THE PENALTY THREATENED IN EDEN

Fourthly, preachers of eternal terment represent the penalty of death to mean, not cessation of existence, but spiritual death or separation from God. In proof of this, God's words to Adam are quoted—"In the day that thou eatest thereof thou shalt surely die." Adam, it is argued, must have died on the day that he left the Garden of Eden, and therefore the Bible meaning of death must be separation from God's presence. Not so fast, however. For it is written again, "Adam lived nine hundred and thirty years, and he died" (Gen. 5:5). Was this a second penalty inflicted upon Adam, a penalty that God had not previously threatened? Surely this is to make confusion of the Word of God. How I deplore that the false foundation of the natural immortality of man blinds people to the simplicity of the Scriptures. In 1 Kings 2:36-46 we are told of a man who was warned by Solomon that he would surely die on the day that he crossed the Brook Kidron. Yet it is obvious from the narrative that at least two days must have elapsed before the penalty was inflicted. But the man knew that his life was forfeited on the day that he trespassed. And what if Adam did not die on the day that he sinned? I should have rejoiced if those that love the Lord had found in this, not a subject for theological discussion, but rather a proof of the mercy of God which has been from everlasting to everlasting over all His works. For have they not noticed that even the administrators of human law temper mercy with judgment? Justice demands that the criminal, when proved guilty and sentenced to death, shall be led straight to the place of execution. But it is never so done in this land. The man on that day is under the condemnation of death, and he knows it, but he gets a week or two to prepare. Is "mortal man" more merciful than God? Have we forgotten the story of Nineveb, how God threatened, "Yet forty days, and Nineveh shall be overthrown"? No ray of hope seemed possible for the doomed city, yet even that destruction was, through the mercy of God, delayed for two hundred years, much to the annoyance and disgust of God's servant and evangelist of those days, who "sat till he might see what would become of the city" (Jonah 4). Truly God's thoughts are not as man's thoughts. Is it not written that "mercy rejoiceth against judgment" (James 2:13)? Behold, then, the mercy of God in dealing with Adam. If God had shown no mercy to him, he would have died on that day as he deserved. But then Seth would never have been born: neither would Abraham; neither would Christ. It is written, "According to his mercy he saved us," and again, "Where sin abounded, grace did much more abound." On the day, therefore, of Adam's sin, God did not repeat the language of His former threat, and say, "Today thou shalt surely die." No, mark the change in the language employed-"In sorrow shalt thou eat . . . all the days of thy life . . . till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."-Gen. 3:17-19. Thus, the death penalty was delayed for 930 years, and then we are told that Adam "died" (Gen. 5:5); that is, God then withdrew the breath

that had made Adam live, so that he died and returned to the dust, according to the Bible definition of death already quoted from Psalm 104:29.

Before passing from this point I would call attention to another explanation of the passage, namely, that the sentence, being one of instantaneous violent death, was not inflicted on Adam at all in view of the sacrifice of Christ, who offered Himself "a ransom for all, to be testified in due time."

What must in any case be emphasized is that God's word for the penalty is death. And "the words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6). What would be thought of a modern code of laws in which the penalties were expressed in language that was not to be understood literally. so that the penalty of death was found to mean the loss of a man's happiness through the daily infliction of torture just up to the point that he could bear without dying? And yet we are told that when God warned Adam that he would surely die if he ate of the forbidden fruit, God meant not literal death at all, but life in misery, or banishment from His presence. And well may we ask, Why then did God not say what He meant? Why did He not say-"In the day that thou eatest thereof, thou shalt surely become miserable"? Of course Adam became miserable on that day, as we know: for he and his wife were ashamed to meet God. But the condition into which they had brought themselves is one thing, and the penalty attached to that condition is another. A criminal is usually miserable when he is found out, but whether he is miserable or not, the law demands that punishment shall be meted out to him. That Adam became "spiritually dead" on the day that he sinned, I am willing to grant, though the expression is not a scriptural one. But let me repeat that his state when he sinned is not to be confused with the penalty attaching to that state. And the penalty was death, in an absolute, unqualified sense. So when I read that all men are by nature "dead in trespasses and sins," I do not forget that the wages of these "spiritually dead" men is death, unless they receive by faith the gift of God, which is cternal life. Again, "the soul that sinneth" is surely "spiritually dead," and God says, "The soul that sinneth, it shall die."-Ezek. 18:20. What does God mean? To me the answer is easy. God just means what He says.

# IN THE IMAGE OF GOD

(Continued from Front Page)

cockatrice' den. 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 11:6-9.

When this prophecy is fulfilled, then the man spoken of in Genesis 1:26 will be in God's image and will have dominion over everything that creepeth upon the earth.

# THE JEW'S RESTORATION SONG

THE following poem appeared in *The London Times* more than seventy years ago and was reprinted in the old *Restitution*. I copy it now from my scrapbook.

Lyman Booth.

Awake! Awake! O Israel, Gird on thy flaming sword, Put on thy garments beautiful, Thou favored of the Lord. For lo! upon the mountains Good tidings cometh forth, As if Bethesda's fountains Burst on the barren earth.

Now over Edom bounding,
In heart and hand we go,
With silver trumpet sounding,
To meet our ancient foe:
Our prophets, priests, and sages
Shall start again to life,
And men of bygone ages
Join in the coming strife.

No more shall Jordan's waters
Wake to a foreign strain,
For Judah's dark-eyed daughters
Have broke the tyrant's chain.
And now our harp of Zion
Through gladdening vales shall ring,
And wastes of old Jerusalem
Welcome a future King..

He comes—the Lord hath spoken,
The captives to release,
To heal the spirits broken,
To give His people peace,
He comes—our great salvation,
To comfort all who mourn,
To build our desolation,
And make our lamp to burn.

Then hail to the Lord's anointed, Of Jesse's royal stem, From age to age appointed, The star of Bethlehem.

And now from olden Zion By fair Tiberia's sea, To the blue crags of Lebanon, Shall Jacob's sons be free.

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.—Dr. Powell.

# ANOTHER COMFORTER

# Continued from Page Six

for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ve know him; for he dwelleth in you, and shall be in you. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The Father will come? And make His abode with us? Surely not literally, but figuratively, until that great day when God shall dwell with men. The great words which Jesus spoke are the things that make Him live to us. They are the Spirit which worked through Him, and make Him still an influence in our lives, "In the beginning was the Word." The Word for which Jesus and the prophets (and the Christian) gave their lives. The precious Word of God. And was that not the thing that was with Isaiah when he said: "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 he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."-Isaiah 11:1-4. Does anybody think that that was all fulfilled in the first coming of Jesus? Does anybody think that that is being fulfilled now? Then let him contemplate what follows: peace of a most marvelous kind shall be found in the earth, depicted in one of the most beautiful pieces of literature found in the world; there shall be no enmity even among the most ferocious animals! What is it that shall make Jesus the great ruler in justice? What shall make Him understand quickly what should be done? "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." Those are the things that He brought into the world that shall abide forever. The marvelous light from which He has called us. The great truths of His Word. They are the things that separate the church from the rest of the world. They are the things that have separated God's people from the rest of mankind throughout all history. They are the things that will continue to separate the people of His name from the world until He comes. It is the great truths of Jesus' teachings that shall be our "Comforter" in times of stress and trial, of depression and gloom, of testing and despair. It is the "Spirit of truth" that shall bring us forth to set our feet on the path of His choosing, and shall make us ever ready to sacrifice ourselves and our own comfort for the things that are set before us. It is the "Holy Spirit" given through His teachings which shall shape our lives and attune our hearts to His ways and shall bring us at last to His glorious

kingdom, when His "Spirit shall be poured out upon all flesh." Let our hearts be comforted by the great truth of the resurrection. Let us take new comfort from the knowledge that His coming will be a greater revolution than that worked by all the advocates of democracy, socialism, communism, and all the other "isms" put together. These great truths are the "Comforter" which shall keep our hearts firm until the end, and shall finally make us one of those who shall share in the glorious kingdom of our Lord and Savior.

# THE TOUCH OF THE MASTER'S $_{ m HAND}$

'Twas battered and scarred, and the auctioneer Thought it scarcely worth his while To waste much time on the old violin, But held it up with a smile; "What am I bidden, good folks," he cried, "Who'll start the bidding for me? A dollar, a dollar, now two, only two, Two dollars and who'll make it three?"

Three dollars once, three dollars twice. Going for three! but no-From the room far back, a gray-haired man Came forward and picked up the bow; Then wiping the dust from the old violin And tightening up the strings, He played a melody pure and sweet, As sweet as an angel sings.

The music ceased and the auctioneer With a voice that was quiet and low Said, "What am I bid for the old violin?" And he held it up with the bow. "A thousand dollars, and who'll make it two, Two thousand, who'll make it three? Three thousand once, three thousand twice And going and gone," said he.

The people cheered, but some of them eried, "We do not quite understand-What changed its worth?" Swift came the reply, "The touch of a master's hand." And many a man with a life out of tune, And battered and torn with sin, Is auctioned cheap to a thoughtless crowd Much like the old violin.

A "mess of pottage," a glass of wine, A game, and he travels on, He is going once, and going twice, He's going and almost gone. But the Master comes and the foolish crowd Never can quite understand The worth of a soul and the change that's wrought By the touch of the Master's hand.

-Parish News of St. Stephen's, Philadelphia.

# Berean Department

ARLEN MARSH, EDITOR

THE ANGEL

Mary, who lived in the little town of Naz-

areth in Galilee. Mary was a little frightened at first, as any of us would be if an

angel came to talk to us. But the angel

Then the angel told her that she had

found favor with God and that she was to

have a little Son, whose name would be That little Son was to be the Son

of God and some day He would be King

over all the earth and His kingdom should

Don't you think this was wonderful news

for Mary? She could not understand all of it, but she believed it, nevertheless, and was

very happy to think she had been so much

favored by God. Perhaps she sang a little song as she went about her work, planning

for the time when she could hold the dear

little Babe in her arms and care for Him and watch Him grow. How glad she must

have been to know that some day her Son

was to be the Savior of the world!-From Jesus, the Light of the World, by Mary A.

25 cents

Gesin; National Berean Society,

said, "Fear not, Mary."

last forever and ever.

Illinois, publishers;

postpaid.

Jesus.

Once upon a time in the long, long ago. an angel came to a young woman named

IT is difficult to say why it is that the dramatic side of I the life of Jesus among men is stressed for children to the exclusion of the so-called dogmatic side. Yet this is generally done.

It is more difficult to say why it is that the dramatic side of Jesus' earthly life is ignored when the teaching of adults is concerned. Yet this, too, is pretty generally done.

The Bible is essentially a dramatic book. It has furnished plots for Shakespeare that have gone down in the annals of literature as the highest type of English play-

writing. Tales galore have been woven about the most beautiful romance ever written-the story of Ruth.

But this high point of drama is neglected. . . .

The Apostle stood staring into the faces of the men who reviled him. They were fellow countrymen. They were, not improbably, former friends. They were Jews.

"Men and brethren, I have lived in all good conscience before God until this day."

Paul's voice drifted across the silence and rebounded against an iron wall of opposition.

The high priest's tones came like a snap of a suddenly lashed whip.

"Smite him! Smite him on the mouth! He blasphemes!"

"God shall smite thee, thou whited wall." The Apostle's words throbbed with the intensity of a temper controlled only by sheer

will. "For sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

There was an eternal stillness,

"Revilest thou God's high priest?"

The question cut through the quiet. It came from one of the Pharisees standing by.

The Apostle became apologetic.

"I wist not, brethren, that he was the high priest: for it is written. Thou shalt not speak evil of the ruler of thy people."

· Again silence. The high priest considered. His followers waited, looking for some action from their chief. The Apostle watched the crowd through shrewd eyes.

Abruptly his voice disturbed the high priest's meditations.

"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:"

And out of the silence leaped dissension. Men regarded each other with suspicion. Sadducees, who clung firmly to the belief that resurrection was impossible, bent their forces to argue with the Pharisees, who were sound in the idea that a resurrection was both possible and sure.

Paul stood quiet.

Oregon,

the copy,

The tumult and the shouting grew. Scribes belonging to the sect of Pharisees pled for the Apostle. Scribes num-

> bered among the Sadducees fought for his conviction.

"We find," said the Pharisees, "no evil in this man." And they changed their former plaint to finish, "But if a spirit or an angel hath spoken to him, let us not fight against God."

The roar rose to a peak. Paul became the center of an angry mob. The air blurred beneath the rapid beat of Hebrew hands.

And the captain of the guard. who had shivered in fear before this same prisoner only the day before, forced through the crowd with an armed guard and carried Paul to safety. . . .

So the Apostle to the Gentiles taught the resurrection of the dead and exercised an obvious love for dramatizing himself at the same time.

But if that same story were told or that same doctrine taught in the average Bible class, it would re-

solve itself into a maze of technical interpretations of this text and that text, with a liberal sprinkling of "what does this mean?" and "explain that verse."

One cause for the lack of appreciation of the Bible's narratives lies in the language used by the common versions. Their expressions are archaic, obsolete. The serious phases of the Bible are made humorous in modern eyes by the odd phrases used by the translators.

But the stories remain in the Bible in spite of this language. David and Jonathan, Samson, embittered Cain, the fierce hate of Jezebel, the astounding faith of Noah in the coming of a natural phenomenon that never had occurred before—these are all in the Bible, waiting to be drawn out in a dramatic form by those willing to look for them. Jesus used stories, Paul made an actor of himself; and no better examples of religious educators could be found.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"He will teach us of his ways."

# TEACHING OTHERS TO LOVE JESUS

POR your lesson for December 9, I wish each one of you would play school, that is, Sunday school. I'm sure many of you play that often, just as many of you play "everyday" school. If you have brothers or sisters, it will be a good way to pass away a stormy Saturday. If you are an only child, you'll have to call in your playmates, or else play all by yourself. You can do that, you know. Set the chairs in order and put your dolls or animals on them, or else have them empty and just pretend you have a whole class of boys and girls. Many of you do that, too.

Now on your blackboard draw two pictures, and as you draw explain to your class. If you have no blackboard ask Mother to pin up a large piece of paper. These two pictures are going to be pictures of a storm. In the first one draw a house all breaking down from the storm. Make slanting lines for the rain and jagged lines for the lightning.

Tell your pupils that this house was built on sand, and show them how the foundation crumbled away when that terrible storm arose. Show them how the windows blew in and the roof caved in, and the house was completely wrecked.

Explain to your class that this house represents a life—a life without Jesus. Tell them how none of us can stand the storms of life if we do not build our lives upon Jesus' teachings. We will come to ruin, just as the house that was built on sand.

Now draw your second picture. Draw a fine, straight house standing up securely through the storm. Make the storm even worse than the one in your first picture, if you want to. Put a good strong foundation under this house.

As you draw tell your scholars that this house also represents a life, but a life that is built upon a foundation that cannot fall—Jesus, our Savior. Then tell them what it means to build your life on Jesus. You will find that in the first verse of the lesson.

Some one in your class, if you have a very inquisitive scholar, that is, one who likes to ask questions, will want to know what Jesus' sayings are. That may puzzle you for a moment. But remember that this lesson is taken from the Sermon on the Mount, and you know there is where you find the "Blesseds."

So you can tell the one who asks to read some of those "Blesseds." (I hope you have asked every pupil to bring his book, that is, his Bible.) As he reads, write under your second picture some of the words out of those "Blesseds." Such as, meek, merciful, pure in heart, peacemakers, etc.

Now under your first picture write those words that describe just the opposite sort of person. Such as, proud, cruel, filthy, quarrelsome, etc. The one who is that kind of person will find his life going to ruin before he is old.

But the one whose life is built on the solid rock, built on Jesus' teachings, will find life getting better and better each day, no matter how hard the storms howl about him. For, "the path of the just is as a shining light, that shineth more and more unto the perfect day."

Don't you want to follow that path? It ends up in the "perfect day," the day when Jesus comes and brings His reward with Him for those who have followed Him. I'm sure all of your pupils will want to follow that path, too. Ask them.

Then if you are a good teacher, you will remind them again of what they must do: Follow Jesus' sayings and be the kind of people whose houses stand up in the storm. Above all, you will do those things yourself.

Isn't it interesting to be a teacher? It carries a lot of responsibility with it, too.

"Lord, speak to me, that I may speak In living echoes of Thy tone; As Thou hast sought, so let me seek Thy erring children, lost and lone.

"O teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words, that they may reach
The hidden depths of many a heart.

"O fill me with Thy fullness, Lord, Until my very heart o'erflow In kindling thought and glowing word, Thy love to tell, Thy praise to show.

. "O use me, Lord, use even me, Just as Thou wilt, and when and where; Until Thy blessed face I see, Thy rest, Thy joy, Thy glory share."

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 10. — December 9, 1934

# THE CHRISTIAN AS TEACHER

Matthew 7:24-29; Acts 18:24-28

# GOLDEN TEXT

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.

## A STUDY OF THE SUBJECT

Topic: The Christian As Teacher.

Aim: Our education and talents should be used in teaching the gospel.

Basic Truth: "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.

I. Jesus the Master Teacher. (Matt. 7:24-29). Jesus was a master Teacher in that He taught positively, "as one having authority"; He used simple language that all could understand; and He illustrated His teaching with common objects and happenings with which His hearers were familiar. So vivid is His description of the two houses, their different foundations, and the sudden bursting of the storm about them, that one can almost hear the furious blasts, and see the rushing waters undermining the house upon the sand, and observe it crumble and fall crashing amid the debris of the hurricane, while the house upon the rock stands firm and unyielding through it all! Such are the impressive meth-. ods of the world's greatest Teacher. We would do well to imitate Him in the assurance with which we speak, in the simplicity of the language used, and in the use of easily comprehended illustrations, as we endeavor to teach others the glorious truths of God,

II. Apollos, an Educated Teacher. (Acts 18:24-28.) Without putting undue stress upon the value of a broad education for the gospel teacher, it is apparent to the thoughtful and to the observant that the more knowledge one has of books and men and life itself the easier it is for him to attract the attention, hold the interest, and convince the minds of others of the truth of what he is endeavoring to teach. Apollos was a cultured Christian Jew who used his education to advance the cause of Christ at every opportunity. Paul was another proficient teacher of the gospel who had spent much time in the best schools of the period, and who used all the knowledge he had acquired in the preaching of the truth of God. Both of these men were constantly learning new things; they were growing in knowledge and utilizing what they learned in the service of the Lord. The learned and the unlearned must be reached with the truth, each in the way he can best understand.

## GOLDEN TEXT

"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.

To be approved of God should be the thing uppermost in the Christian's mind. If one is a true Christian, he will be approved. We need to study diligently to be able to rightly divide the Word. If we can rightly divide the Word we need not be ashamed before either man or God. Study, study, study, to know God's Word and His will.

All Christians are teachers in one way or another. If not a professional, one's very life is a constant help or hindrance to those about him. As Christian, our lives should be so devoted to God that we be living examples to those about us. May our lives be so ordered that our every word and action may redound to the glory of the Father .- L. A. R.

# PRACTICAL APPLICATIONS

The Great Teacher

- taught in simple language;

-used common illustrations; -was sympathetic in His teachings;

-took advantage of every opportunity;

-did not attempt to teach that which He knew not.

Teachers. The teaching profession is one of the highest and most important positions in the church. The teacher whether aware of the fact or not leaves an indelible stamp upon the life and character of the pupil. Lives are made and molded and characters formed at the feet of the teacher. Teachers should feel their responsibility and schools should exercise every care in the selection of teachers; especially is this true of teachers of the younger classes. Every teacher should be a Christian, a member of the church, and should believe that the Bible is God's Word. He should have practical knowledge and experience of truth in order to teach faith, repentance, forgiveness, obedience, love, and service. Furthermore, he should be a living example of Christianity in order to influence toward and to

convince of the power of Christianity.

The Taught, Before there is any real teaching the pupil, or one to be instructed or taught, must be brought into the same state or principle in which you are; a transfusion takes place; he is you, and you are he: when this unity of dual thought, feeling, or principle is accomplished, there is real teaching; and by no unfriendly chance or bad company can the pupil ever quite lose the benefit. We must bring the one being taught into a condition or frame of mind where he is willing to be taught regardless of whether such teaching is in harmony with his individual reasonings, More injury is done in the teaching of truth by overfeeding than anything else. The WHAT and HOW and QUANTITY depend on the WHO.-C. E. R.

# YOUNG PEOPLE AND ADULTS

### The Teaching Church

Paul warns us against a time that is coming "in the last days" when men shall be "lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof" (2 Tim. 3:4, 5). It is apparent that the time of which he speaks is now upon us. For churches are increasing in membership, but declining in attendance. They are growing in numbers, but are forgetting the truth for which they are supposed to stand.

There is much of music, much of polished oratory, much of entertainment, carried on in the name of the church, but how little of real Bible teaching we discover in them!

It is true that Apollos was an orator of great power, that he was in all probability a graduate of the schools for which Alexandria was renowned, but the knowledge he had acquired there was but used as an aid in the more effective presentation of the truth he had learned in his study of the Bible.

Apollos was a teacher of the gospel as it was revealed in the Scriptures. And, more than that, he himself was a learner, a student, willing to listen as well as to preach. Aquila and Priscilla, finding him thus anxious to learn still more about the way of salvation, gladly assisted him as teachers. And the assistance they thus rendered enlarged the scope of his activity and service, and increased his usefulness to the Lord.

Christianity is not acquired through emo-tionalism, but through long and patient study of the Word of God (Matt. 28:20).—G. E. M.

# PRIMARY CLASS

# Topic: How We Can Teach.

Did any of you tell anyone else about your Sunday school lesson last Sunday? If you did then you are a teacher. (If any child has, let him tell to whom and what he told.)

We are all teachers one way or another. There is always some one watching us, and will often do as we do. So that is one way we teach. We must be sure to teach the right way. Our lesson today is about a man who taught the right way. It was Apollos. (Teacher tells what Apollos did as found in Acts 18:24-28.) There it was not only good for Apollos to teach, but it was very good for the people who listened.

Our Sunday school teachers and our ministers tell us what and how we should do, but we do not always listen. We have been studying many things we should and should not do as taught by the Bible,

Here's a little story about people who do and do not listen. I will tell it to you. (Teacher tells story found in Matthew 7:24-29.)

We will first divide our class into two parts. The first part draw the picture which Jesus said we were like if we listened to Him. The other part draw the picture which Jesus said we were like if we did not listen. Write the little story under each picture.

Who is going to be a teacher this week? Next Sunday I will ask who and what you taught. Learn, "By their fruits ye shall know them."-V. C. T.

# AMONG THE CHURCHES

# RIPLEY - ELDORADO - ST. LOUIS

In order that brethren living in central and southern Illinois and in eastern Missouri may not overlook the dates of the preaching services in this wide territory we publish the following schedule.

Kipley, Ill.—Sunday school every Sunday

Ripley, III.—Sunday school every Sunday at 10 a. m. and preaching at 11 o'clock. When Pastor C. E. Lapp is absent at other appointments Bro. G. L. Cooper supplies the pulpit. Prayer meeting is held Wednesday evenings at 7:30. The annual business meeting of the congregation has been called for Wednesday, Dec. 12, at 7:30 p. m.

Eldorado, III.—Sunday school each Sunday at 10 a.m., Preaching service Saturday evening, Dec. 2, at 7.30 and on the following Sunday at 11 a.m. and 7.30 p.m., These services will be conducted by Paster C. E. Ladd.

St. Louis, Mo.—Pastor C. E. Lapp will preach at 4318 Olive Street, on November 30, at 8 p.m. Visitors to the city are urged to join in this service.

# THANKSGIVING SERVICE PLANNED AT GRAND RAPIDS

A Thanksgiving service is being held at the church at 7 a.m. Thanksgiving Day. How much we all have to be thankful for as we look back over the past, and how much we should continually show that thankfulness to God by humble service in His name!

The annual church business meeting will be held as per usual the first Friday in December. This year it comes on the 7th. At this meeting the officers are chosen who will direct the church affairs for 1935. May God direct the choice.

On the night of November 30 the young people's Berean class is planning to have a "Hard Times" supper at the Siple home. There were 36 present in that class last Berean night, and one beautiful part of it is that many of them are boys and girls who have had no previous opportunity of coming in contact with the truths of God's Word. To teach and train them is a splendid privilege.

F. E. Siple, Pastor.

Are you still paying your Dollar-a-Month pledge?

### INTEREST IN THE SUNDAY SCHOOL

The maintenance of interest in the Sunday school, upon which the success of the school of course depends, may be ascribed to the following causes: The personality, faithfulness, and teaching ability of the teacher, 75 per cent; the oversight, cooperation, and leadership of the superintendent, 20 per cent; the attractiveness and usableness of materials, 5 per cent.

The final conclusion is that the success of a Sunday school lies in the hands of the superintendent and his teachers. If the teachers of the school are sufficiently impressed with the sacred service they are rendering to the cause of Christ they will be willing to make any necessary sacrifice to keep the children interested and auxious to be always present when the school is called to order and to help them to build into their childish lives the principles of truth contained in the Bible.

## PLAN SOUTHERN CALIFORNIA CONFERENCE

Plans for the next Quarterly Conference are to be formulated at a meeting of the Conference Board on the first Sunday in December. Because so little time has been available in the past for detailed planning of these events, the Board is making an extra effort this time to insure a bigger and better conference on January 13. We hope all the people in California who can will plan to attend this gathering and help to make it the unqualified success it deserves to be: make note of the date.

Bro, and Sr. Railsback have been absent from our midst now for some time and will be gone until about Thanksgiving time. They are in northern California, where Bro. Railsback is doing some remodeling at the home of Bro. and Sr. Moore of Red Bluff. Each one who is absent from our group means a large vacancy. Bro. and Sr. Rahn and family are in process of moving to Pomona, where they plan to settle on a small farm. In anticipation of that move, Bro. Richard Rahn has already moved to Pomona and is living with the writer and family.

Norman John MacLeod.

# BETWEEN YOU AND ME-

The Fonthill, Ont., church is rejoicing over the wonderful recovery of Bro. Ernest Shute from his recent serious illness. Bro. Shute is one of the many faithful members of that progressive congregation.

And speaking of Fonthill we are reminded that William Platts, the "Kabbage King" of that locality, has once more piled high the crates of "fruit" for the sauerkraut barrel! Bro. Platts presented the Editor some years ago with a cabbage of the most enormous size and finest flavor.

We would much like to hear the sermon of Pastor Norman John MacLeod of Los Angeles, on Sunday, Dec. 9, when he is to speak on "The Power of an Endless Life." It suggests much of interest to the one who is waiting for the coming of the Life-Giver.

A sister who has been without the paper for some years, but who is again receiving it, writes: "Is The Herald so much improved, or is it because I was so starved for the truths it contains that it seems so much better to me than it used to be?"

Last Thursday was the eightieth birthday of Mrs. Minnie Steffa, who for two years or more has been a resident of Golden Rule Home. Mrs. Mick, the matron of the Home, prepared a fine birthday dinner in celebration and among the invited guests were the pastor of the Oregon church and his family. Mrs. O'Byrne, another member of the Home family, was not able to be at the table on the happy occasion owing to illness, but in order that she might have a part in the festivities she provided the birthday cake.

Miss Elizabeth Anne Claypool called at the home of Mr. and Mrs. Virgil Claypool at Robinson, Ill., on November 22, 1934, and was so cordially received that she decided to stay. We feel sure she will have no cause to regret the choice she has made. Bro. Virgil Claypool, it will be remembered, was the Treasurer of the National Bereau Society for two years.

Bro. and Sr. George Siple are driving to Waterloo, Iowa, where they will spend Thanks giving with Bro. and Sr. T. J. Ellis of that Sunday schools: Why not give your small scholars copies of Jesus, the Light of the World, and so present them with something of lasting value? 25 cents a copy. Shipments made promptly by the National Berean Society, Oregon, 111. Sample copy sent for examination for a two-cent stamp.

Among the many good things which the new year is predicting for the readers of this paper is a series of articles from the pen of J. M. Stephenson, who awaits the Lord's return in the little cemetery at Ripley, Ill. These articles will have to do with Bro. Stephenson's favorite theme, the glad tidings of the kingdom of God.

Christmas is coming! Let us again plan to focus the attention of our program comittees on the importance of emphasizing the second as well as the first advent of Jesus at this time, for after all, the future coming of the Lord is to us more important and glorious than the first!

Bro. R. H. Judd of Toronto, Canada, continues his efforts to bring the truth to others by correspondence and by the distribution of tracts. We regret that owing to the pressure of the times this splendid writer has little opportunity for literary labor. May God bless abundantly the work he is able to do.

Several weeks ago a splendid short article reached us entitled, "Are We As Christians Driving Those Nearest and Dearest to Us to Everlasting Destruction!" No name was attached to the article and the letter with which it was accompanied was placed in our files so that we do not know who wrote it. If the author will please drop us a eard giving his or her name we will greatly appreciate it, and the article will quickly find, a place in our columns.

Information reaching our office shows a slight decline in attendance at a few of our Sunday schools over the country which is to be greatly regretted, as the growth of the Sunday school is generally followed by increasing interest in all the services of the church. Other Sunday schools, however, report a steady increase in both attendance and interest.

## STIRRING REVIVAL AT BURR OAK, INDIANA

The special meetings that have been in progress here since November 18 under the leadership of Evangelist A. E. Hoskins of St. Cloud, Minn, continue with increasing interest and attendance. Bro. Hoskins is giving a series of dispensational sermons based on a chart. Among the themes which have been presented, or which will be introduced before the meetings close, are the following: "God's Great Plan and Purpose"; "When Will Jesus Come!" and "The Beast Out of the Sea.

Those within reach are invited to attend, as the evangelist will continue his effort until Sunday, Dec. 2, and perhaps longer, if the interest demands.

Mrs. Albert Overmyer.

## A DEPRESSION CURE FOR YOUR CHURCH

"Tithing in Hard Times" is the best selling of The Layman Company famous Bulletins on Tithing and Stewardship. This and 31 other Bulletins sent for 20 cents. Sample copy free on postcard request.

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# CHILDREN SHOULD BE SEEN AND NOT HURT

By D. G. Harvey

"Let no man despise thy youth."-1 Timothy 4:12.

OUR subject may seem unusual at first glance, but we of the older generations remember the old saying of our elders, "Children should be seen and not heard," so often used when the child presented some troublesome question. What has been the result of such an attitude toward youth? Lack of respect for the aged and lack of faith in God's Word.

We are living in a fast age, an age of advancement. The youth of today must face problems we of the older generations were never forced to meet, but is youth to be blamed for the conditions which they had no part in bringing about? Could we of the older generation be just with youth, and judge them by the standards of the past?

When Grandma wore hoop skirts and her boy friend would dash by at a rapid pace on his high-wheeled bicycle, Great-grandpa was sure the youth of his day were headed for the dogs. Then when Dad wore pegtop pants and padded shoulders and Mom wore hobble skirts and perhaps rode in one of the few horseless carriages, Grandpa was ready to give up. Then came the flappers and the sheiks of a few years ago. It could get no worse. We were sure youth was a failure.

But we have lived through all these changes, yet youth at heart is always the same, trying to adapt itself to the conditions in which it finds itself, conditions it had no part in making.

Youth today is needed, as ever in the past. Let us not forget the call of the boy Samuel, when the sons of Eli, older men, had failed (1 Sam. 3), and Josiah, the boy king, but one of the best rulers in Jerusalem (2 Kings 22). When Job's three old friends, Eliphaz, Bildad, and Zophar, failed to give comfort, Job said, "I have heard many such things: miserable comforters are ye all."-Job 16:2. It was Elihu, a young man, who succeeded, for he "waited till Job had spoken, because they were elder than he'' (Job 32:4). Then Job repented when he learned the truth (Job 42: 2, 3). We could name many such cases from the Scriptures of the need of youth and youth's service in the past. Moses, a mere babe, was taken out of the water by his sister Miriam, who was there when needed. The boy with the loaves and fishes helped Jesus feed the multitude. Jesus Himself puzzled the learned men at the age of 12.

Youth today has my sympathy. It must meet and stand hundreds of temptations we elders knew nothing of.

No! No! cry the older generations. We never went fifty miles to spend the night dancing. No. "Old Dobbin" wouldn't stand the trip. But we had "hay rides," "husking bees," barn raisings; and remember the older generations then did not regard our youth as a sweet-smelling odor.

The nature of youth is the same in all ages, but conditions differ, the standards differ. Disrespect of elders tothat is due to training, loss of confidence in parents. No · considence, no respect. Youth is blamed for lack of interest in the church, but it only follows the example of Dad and Mom, who are too busy with clubs, lodges, golf, etc., to be interested in the joys and sorrows of the children and point out dangers, but let things drift. Let us be considerate of the mistakes of youth, give it advice as did Huldah the prophetess, Hilkiah the priest, and Shaphan the scribe, to the boy king Josiah. Never hurt or discourage the young in their efforts of service; help them. And may youth heed Paul's words: "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 . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."-1 Tim. 4:12, 16.

# ALEXANDER AND BARTHOU

IN THE BALKANS the position of the Jews has never been a happy one. Kings and politicians have used them in the most merciless fashion to bolster up their intrigues. Pogroms, business, and political restrictions have been launched and ended very much in the manner of American political investigations preceding elections. The Jew, in short, has been used—rather, abused—to tip the scales one way or the other.

The assassinations in Marseilles—which, all agree, put an end to the career of the most tyrannical ruler since Czar Nicholas (Hitler excepted)—had a strange sequel. While some elements in Yugo-Slavia openly celebrated the death of King Alexander, the Jews mourned his passing as the loss of a friend and protector. Apparently the deceased monarch, faced with the precarious job of consolidating and ruling a turbulent jig-saw puzzle of Croats, Slovenes. and whatnot, was clever enough to solve the Jewish problem first, granting the Jews a measure of freedom and security, with the hope of winning for himself the sympathy and good will of world opinion. World Jewry is quick to express its gratitude for tolerance, at times too quick. In this instance it is somewhat curious to behold the spectacle of the Jews lamenting the death of a ruthless king who brought severe suffering to his people.

Would it not have been more in keeping with the true spirit of liberalism and equality for the Jews to honor the memory of the unfortunate M. Barthou, who died in the cause of world peace and understanding? Louis Barthou was more a king than Alexander, more a friend of the Jews, more a spirit imbued with the humanity without which no man can rule wisely. Alexander tolerated the Jews because it was good politics. Barthou championed their rights because it was an integral part of his lifelong devotion to social justice.—American Jewish World.

# THE RESTITUTION HERALD

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# When Antichrist Rules

By Norman John MacLeod

THE "spirit" of Antichrist has been working in the world ever since the days of the apostles. Both Peter and John make mention of it. Both of them speak of the coming of such as a sign. Paul speaks of the spirit as working only slightly in the early days but increasing in its working until "he" should be destroyed by the brightness of Christ's coming. Much has been said in speculation and

until "he" should be destroyed by the brightness of Christ's coming. Much has been said in speculation and argument as to just what is meant by such a being, or such a movement, or such a system. Definite conclusions seem hard to reach. But some things stand out clearly.

"Antichrist" is defined by John (1 John 2:22) thus: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Such a definition would fit many. Such a definition would fit many systems. Such a definition would fit several movements. Communism, the newest religion of the world. not only denies Jesus, but becomes very specific in denying God. The ones who advocate that system make a very strong point of destroying all worship. They have entered definitely into the field of religion because they say that religion is an "opiate" of the people. They say that the religion of Jesus puts its followers to sleep. They, according to John's definition, are definitely "antichrist." Few people realize to what an extent the movement of Communism has penetrated the world at large, and the United States in particular. Indifference, which is the result of the great American tradition of toleration, is one of the most fertile grounds for Communism. The coming of economic difficulty on the top of religious indifference sweeps away the anchors of Christian civilization and lets in the flood of turmoil. "Looked at from without, faith in God's sovereignty would seem to sap human responsibility and favor quietism. Actually, it made men of iron will and powerful initiative. So the Marxist faith in a dialectical movement, rendering Communism inevitable, sustains patience in tribulation and inspires hope and

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."—1 John 2:18.

nerves effort in times of opportunity."—Christianity and Communism, by H. G. Wood, p. 4. In the field of religion, if this be true, Communism is bound to bring on a serious conflict in the

Western World such as the Near East and the Far East could not develop. Czarism tottered and fell with searcely a blow when the final crisis came, for it was a system that was rotten to the core. But Western democracy and its religious system, though badly battered by the present difficulties, is not the decadent instituti in that Russian autocracy and its accompanying religious system proved to be. But the leaven of Eastern antichristianism has entered into the Western civilization and is causing a more intense ferment than it ever could in the vast Russian dominions. Without any question Communism is antichristian.

A religious system cannot remain static or it will die. If for one moment Christianity remains inactive in seeking new members for its organization it begins to decay. When Mohammedanism ceased to go out to the world offering the "Koran or the sword" it began to decay. Though at present there are some signs of a revival of Islam, for the most part it is rapidly ceasing to be an effective instrument in the affairs of mankind. Such a thing is Communism: if it ceases for one moment to make converts it will begin to crumble and dec-The very system itself demands propaganda. In spite of promises to various nations that propaganda would not follow recognition of the Soviet regime, propaganda has gone with trade nevertheless. Any system which seems to offer a solution to the economic, political, and social ills of a nation will receive consideration by many people. Even though they do not adopt such a system at once, its influence is almost immediately felt. It is much like that old quotation from Pope:

"Vice is a monster of so frightful a mien,

As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace."

Please turn to Page Ten

# Abreast of the Times

### The Royal Wedding

"Prepared as a bride adorned for hor husband."—
Revelation 21:2.

London, Nov. 29.—Accompanied by scenes of splendor which have seldom been equaled in the history of England, George, the fourth son of King George V, King of Great Britain, and the Greek princess Marina were married today in the presence of a large company of royal and other illustrious guests assembled in historic Westminster Abbey. Kings and queens, dukes and duchesses, lords and ladies, diplomats and other distinguished persons, all dressed in the richest garments and most gorgeous uniforms, listened with closest attention as the Archbishop of Canterbury solemnly asked the questions of the prince and princess which led to their marital union.

"George Edward Alexander Edmund, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health, and forsaking all others, keep only unto her so long as ye both shall live?"

Clearly and distinctly came the answer of the prince, "I will!" Then followed similar questions addressed to the bride, to which she also responded, "I will."

As we listened over the radio to that impressive ceremony in which a possible King of England took to himself one who might one day become the Queen of the realm, we were impressed with the thought that soon, very soon, a still more marvelous marriage ceremony will take place in the clouds amid circling emissaries of heaven, when the Son of God shall take to Himself His holy bride, the church! Shall we be of that princess company to whom the King of kings shall address the words, "I take thee, beloved, to be my glorified and immortalized bride"?

### 10,671,000 Without Work

"Let him labour, working with his hands the thing which is good."—Ephesians 4:28.

Washington, D. C., Nov. 30.—President William Green of the American Federation of Labor in his monthly report of the employment situation issued today declared that the nation is entering the winter with 550,000 more unemployed than was the case a year ago at the same time. The total number without work a year ago during October was 10,122,000. October of this year, he said, saw 10,671,000 unemployed.

"Business activity in October this year was 2.6 per cent below last year," asserted Mr. Green. He further predicted that the relief problem this winter would be the most serious ever faced by the country. "The serious implications of this increase in unemployment cannot be overemphasized," the statement continued. Relief need this winter is already higher than it was last year.

No matter how sincere may be the efforts of men to assure prosperity to the world, nothing but the rulership of the King of kings will solve the problem satisfactorily and permanently.

### Choir Sings the "Internationale"

"How shall we sing the Lord's song in a strange land?"—Psalm 137:4.

New York, Nov. 30.—According to newspaper reports, "many Christians in the United States got a shock recently when news dispatches announced that the famous Westminster Choir, of Presbyterian origin, opened a concert in Leningrad, Russia, by singing the godless anthem, 'Internationale,' as their first number. This religious musical organization is regarded as being the most noted of its kind in the United States, and has traveled extensively in other countries on concert tours."—Item submitted by Glenn Birkey, Rochelle, Illinois.

### Jewish Feast of Lights

"All the children of Israel had light in their dwellings."—Exodus 10:23.

CHICAGO, Dec. 2.—The eight-day observance of Chanukah, Feast of the Dedication, known also as the Feast of Lights, will be opened tonight throughout Jewry with brilliant festivals everywhere. In this city Cantor Joseph Giblichman will light the traditional Chanukah candle, to which observant Jews will add one candle each day until the celebration of the feast is completed.

The festival was established in commemoration of the rededication of the temple after its pollution by Antiochus IV (Epiphanes). It was first celebrated on December 25, 165 B. C., exactly three years to a day after an altar to Zeus Olympius had been set in the holy place. The temple was rededicated to Jehovah with brilliant festivities that continued for eight days.

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# The One Name

By M. W. Perrine

THE one name that was held in reverence by the people whom God claimed to be His people, whom He took by the hand and led out of Egypt into a land that He gave them for an inheritance, was Jehovah, which was considered by them a name too holy to be uttered. It was the name inherited by Jesus, God's only begotten Son.

When Peter and John went up into the temple at the hour of prayer and healed the impotent man, lame from his mother's womb, notice in whose name and by what

power it was performed. Acts 3:3: "Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of 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. And he took him by the right hand, and lifted him up. . . . And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God"; and it caused people to wonder greatly. "And when Peter saw it, he answered unto the people. Ye men of Israel, why marvel ve at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath

glorified his Son Jesus; whom ye delivered up, and denied him... and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him bath given him this perfect soundness in the presence of you all." And not only this miracle, but all the miracles performed by the apostles, were done in the name of Jesus the Christ.

Peter and John continued to preach Jesus and the resurrection to the people, which so grieved the rulers with Annas and Caiaphas that they set Peter and John in their midst. They asked by what power or by what name they had done this. Acts 4:8: "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good

deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

### Poor Fellow

This past week we were riding along with another minister, and he pointed to a eard that was sticking out of the car door pocket and said, "I had a funeral of a non-member several miles away. I had to make two trips, and now I get a card thanking me for my services." He continued, "That is not even honest."

He has a lot of sympathizers in his profession. Oftentimes arrangements are made for funerals, time set, and then the min ister is asked to conduct the service, regard less of any plans and labors he may have on hand, He is expected to drop everything. If clothes are not in good condition, get them cleaned and pressed; and if the week's ironing hasn't been done, buy a new shirt and have it charged. (Ministers as a rule don't have very many extra shirts.) Then he must get his ear cleaned up so it will look respectable, and if he hasn't time, hire it done; and of course the tires must be in good condition so he won't have a flat in the procession. Often he must borrow money to make the trip. And he is let down to bear all this expense with not even a "thank you."

Such is often the experience of a minister.

—C. E. Randall.

The rulers were thoroughly convinced that the power by which Peter and John worked such wonderful miracles was given to them through the name of Jesus of Nazareth, whom they had crucified, and they trembled through fear of the judgment of God that awaited them. They probably were ignorant of the fact that a kind and merciful Father in heaven, in His love toward them, had provided for all of His creatures a refuge to which they could flee and be safe. So the Apostle Paul points it out to all (Phil. 2): "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not

every man on his own things, but every man also on the things of others. 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." This points out the refuge that is in Christ Jesus to everyone that puts on the Lord Jesus Christ in truth and in spirit, and takes (Please turn to Page Nine)

# The Hope of Eternal Life

"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:2.
"Heirs according to the hope of eternal life."—Titus 3:7.

IT IS good to hope; it is better to have a good hope. We have all doubtless at times indulged hopes which have failed of realization, because they had no sure basis. The sluggard may hope to win the prize, but his

This address was delivered by A. J. Neale of London, England, to a conference of the Conditional Immortality Mission held at Macetesfield, and is here reprinted from the official organ of the Mission, Words of Life.

hope is of little worth. The hopes of the diligent student, who has applied himself to master the subjects in which he is to be examined, have, on the contrary, a more or less sure basis. Hope, then, must be well founded, or we shall sooner or later, be disillusioned.

The majority of our hopes relate solely to this life—the things which are seen and temporal; but our texts set before us a hope not bounded by the present, but one that reaches forward to embrace the unseen and eternal—the Life Everlasting; and our present purpose is to consider firstly, the precise nature of the Apostle's hope, and, in the second place, the foundation on which it was built.

As a prelude let me call to your remembrance the incident recorded in the 17th chapter of the Acts, Saul's discourse to the men of Athens when his spirit was stirred in him as he saw the city wholly given to idolatry. Standing in the midst of Mars' Hill he rebukes them for their superstitions, and declares—"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." "He giveth to all life"; and, to that statement, he adds: "For in him we live, and move, and have our being." It is of the entire race that the Apostle here speaks, the righteous and the unrighteous, the godly and the godless. and it is therefore impossible to give to the word "life" any other meaning than its primary meaning of being and vitality. With these thoughts in mind let us recall those words of our Savior in John's Gospel, in which He speaks of the Father having given Him power over all flesh that He should give "eternal life" to as many as the Father had given Him. Here our divine Master uses exactly the same word for "life" as did the Apostle on Mars' Hill, prefacing it with the adjective "eternal." Coupling these passages together we see that, whereas God has given to all men "life," it is His gracious purpose to give some "eternal life," namely, to those who are united to the Savior by a living faith. To us these words seem quite simple and to teach with the utmost plainness that whilst all possess the life that now is, which is brief and transitory, and terminable because of sin, there will be those to whom will be given life in perpetuity, life for evermore. But whilst, as we say to the plain man, this seems so clear as to be impossible of misunderstanding, it is just here that some step in and, obsessed with the belief that man is an immortal and imperishable being, forbid us to place so simple an interpretation upon the words, in-

sisting that by eternal life must be understood eternal blessedness. In passing we might perhaps point out that those who thus put a qualitative meaning upon the word eternal when the future of the saved is in question, insist, and that with emphasis, upon a quantitative sense being assigned to it when speaking of the future of the lost. This, we submit, is not "handling aright the word of truth."

### INHERENT IMMORTALITY

But with regard now to the belief in man's inherent immortality. This we affirm has no place in the holy Scriptures. According to the sacred Record, man was made out of the dust of the earth, and became "a living soul" by the inbreathing into his nostrils by the Creator of the breath of life. Scripture does not state that man was endowed with an immortal soul, but that he was made a living soul, and the same is said of the creatures which, like Adam, were made out of the dust of the ground, and also of every moving creature which the waters brought forth abundantly; all are called living souls, and all possess the same breath of life. Whilst, however, man's origin was lowly-"of the earth, earthy"-his position as given him by the Creator was most glorious, for he was made to rule, to have dominion, and was immune from death so long as he continued in obedience to the divine commands; but, disobeying, he brought death upon himself and upon the whole race, as it is written: "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

We would here quote the words of Theophilus, Bishop of Antioch, in relation to this matter. He says: "Neither immortal nor yet mortal did God make man; but, capable of either destiny, in order that he might incline to the things of immortality, and keeping God's commandments obtain immortality as his reward, and so become divine; but, if he should turn aside to the things of death, disobeying God, he would become the cause of his own death. For God made man free and master of his own fate. But that which he, through his negligence and disobedience, did not acquire, God, in His philanthropy and mercy, now gives to him when men become obedient. For in the same manner as man by his disobedience brought death upon himself, so if he fulfills the will of God any man who de-

sires it can acquire the life eternal. In fact, God has given us a law, and holy precepts, whereby any man who does them will be saved, and, attaining the resurrection, will inherit incorruptibility."

This statement appears to us to express the truth of the Scriptures. Man is not immortal, neither has he an immortal or "never-dying" soul, as is often affirmed. "In the day that thou eatest thereof"—the tree of the knowledge of good and evil—God had said, "thou shalt surely die," or "dying, thou shalt die," as it may be rendered, and, cut off from the "tree of life," death became for Adam inevitable.

### OPPOSITES

But just as in the ease of the word life, of which we are told that we may not understand it in its simple, everyday usage, so is it with the word death, the threatened penalty of disobedience. For death, instead of meaning the loss of life, means, it is said, endless life in pain and suffering. We think it is better to believe that God means just what He says rather than to allow human philosophy to distort and nullify the simple statement of the Scriptures.

The learned Dr. Petavel, in his Problem of Immortality, remarks in this connection: "When man is in question, life in the historic and grammatical sense is an existence composed of action, and sensation; death is the cessation of that existence, the end of all action and all sensation. But it has come to pass that in consequence of the preconceived notion of the absolute immortality of the human soul, and in defiance of the formal declarations of Scripture, the traditional exegesis starts from the principle that the life of the soul cannot possibly cease. The result has been to give to that which is called in Scripture death, in relation to the soul, the sense of perpetual life in the midst of sin and sufferings without end. ... Life and death are opposites like black and white. To say that death is a kind of life, a certain 'state of life,' is like declaring that black is a kind of white, a certain 'state of white.' "

We would also quote the comments of Locke in his Reasonableness of Christianity. He says: "Nobody can deny but that the doctrine of the gospel is that death came upon all men by Adam's sin, only they differ about the significance of the word death. For some will have it to be a state of guilt, wherein not only he but all his posterity was so involved that everyone descended of him deserved endless torments in hell fire. It seems a strange way of understanding a law which requires the plainest and directest words that by death should be meant eternal life in misery. Can any suppose for a law that says: For felony thou shalt die, is meant not that he should lose his life, but be kept alive in perpetual and exquisite torments? I confess that by death here I can understand nothing but that ceasing to be, the losing of all actions of life and sense. Such a death came upon Adam, and all his posterity, by his first disobedience in Paradise, under which death they should have lain forever had it not been for the redemption by Jesus Christ."

We believe then that the death threatened and incurred by Adam was the absolute loss of life, giving to the

word its basic and elementary significance, and that the refusal to allow to the words life and death in the Scriptures their literal, fundamental, and inherent meaning is the cause of much misunderstanding and serious error, and it is perhaps appropriate here to call attention to some of the evils which result. It is, we think, true to say that the denial of the reality of death is common to all false religions, and the bedrock on which almost every anti-christian system is founded.

### Conceptions of Purgatory

Romanism denies the reality of death, and upon the erroneous idea that the dead are living rests its belief in purgatory, saint-worship, prayers to and for the dead. Many Protestants believe the dead are living, and embrace some modified form of purgatory with the gospel of second chance. Heathenism in many of its phases believes the dead are living, and terrible indeed have been the cruel practices arising therefrom. Spiritualism maintains that the dead are living, and through such belief thousands are drawn into its folds, entering those awful gates which lead to demon-control and to destruction. Theosophy believes the dead are living, and founds upon the belief its doctrine of the evolution of the soul by means of repeated incarnations.

Both of these latter systems which are making such rapid advances in our midst deny and scorn the doctrine of eternal life through the death and resurrection of our Lord Jesus Christ alone, and it is, we submit, a matter for serious reflection, that whilst the Christian church generally repudiates as strongly as we do the teachings of both these evil cults, it does nevertheless agree with them in their belief that death is not the cessation of life, and, to that extent at least, yields ground to the opposers of divine revelation.

### LUTHER AND TYNDALE

It is not so well known as it should be that both Luther and Tyndale held firmly to the teaching of Scripture in regard to the reality of death, and had this phase of their teaching received the same prominence in the Reformed Church as the recovered truth of justification by grace through faith, a mighty bulwark would have been erected against the errors which then as now hold sway.

In confirmation of what we have said we quote the following words of Luther: "The dead," said he, "are insensible. . . . They lie, not reckoning days or years, but when awakened will seem to have slept scarcely a moment." And Archdeacon Blackburn, in his Historical View of the Controversy Concerning an Intermediate State, says: "Luther espoused the doctrine of the sleep of the dead upon a scriptural foundation, and then made use of it as a confutation of purgatory and saint-worship," and states that Luther continued in that belief until the last moment of his life. Sir Thomas More opposed Luther because he held "that all souls lie and sleep 'till doomsday,'" and Tyndale, replying to More's objections, made answer: "And ye, in putting them (the dead) in heaven, hell, and pur-

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# **Eternal Torment**

By David L. Norrie

IT IS evident that the death in store for sinners is not simply the first death, which is the common lot of all men by nature, but the second death, which is subsequent to resurrection and judgment (Rev. 20:11-15).

But whatever the nature of the first death is, so must be the second. Else it is no second. If the first train is a train, the second train is also a train, not a motor car. And since the first death is not separation from God, but the literal loss of life caused by the withdrawal of the breath of life, therefore, the penalty of the second death is also the loss of life caused by the withdrawal, for the second time, of the breath of life. And there is no resurrection from the second death. For after the second death, the breath of life is never again to be restored to sinners. And, therefore, those that die the second death shall truly be "punished with everlasting destruction" (2 Thess. 1:9).

#### WHAT IS PUNISHMENT?

But, I am asked, how can death be an everlasting punishment? To this I would reply that death is the only everlasting punishment that could be inflicted on "mortal man." The punishment of flogging is over when the last stripe is inflicted; a fine is paid and done with; and since the days of the patriarchs I know of no term of imprisonment that ever exceeded a hundred years; for, of course, imprisonment must end at latest at death. Now, if a man be imprisoned for ten years, it is a ten years' punishment ten years' loss of liberty; and if he could be put to death for ten years, it would again be a ten years' punishmentten year's loss of life, and all its blessings. Mark, we do not reckon that the punishment is over with the mere pain of dying, any more than it is over when the man steps from freedom into prison. The prisoner suffers punishment as long as he is deprived of freedom, and the dead man suffers punishment so long as he is deprived of life. God is not going to give the wicked a ten years' punishment, no, nor a hundred years', nor yet a million, but an everlasting punishment. "These shall go away into everlasting punishment: but the righteous into life eternal."-Matt. 25:46. Is it not plain that as long as the righteous remain alive, the wicked will remain dead?

### WHAT IS PUNISHMENT

Many people argue that there can be no punishment unless there be conscious suffering. But this is wholly false reasoning. For, as I have pointed out, the awfulness of the murderer's punishment is not the pain he endures on the scaffold. In America, indeed, the death of criminals is altogether a painless one. But the severity of the penalty consists in the fact that the man is thereby cut off from all the privileges of the living. And in this connection it is noteworthy that the word "punishment" just quoted

from Matthew 25:46 means literally "cutting off," as when branches are lopped off from a tree.

The 37th Psalm formed doubtless the groundwork of the Lord's teaching in this passage, as the following comparison of the language will show:

"Such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."—Psalm 37:22.

"Come, ye blessed of my Father, inherit the kingdom prepared for you... Depart from me, ye cursed... These shall go away into everlasting cutting off."—Matt. 25:34-46.

Our Lord's reference also to the "everlasting fire" in which the wicked are to be "cut off" reminds us further of the 20th verse of the Psalm: "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."

Let me repeat therefore that everlasting punishment consists not simply in the pain of dying the second death, but in the being cut off forever from the life which the righteous will enjoy. When the righteous receive "in the world to come eternal life," the glorious change will be effected "in the twinkling of an eye," but the life-state that results will endure forever. So when the second death is inflicted, the execution of the sentence may in nearly every ease take no longer than the quickening of the right-cous does. But the death-state will endure forever, and this is everlasting punishment, according to the Scriptures, for "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

### THE LANGUAGE OF SCRIPTURE

Let us suppose for a moment that the doctrine of the eternal torment of the wicked is taught in the Bible. What words then would God have used if He had wished to teach the total destruction of the wicked? I can fancy some one saying, Oh, He could easily have made His meaning so plain that no one could misunderstand. He could have said that the wicked will utterly perish, or that their end is destruction, or that they shall return to the dust, or that they shall consume into smoke, or that they will become ashes, or that they will be burnt up, or that the fire into which they will be east is an unquenchable one, so that they will be quite unable to put it out and thereby escape their fate; or He might have said distinctly that they shall be as though they had not been. My dear friend, all these things God has actually said, and yet people believe these statements mean that the wicked are to be preserved in painful existence forever. I ask again, What words could God have used to express the total destruction of the wicked, if the strongest words that the Greek and Hebrew languages possess to express that idea are unable to convince men? On the other hand I may ask, If God had wished to teach the permanent conscious existence of the wicked, why did He not state such as the following? The wicked shall never be destroyed; or, their life is unquenchable; or, every man is by nature as immortal as God Himself; or, the wicked in the lake of fire shall be incombustible because God cannot destroy immortal souls; or, the wicked shall never be consumed; or, our God is a preserving fire. But not only do these statements not exist in the Bible, but they are given the lie direct by the texts which I have already quoted, and by dozens more.

### "DAY AND NIGHT FOR EVER AND EVER"

I have here to ask what then are the proofs advanced in favor of eternal torment. At the most one or two sadly misunderstood passages from the Gospels and the book of Revelation. Let me just refer to one, as it is supposed to be very conclusive.

Revelation 20:10 (R. V.) reads thus: "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever (literally unto the ages of the ages)." Now this text says nothing whatever about the mass of sinful men. It is the fate only of the devil and his supernatural agents that is expressly revealed in this verse. (It is impossible to believe that the beast and the false prophet are "men of like passions with" ourselves. See Rev. 16:13; 17:8.) But are they then immortal? God forbid. We read that God "only hath immortality" (1 Tim. 6:16), and scripture cannot contradict scripture. How can we get over this difficulty? This is how most men do it. The hundreds of passages where "death," "destroy," etc., are found in the legal and didactic parts of Scripture are given a figurative meaning, but in the book of Revelation, a book that is admittedly full of figure, they pick out 20:10, and claim that it be taken as absolutely literal. The folly of such handling of the Word ought to be apparent. Clearly Revelation 20:10 must be interpreted in harmony with the hundreds of other scriptures that teach with no uncertain sound the destruction of the devil and his works (see, e.g., Heb. 2:14; 1 John 3:8). What then is the explanation of these words "for ever and ever"? It is found in Scripture itself, and men err, simply because they know not the Scriptures nor the power of God (Matt. 22:29). In the Bible the words "eternal," "for ever," etc., are used in a limited sense just as commonly as in an unlimited one. This is a fact, and it must be admitted by all who would reverently handle the Word. For example, the servant who loved his master and refused to accept his liberty, was to have his ear bored through with an awl, and was to become a servant forever (Deut. 15:17), that is, till he died. Again, Elisha pronounced this doom on Gehazi, "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever" (2 Kings 5:27); that is, each of them, as long as they lived, would be lepers. So Jonah, whilst in the belly of the fish, was so filled with horror that he said, "I went down to the bottoms of the mountains; the earth with her bars was about me for ever" (ch. 2:6), but his torment really lasted only three days.

Our first concern, therefore, is to find out the nature of the persons or things to which these words "for ever" are applied. When applied to God, who is immortal, or to the redeemed, to whom He gives eternal life, the words must imply absolutely endless duration, but when applied to the sufferings of "mortal man" (Job 4:17), or to the devil, who certainly has not eternal life (1 John 3:15), they simply convey the idea of an indefinite period of time of which the end is not clearly revealed, but which is terminable in any case at death. If it be contended that "day and night for ever and ever," must be unlimited, we answer that in the two other passages of Scripture, where the same language occurs, the words certainly do not imply endless duration. One passage is Revelation 14:10, 11, where the words are applied to living men who are to be tormented day and night forever and ever in the presence of the Lamb, during the tribulation in the time of Antichrist. But, of course, no matter how long the torment lasts in the presence of the Lamb, it must end at latest when the Lord is "revealed from heaven . . . in flaming fire taking vengeance on them that know not God, and that obey not the gospel . . . who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:7-9).

The other passage is Isaiah 34:9, 10, where God thus pronounces judgment upon Edom, "The land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." Yet the very next chapter tells us of a time when the land shall become a paradise, for the indefinite period of desolation will have come to an end when the Lord's people possess Edom according to Numbers 24: 18 and Amos 9:12. So whilst we read in Revelation 20 that there is to be forment forever and forever, we are thankful to know that here again, in the very next chapter, the torment has come to an end, for the former things are passed away, and there is no more curse. Day and night, too, have ceased, and He that sat upon the throne said, "Behold, I make all things new."

Whilst it is true, therefore, that the devil is to be "tormented day and night unto the ages of the ages." it is just as true that he will at the end of that time be destroyed, Revelation 20:10 does not profess to tell us about his death. but only about his torment. It does not say-"This torment forever and ever is the second death." The second death is not mentioned here. It does not come until later on in the chapter, after the great white throne is set up. Then we read—"Death and the grave were cast into the lake of fire. This is the second death." And immediately that takes place, we have the record of a new heaven and a new earth (ch. 21), in no part of which is there "anything accursed" (22:3, R. V. margin). Those therefore to whom the Lord said, "Depart from me, ye cursed, into everlasting fire," will now cease to exist; for God has said-"Let the sinners be consumed out of the earth, and

let the wicked be no more."—Psalm 104:35. Satan also, to whom God said of old, "Thou art eursed," will then no more be found; for God's prophecy concerning him will also be fulfilled—"Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee . . . and never shalt thou be any more."—Ezekiel 28:18, 19.

### A God-Dishonoring Doctrine

Have evangelists ever considered the mischievous, Goddishonoring results of the preaching of eternal torment? I have referred already to some of these. It has driven thousands into open infidelity. To balance this, some few have doubtless been frightened into accepting salvation, but even to such their craven fear brings no reward; for amongst those who have their part in the lake of fire, which is the second death, there are to be found "the fearful" as well as "the unbelieving" (Rev. 21.8).

### ADDING TO THE WORD

Furthermore, God's Word is being daily dishonored by street corner preachers who seem unable to mention the word soul without adding to it the epithet "immortal." God never adds that word, or any such word to it, though the soul is mentioned in the Bible 859 times. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."-Prov. 30:6. We distinctly read, "(God) only hath immortality."-1 Tim. 6:16. Who dares in the name of the Lord to tell perishing sinners that they, too, are immortal, and must live as long as God lives? There is only one passage in the Word of God that distinctly affirms such a thing, and that is Genesis 3:4, where Satan told Eve, "Ye shall not surely die." Satan was the first liar who abode not in the truth (John 8:44); for when God said, "Thou shalt surely die," he (Satan) added the word "not" wilfully and deliberately. Preachers today are doing the same, and though they may do it unconsciously, they do it none the less in error, and in spite of the warnings of God, and are laying up for themselves at least a reproof.

### God's Righteousness in Punishment

Yet again, the character of God is sadly libeled by many who preach in His name, and who have actually told me that unless a man believes that God will torment sinners forever, he is not fit to preach the gospel! Now there was once a certain schoolmaster who told his pupils that they would have a holiday on the next day. But some pupils were not present when the intimation was given, and their companions told them after, that they were to have a holiday. But some of them did not believe, and came to school as usual. And the master saw them and was so angry at their unbelief, that he flogged them most unmercifully, and repeated the flogging every day of the session. You say this never happened. True, it is a parable; but if some one went about slanderously affirming these things of the schoolmaster, he would reckon as a friend any man who stood up for him and said, "These things are not true." Today there are men who are libeling the character of the God of love. They represent Him as punishing even now His creatures with a punishment utterly out of proportion to their offenses. Nay, there is something still more awful. It appears that this punishment was not revealed in Old Testament times. So the teachers of the doctrine admit. And, therefore, for four thousand years of Old Testament history, God was inflicting a terrible punishment which He had not even threatened. And, worst of all, sinners now in torment have never yet been brought before their Judge. They are being punished first, and are to be tried at least a thousand years hence! Shall we not lift up our voices as faithful witnesses for the God of righteousness, and preach that pure gospel which is "the power of God unto salvation . . . For therein is the righteousness of God revealed'' (Rom. 1:16, 17).

# SORROWS ARE UPON THE CHURCH

By Adna E. Hoskins

JESUS says in the twenty-fourth chapter of Matthew, "All these are the beginning of sorrows." If these days that we are living in are the beginning of sorrows, then what must it be when the fifteenth verse becomes a reality: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place ..."

No doubt many earnest students of the Scriptures do see the approaching of that beast spoken of in Revelation 13:2. And when he comes it will be surely a time of great tribulation, for the church will have been caught up to meet the Lord in the air, according to 1 Thessalonians 4:15-17.

Russia has been afflicted with tribulation, until their last five-year plan is to wipe ont Christianity by 1937.

However, we remember the words of our Savior, when He said to Peter, "Upon this rock I will build my church; and the gates of hell (hades, or death) shall not prevail against it."

Perhaps Russia or any other nation will not accomplish its complete end or purpose, for we believe Jesus' words in answer to Peter will hold true.

Sorrows are upon the church today, but we are thankful that many are boldly holding the fort. Such seems to be the case in Germany.

May we as a people be busy in strengthening our faith that we will be able to stand in the evil day that apparently is upon us.

To do this, each one should endeavor to build and not to tear down; for tearing down weakens the church and the faith of the individual. God help us to see this.

—The Morning Star.

### A SURE CURE FOR THE BLUES

By Mrs. Lottie Logan Pickerl

If there ever was a time when such a recipe was needed, it is now. All around us we see such sad conditions, men's hearts failing them, people becoming unbalanced, untold worries. It cannot but help to react on us and especially the younger generation, who have not had the years of tempering to meet such conditions; but, nevertheless, if each of us will follow the recipe that I am about to give and pass it on to others, it cannot help but bring thanksgiving and cause us to count our blessings instead of finding fault and being depressed.

It is this: Read and meditate on the book of Job, then Psalms; and after doing so, you cannot help but see how God's children are put to the test, but if we remain faithful, although it seems at times the whole world is against us, He will bless us and care for us, as it is written (Psalm 9:9, 10), "The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."

Then, if you sing or whistle, try the song, "God Will Take Care of You."

If this doesn't cure you, there is something wrong with your heart.

### THE HOPE OF ETERNAL LIFE

Continued from Page Five

gatory, destroy the arguments wherewith Christ and Paul prove the resurrection. The heathen philosophers denying that (resurrection) did put (affirmed) that the souls did ever live (were immortal). If the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause (need) is there of the resurrection?"

These are forceful words, and they emphasize one result of the erroneous belief in the consciousness of the dead in virtually denying the truth of resurrection.

Needless to say, it is impossible in a brief paper to deal with the few passages on which the belief that the dead are living is made to rest, e.g., the rich man and Lazarus; the robber's prayer; Paul's "desire" in the Philippian epistle, etc., all of which are explainable consistently with the teaching of the Scriptures that "the dead know not any thing," and that the grave is a place of silence, where there is "no work, nor device, nor knowledge, nor wisdom." Suffice it to say that the accepted interpretation of these passages makes one scripture to contradict another. Our Lord has expressly told us in regard to the recompense of the just that this will be "at the resurrection," whilst in regard to the ungodly, the Apostle Peter informs us just as definitely that they are reserved unto the day of judg-

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ment to be punished. Death, therefore, can mean neither bliss for the righteous nor suffering for the wicked. Both must follow that "hour" of which the Savior spoke when "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 judgment.

In life's small things be resolute and great
To keep thy muscle trained: know'st thou when fate
Thy measure takes, or when she'll say to thee,
"I find thee worthy: do this deed for me"?

—James Russell Lowell.

### THE ONE NAME

Continued from Page Three

upon himself that precious *name*. And God has declared he that humbleth himself as Jesus did shall be exalted in due time, even as Jesus was.

In Galatians 3:26 Paul gives us instructions as to the means to use after our hearts are made right in the sight of God. He says, "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." If you are baptized into the name of Jesus Christ, the only name under heaven given among men whereby we must be saved, having His name and under the blood by faith, and if you live a holy life, you are as safe as the firstborn of the children of Israel were when they partook of the Passover under the blood.

Always remember that God is calling out a people for His name (Acts 15:14). And when you have taken upon you that precious name, the name of Jesus, that one name that is above every name, God expects you to bear it without reproach.

Many people wonder why we call ourselves "the Church of God." Even so have I wondered why anyone should call himself by any other name. When we remember that God is doing the calling, and that for the purpose of having us bear Ilis name, and He does the calling by means of the gospel, and He has commissioned men whom He calls preachers to do the calling; and that the names Jesus and Jehovah signify and have one and the same meaning; and that there is but one name; and that the Holy Spirit is the Spirit of Jehovah, the same spirit that was in Christ reconciling the world unto God, how can the church do its work under any other name?

Psalm 72:17-19: "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. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."

### WHEN ANTICHRIST RULES

### Continued from Front Page

At first Communism seemed to most people the very essence of the worst that was in the world. But presented constantly with the problems of Communism, battered by constant propaganda, weakened in defense by the failure of its own system to bring peace and prosperity, and confronted by the possibility that Russia had succeeded after a certain fashion, the Western World has gradually come to feel that Communism is a possibility. The movement has followed the establishment of the system in Russia. Needless to say, that movement backed by such a system is bound to produce its prominent leaders. Prominent advocates are to be found in every country, not excluding the United States. How are we to identify those people? They fit John's definition of antichrist.

California recently underwent a new phase in its political career. Secretly at first a political party was organized. Agents went from house to house to secure members for a secret society which they called "Utopia" after Sir Thomas More's famous book of that name. They said that the movement was national, that it had started in the East, and that it had almost millions of members. As matters progressed the real nature of the movement could not be covered, for it was a political organization designed to promote the candidacy of Upton Sinclair. To most people Upton Sinclair was more or less a "new man" in politics. Many of the older people had known of his famous book The Jungle which caused such a furor years ago in helping the passage of the federal Pure Food and Drugs Act. In less widely heralded circles he was known for his criticisms of various features in our social and religious life by various books which he had written in a bitter and sarcastic style. But to the informed he was no "new man." They knew of his bitter criticism of all religious things. They knew of his Communistic leanings. They knew of his skeptical and infidel utterances. For many years he had worked with the Socialist organization. And "Communism might be described as the Fundamentalism of the Socialist movement" (Christianity and Communism, by H. G. Wood, p. 4). To be a "good" Socialist you must be a Communist in the present-day situation. Just as in order to be a "good" Christian in the world at large you must be a "Fundamentalist." To say where Socialism leaves off and Communism begins would be just as difficult as to determine the confines of Christianity and Fundamentalism. Fundamentalism is a kind of revived Christianity in a fanatical form. Communism is revived Socialism in a militantly fanatical form. To say that a man is a Socialist at the present time is just about equivalent to saying that he is a Communist. To separate the two has come to mean a "distinction without a difference." Upton Sinclair is certainly not an exception to the rule.

Because "Communism is the one living religion in the Western World today" (Necessity of Communism, by Middleton Murray, p. 111), a follower of Communism must necessarily throw aside all other religions. For a Com-

munist to be a Christian would be as difficult as for a man to be a Christian and a Mohammedan at the same time. Such a thing is scarcely possible. Communism is a religion which exalts man as the sum of all achievement, all good, and all hope. A Christian could not embrace such an idea. For years we have followed the career of Upton Sinclair in his religious phases: he was quoted at length by certain members of skeptic groups because of his ridicule of things for which certain "Fundamentalist" groups stood. But later they discarded his teachings because he criticized them in almost as bitter terms as he had criticized other religious groups: "Woe unto you, doctors of divinity and Unitarians, hypocrites! because you erect statues to dead reformers, and put wreaths upon the tombs of old-time martyrs. You say, if we had been alive in those days, we would not have helped to kill those good men. That ought to show you how to treat us at present. . . . But you are the children of those who killed the good men; so go ahead and kill us too."-Profits of Religion, p. 292. Some will say that he is attacking only the cyils in churches which we all recognize exist, that he is flaying only the hypocritical. But those who have followed his career before his appearance in the political field in California know better. The taint of "antichrist" is upon him. He is dangerously associated with the system of Russia, and the movement that has grown out of it. All these facts confront the Christian in California. What should be his attitude? Should be abstain from any part in such a nasty mess? Surely the opponents of Upton Sinclair are no better than he! Surely the robe of saint and martyr could not be attached to any of his political opponents! Then let all remain aloof, you say. But let us look at another aspect of the situation.

When Antichrist rules are we to submit to his reign? When the ones come who represent such a system shall we accept them in all humility and kindness? Or shall we raise our voice in protest against the coming of such a system, such a movement, and the individuals who represent it? Shall we not as long as politics remains out of religion keep our hands off? But when politicians definitely enter into the field of religion and decry the Christ who died for us, should we stand idly by? Shall we hear the name of our Savior dragged into the filth of Communistic propaganda and raise no voice in protest? Shall we deny the Savior for whom we are named? Or rather shall we not as long as life lasts defy the Antichrist who tramples our religious liberty in the mire? Shall we not at least tell people what sort of a man this is who calls our Christ "a rebel," "a proletarian soap-box orator"; who says that we "ministers of religion are occupied to scrub and clean and dress up their disreputable Founder" (quoted from The Profits of Religion) ?

### IT WASN'T OURS

After the wedding ceremony the Church of God orchestra struck up the old hymn, "The Fight Is On," and the audience came through with a big cheer.—Knoxville, Tenn., paper.

# Berean Department

ARLEN MARSH, EDITOR

### No --

What this nation and the world needs more than anything else that is human at the present time is a majority of "no" men. The inveterate habit of the most of earth's inhabitants to yes every scheme for establishing Utopia has led us into greater chaos than ever has existed since the barbarians swept the Roman Empire out of existence.

But the church needs "no" men far more than does the general populace. For the church has been suffering from the dry rot of a yessing majority for approximately a third of a century. And the yesses have destroyed or nullified nearly all of the dogmatic teaching formerly held by the religious world.

It is said of a New York financier that, after the fatal Crash, he made the acquaintance of the best linguist on Wall Street and got him to teach him the word "no" in forty-three different languages. The financier had learned his lesson. No would thereafter be his answer to all the dreams of monetary empire that would be proposed to him.

The church, unfortunately, is not possessed of leaders such as this financier. Every plan for social progress, every theory of science, every doctrine of some ancient and revived philosophy, and every scheme for abolishing the influence of the one-time dogmas of theology are yessed violently and with enthusiasm. The church unites in leading cheers over the death of Christianity and the birth of social revolution.

Christianity in one sense is quite as much a no religion as a yes one. It says no definitely and distinctly to all the forms of modernistic teaching which are sapping the strength from every religious denomination of the world. It says no to every attempt to preach the establishment of peace, eternal contentment, and prosperity by the hands of men alone.

No is the most sublime word in the English language. Its use can spell the difference between a marriage and a spinsterhood. It can represent the difference between endless death and never-ending life.

The Christ said no. He said it thrice to Satan. And the Christ was resurrected from the dead.

Peter said no. He said it to the priests and Pharisees. And Christianity swept over Asia, Africa, and Europe like a mighty tidal wave.

The salvation of the world depends upon those nocs. The present success of all religion hangs upon more noes. If no does not become the most revered word within the church, the church will fail in accomplishing its mission.

No must be said to Modernism, proclamations of a Marxism to be perfected by religious leaders, agnosticism, and the new ebullient atheism. In no other fashion will

the old, true doctrines of the church be held untinged for serving God.

### Why I Want to Be Baptized

I want to be baptized, not for appearance's sake nor for anybody's else sake. I want to be baptized so that I will be in Jesus Christ. I know that Jesus Christ is the only source of life and redemption from sin and death, that the resurrection of the dead is my only hope of life beyond the grave.

I want to follow Jesus Christ and be baptized as He was. It would help me not to do anything that would be a sin.

I want to be baptized so I may be with Jesus Christ when He returns.

We must have faith. To be effective, it must be accompanied by repentance from sin and a union with Christ in baptism.

I believe that there is one God. I believe that Jesus Christ is the Son of God; that He died for our sins, was buried, and rose from the dead.

I want to be baptized so I can better my own life and also help other people better theirs.—Esther Burke, South Bend, Indiana.

Above is presented the first of three short articles submitted by Mrs. Lois Hunt, former editor of the Children's Page of this paper, from among the essays written on the subject by the intermediates of the South Bend church. The three authors, all girls, were baptized last summer. None of them knew her work was being sent in for publication. Next week will appear an article by Virginia Marie Burke, 9.

### Seizing Opportunity

The chief trouble with many teachers, both religious and secular, is that they fail to seize the opportunities that are presented them. Through negligence or failure to recognize their chance, they succeed lamentably in accomplishing nothing.

The Sunday school, Bible class, or Berean lesson should be considered merely as an outline. It should be compared with other outlines, contrasted with other books, other opinions, other Bible references. The mere fact that an opinion appears in the quarterly, Berean book, or other publication does not make it gospel truth.

Apply one Berean lesson to another. Search through old Berean books and new ones to find material for teaching the lesson at hand. Delve into newspapers, magazines, and books with the same view. It pays.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

### KEEPING OUR ABSENT LORD IN MEMORY

HOW many of you have presents that some one who has gone away has given you? "Keepsakes," you call them, because you keep them for the sake of the one who gave them to you.

Oh, yes, John has a pocket knife Uncle Fred gave him before he went to California to live. Betty has a doll that Grandma gave her. It used to be Grandma's doll. Billy has a watch that Father had when he was a boy. And Barbara has a book that Aunt Barbara enjoyed so much when she was a little girl just like you.

You all think very much of these "keepsakes." You wouldn't for the world lose them or destroy them. You even think more of them than you do of some of your new presents. Why? Because you love the ones who gave them to you and want to remember them always. Run quickly to the box where you keep them and see if they are safe.

Do you know, Jesus left a "keepsake" for all those who love Him and want to follow Him? It doesn't belong to just one person, as your "keepsake" does. But it's for everyone who understands about Jesus, believes what He taught, and has obeyed Him by being baptized.

This "keepsake" Jesus left is the Communion or, as we call it, the Lord's Supper. He asked His disciples, as often as they ate the bread and drank the wine, to think of Him. They were to keep it in remembrance of Him, just as He had shown them on that last night before the soldiers came and took Him away.

You know, Jesus had twelve friends whom He loved very dearly. One of them, we are sorry to say, proved to be false. So there were only eleven who loved Jesus truly. He asked two of them to go to Jerusalem and get ready for their last meal together.

And in the strangest way they were to find a room in which they could eat their supper. They would meet a man, Jesus told them, carrying a pitcher of water. They were to follow him, and go into the same house that he entered.

Then they were to say to the owner of the house, "The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?" And the man would show them a large room upstairs, all furnished and clean and ready.

Isn't it strange how Jesus knew about this room? How did He know the owner would be glad to invite Him and His friends there to eat? It was something like the time they found the colt for Jesus to ride into Jerusalem. Remember?

Well, the two disciples went into the city, found the man with the pitcher of water, and followed him as Jesus told them to do. Then they were welcomed into this man's house, and they prepared the last supper for them to cat with their beloved Master. If you had been the owner of the house, wouldn't you have been proud to have Jesus as your Guest that day?

When they finished supper, Jesus took a piece of bread, gave thanks to God for it, broke it in pieces, and passed it to them. He told them all to take a piece, for it represented His-body. Then He took the cup, gave thanks to God for it, and told them all to drink of it. It represented His blood.

You see, Jesus knew He was soon to die on the cross for them. That way His body was broken and His blood shed. He didn't want His disciples to forget Him after He was gone. And each time they "kept" this supper, it would be for His "sake." They would think of His great love for them and they would love Him in return.

His "disciples" means us, too. Because He told them they were to eat the "Lord's Supper" until He came back again. So everyone who has obeyed Jesus is one of His disciples, and wants to keep Him in memory until His return, which we believe is soon.

Now when you see your parents and all the older ones taking part in the Communion you will understand what it is. You will decide that as soon as you are older and know what Jesus taught about baptism, you will obey Him. Then you will be one of His disciples, and you will "keep" the Communion with the others for His "sake," until He comes back again. It will be your "keepsake" from Jesus.

Every time you take it, you will ask God to cleanse your heart from everything that is wrong, and fill your heart with love, just as Jesus' heart was. You will try each day that you live to be worthy of eating the "Lord's Supper" with Him when He returns.

How are you getting along with your posters? Everyone who is making one, please write me a card and tell me. There are only two more letters after this one. Your letter this week is another I. Look at John 13:17.

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — December 16, 1934

### THE CHRISTIAN AND THE LORD'S SUPPER

1 Corinthians 11:23-34

Devotional Reading: Matthew 26:20-28

GOLDEN TEXT

For as often as ye cat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Corinthians 11:26.

### A STUDY OF THE SUBJECT

Topic: The Christian and the Lord's Supper.

Aim: The Lord's Supper is a sacred reminder of the sacrificial death of Christ and an assurance of His second coming.

Basic Truth: "Ye were not redeemed with corruptible things, as silver and gold, . but with the precious blood of Christ."-

1 Pet. 1:18, 19.

I. The Sacred Purpose of the Lord's Sup-(1 Cor. 11:23-26.) Instituted by our Lord in the hour of His betrayal, the Lord's Supper takes on a depth of sacred meaning that is most impressive. The purpose of the service is simply stated: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Nothing miraculous follows its observance; yet when it is done in the right spirit, with appreciation of its rich typical meaning, it helps to keep the believer in a constant state of spiritual watchfulness. Only those who know themselves to be mortal and wholly dependent upon Christ and His coming for future life can grasp the full blessedness and glory of this service.

II. Preparation for Partaking of the Lord's Supper. (Vv. 27-30.) Every approach that men make to God must be preceded by spiritual preparation. This was true under the Mosaic order; it remains true under the dispensation of Christ. Faith and repentance must precede baptism (Acts 2:38); repentance must precede prayer (Acts 8:22); and searching self-examination should precede the observation of the Lord's Supper. When this has been done, and the worshiper has sought fergiveness, then he is at liberty to approach this solemn service without fear, looking forward to an uplifting spiritual season with the Lord, and to a riper and more satisfying

fellowship with His people.

III. The Blessings That Follow the Lord's Supper. (Vv. 31-34.) When entered into in the devout and thoughtful manner suggested by Paul, the observance of the Communion service\_results in much good to the participant. It not only serves to keep fresh in his mind the fact that an adequate price has been paid for his redemption from sin and that the Lord is coming to complete the work of salvation begun in His death, but it also acts as a constant stimulant to heart righteousness.

### GOLDEN TEXT

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come,"-1 Cor. 11:26.

Christ and the twelve were in the upper room when He instituted the Communion service, which is also called the "Lord's Sup-Though Judas was with them at this supper, it was only a short time after that when he betrayed his Master. Christ did not tell them when or how often they should ob-

serve this service, but did tell them, "This do in remembrance of me" (Luke 22:19).

Acts 20:7 speaks of the disciples coming together on the first day of the week to break bread, but says nothing about doing it each first day of the week. Our text says, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death." The Communion is a very sacred service and should bring to mind the Lord's suffering and death; also, remind the partakers that He will come again. -L, A, R.

### PRACTICAL APPLICATIONS

The Lord's Supper

-was never instituted for the world; should be eaten only when we are free from sin:

-points toward the return of Christ; -is oftentimes desecrated:

stimulates Christian faith and practice.

Examination. The sacredness and the seriousness of the Lord's Supper require that we examine ourselves, to wit, whether we are worthy to partake of the supper, for he that eateth or drinketh unworthily is guilty of the body and blood of the Lord. Such self-examinations are very profitable if conducted in a sincere manner. Not only should such inventory be taken of self at the Communion table, but stock should be taken of ourselves daily to see whether we be in the faith or not. "Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. 13:5. People are very prone to examine others, but so often fail to pass examination of self. If we would keep ourselves under strict surveillance and scrutiny there would be little time or desire to inspect our neighbor or friend. This thought is vividly set forth in the Master's statement in Matthew 7:1-3.

Chastened. If we would inspect our lives in the light of God's Word and when they are found to be out of harmony make the necessary corrections, it would save us much of the chastening that we undergo, which is necessary in order to save us from being condemned with the world. Chastening always comes as the result of disobedience. The way of the transgressor is hard, whether he be a little one or a violent offender. The wage of sin is always sorrow, hardship, and many other attendant evils. To avoid this passage submit self to thorough biblical examination and be governed according to the findings .-- C. E. R.

### YOUNG PEOPLE AND ADULTS

### Realizing Christ's Presence in the Supper

As the Passover that was to be distinguished in all future history as the one marked by the crucifixion of our Lord drew near, Jews assembled from all parts of the Roman world, and, heaving of the wonder-worker of Galilee, began to ask, "What think ye, that he will not come to the feast?"-John 11:56.

That is a question that we might well ask as we look forward to the weekly, monthly, or annual gatherings we hold for the celebration of the Lord's Supper. Will Jesus, the origin ator of the service, be present at the table?

To make His presence felt among us, that He, once dead, is alive again for evermore, is the chief end of this solemn service. On the very night of His betrayal as He looked fearlessly forward to the cross, Jesus established this memorial of His death for man.

In that broken bread we hold within our hands do we see the body of our Lord, broken for us upon the tree? In the crimson cup do we visualize the lifeblood flowing from His spear-pierced side? Do our hearts burn appreciatively within us as we hear His compassionate prayer, "Father, forgive them, for they know not what they do"? Are we moved with tender pity at that moment of spiritual abandonment as Hc cries, "My God, my God, why hast thou forsaken me?"

In short, does the Communion of which we partake bring vividly before us the scene on Calvary, so that we are made to see and to feel and to grasp something of the reality and the glory of the sacrifice and victory ac complished there till He comes?-G. E. M.

### PRIMARY CLASS

There is one story of Jesus that none of us like to tell very well. It is very sad. It is the story about Jesus being nailed to the cross and how He died there. Of course, we are glad to tell that He remained dead only such a short time. I would like some one to tell this story. We know Jesus is now in heaven and will never die again.

Just before Jesus died He asked His disciples to do something after He was gone. This is what He did. (Teacher tells story as found in 1 Corinthians 11:23-34.)

Jesus wanted all to do this to remember about His death. So today we see people having "Communion," as we sometimes call it. You have all seen it, I am sure.

We will now take our scissors and cut out a cross. Paste it at the top of a sheet of paper. Cut out a picture of Jesus with arms outstretched to fit on the cross. Paste it on eross.

Below the cross and on one side paste a picture of plate with small piece of bread on it. Under it write: "Take, eat: this is my body." At the other side, cut and paste a glass,

colored red. Under it write: "This cup is the new testament in my blood." (Explain that bread is body, cup is blood, in symbol.)

Draw line from plate to cross and from cup to cross. This will help us to remember why all Christian people do this.

Learn, "This do in remembrance of me." ---V. C. T.

# AMONG THE CHURCHES

#### THE CHRISTMAS HERALD

One of the most attractive issues of The Restitution Herald we have ever produced is now in preparation for our Christmas number. In addition to the usual sixteen pages of reading matter it will be provided with a cover printed in two colors and further brightened by illustrations especially secured for this issue.

Some of our best known writers have been asked to contribute special articles pertaining not only to the birth of Jesus but to His future work as King of kings.

Copies will be mailed to any address for five cents cach. Why not make out a nice long list of friends and have the Christmas Herald sent to them in place of the customary greeting cards? We feel sure they will appreciate your thoughtfulness.

Or, better still, make them a Christmas

Or, better still, make them a Christmas year's subscription; it would cost you only one dollar and fifty cents, and would remind your dear ones of you every week of the new year! Let us hear from you soon.

# A THANKFUL THANKSGIVING AT GRAND RAPIDS CHURCH

While the morning darkness still hung over the South Lawn district on Thanksgiving morning the little white church at the corner of Jefferson and Abbie Streets shone out with brightness and warmth, calling in a goodly attendance of members and friends who gathered at the early hour to give thanks in a quiet, humble way to their loving Father. With tender words did they join in the service—yes, even with tears.

Then to make the day complete as a Thanksgiving Day for the church four splendid persons were baptized at the conclusion of the service. What a happy occasion it was!

We take pleasure now in presenting to the brotherhood the following new members of our family here: Mr. and Mrs. Erwin Lussenden, 122 Bershire Blvd., S. E.; Mrs. Mabel Alger, 3466 Reiser St., S. W.; and Miss Nettic Helderop, 3418 Division, S. E. All of these have been attending and working with our group for approximately a year as they earned the gospel message, and they are of a caliber and type that promise much of helpfulness and strength for the years to come. May God bless them and us in our labors together.

Sr. Ruth Townsend has been confined to her bed for several days as these lines are written, and many prayers are rising for her speedy recovery. Another cloud of sorrow just now is the illness of our aged and beloved Sr. Skeels. Earnestly do we pray for her welfare.

F. E. Siple, Pastor.

### HERALD RECEIPTS

W. B. Ward; Maude Young; James W. Hammond; Ida Hardesty; Clara Chaffee (for another); Mrs. William M. McWilliams; E. W. Johnson; Warren Knodle; C. W. Johnson; Mrs. W. R. Renner (for another); James E. Long; Frank Patterson; H. H. Hawkins; Thomas McArthur; Charles Lapp; Andrew J. Gruble; M. J. Osborn; Vernon Boggs; Mrs. A. M. Lobell; Lilian S. Railton; Frances Pierce (for self and others); Midred Somers.

#### NEW FIELD AT OAK PARK, MINNESOTA

We have enjoyed some real good meetings the past five months by Bro. A. E. Hoskins of St. Cloud. On July I, at Sr. Denison's, was held the first meeting; a good crowd came out that day. Again we met in two weeks at the home of Bro. and Sr. Carlson at Oak Park, and also the 12th of August at their home. On September 30 was a meeting at Bro. Henry Ryberg's home in Glendorado, and November 4 at Bro. and Sr. John Philo's in Oak Park.

These meetings surely have been a wonderful help to the community. It has been several years since we have been able to have services. Bro. Hoskins surely brought out many wonderful scriptures to prove that the end is not far off. So we are praying that we may keep on with these meetings, that soon we may be a big family out here.

At this time there are only five families that are of the Church of God.

Clara Stowe, Secretary.

# EFFECTIVE HOME DEPARTMENT IN LOS ANGELES

The Los Angeles Sunday school has become so affluent through the contributions of the Home Department that they have decided to purchase fifty new hymnals. Time was taken out of the Sunday school and church services on November 25 in order to make the selection from samples secured at the local stores. Many individuals decided to purchase their own books besides. The Sunday school and church appreciate the efforts of its Home Department Secretary, Sr. Bettie Blackwell, and the gifts of its members. The Home Department has been functioning a comparatively short time, and yet sufficient funds have been secured thereby for this worthy enterprise. Another thing which has almost doubled our Sunday school funds at times is the birthday offering, which was instituted less than a year ago when Bro. Rahn was reelected to the office of Sunday school Superintendent.

Arrangements are under way and our minds being prepared for the special services of the next Quarterly Conference, which will be held the second Sunday of January, the 13th.

We were pleased to see the Reids and Gillespies from Pasadena at services for the special Thanksgiving Day program. They do not often get to attend these days. In spite of several absences from among our usual attendants a good crowd was present to render especial thanks to the Father for His goodness to us in these times of depression.

Sr. Grace Adamson, wife of J. Edgar Adamson, of Pomona, was rushed to the hospital on Saturday afternoon (November 24) and underwent an emergency operation for appendicitis. The appendix had ruptured and the infection had spread upward to involve her lung. Though her condition is serious, she seems to be progressing quite well. Our prayers to the Pather ascend for her speedy recovery.

Norman John MacLeod.

# CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. William Lansbery; C. E. Netts (\$5); A. L. Corbaley (\$3); Maybelle Hanson; H. H. Hawkins (\$12); Eva H. M. Fletcher; Helen M. Chisholm; Silas M. Claypool,

### WATCH FOR THEM, CHILDREN

Jimmie and John, dearly loved twins of the Children's Page, will be back with you in The Restitution Herald in a Christmas story that you will all want to read. If you have missed these fun-loving, but brave and tenderhearted boys, be sure to meet them again in our December 18 issue.

### REPORT FOR NOVEMBER

Sermous: Dana, N.C., 5; Guthrie Grove, S.C., 9; Brumfield, Ky., 1; Rensselaer, Ind., 5; Plymouth. 1; North Salem, 1; Hillisburg, 2. Baptisms, 2. Money received in Indiana: Rensselaer, \$24.60; Hillisburg, \$17.34; North Salem, \$7.00; Plymouth, \$12.00; Conference Board, \$11.90. Expense, \$10.35.

J. II. Anderson, Indiana Evangelist.

"Received November 20 issue of Herald today and think it filled with very good articles." So pencils A. G. Townsend, Grand Rapids, Mich. "May we have many more like it." Thank you. But the Thanksgiving number was the skimpiest foretaste of what we hope to have as a Christmas edition.

### THANKSGIVING AT RIPLEY, ILLINOIS

Not knowing how the idea would be received, it was suggested that we have a special praise service Thanksgiving morning. Everyone was enthusiastic and now it is history. At 9 o'clock Thanksgiving morning we gathered to offer our tribute of praise. No special program had been planned but each one gave a thought, a portion of Scripture, a song, or a poem to express his thanks to our heavenly Father.

Some things for which we were thanknl—A Savior who forgives our sins; freedom to worship God; for home and children
and health; for food, shelter, and clothing;
that God makes all things work together for
good to them that love the Lord; for the
promise, "I will never leave thee, nor forsake
thee"; that His merey endureth forever; for
the hope to be in the New Jerusalem where
God shall wipe away all tears, and there shale
be no more death or pain, for the former
things have passed away; for the joy that
comes to the Christian heart; and a number
of others too numerous to mention.

A small clipping was read concerning the condition of the farmers in northern Japan. Sixty per cent of their income goes for taxes and some had to sell their girls into slavery for \$300 or less to buy food and pay taxes.

Thanksgiving Day! Yes, but may we who live in the good old U. S. A. make every day a time of continual praise to Him who has opened the windows of heaven and poured out countless blessings upon us. Truly, we are thankful at Ripley.

C. E. Lapp, Pastor.

Are you still paying your Dollar-a-Month pledge?

### CONTRIBUTIONS TO N. B. I.

Ida Jeffrey (Helping Fund)	\$3.00
Ontario	3,00
Oregon	2.00
Maurertown, Va., Sunday School	2.05
Orland Marsh	3.00
James A. Patrick	4.35

# BETWEEN YOU AND ME-

Sr. Lilian S. Railton of Fonthill, Ont., who is a continually engaged in responding to the calls of the suffering, is now at the bedside of her sister in Toronto, who is suffering from a general breakdown which is aggravated by a heart ailment.

As we go to press we are expecting any moment to receive important news concerning the final settlement with the receivers of the Oregon State Savings Bank. The matter is set to come before the court for action this (Monday) morning.

Owing to the heavy snows in Iowa, Bro. T. J. Ellis of Waterloo, Treasurer of the National Bible Institution, was unable to reach Oregon to be present at the monthly meeting of the Executive Board, which was held Monday afternoon.

Sr. A. M. Lobell, Hammond, La., writes interestingly of the new Blood River district church which the Church of God hopes to occupy by January 1. It is constructed of logs, and is now well on the way to completion. It should provide our faithful congregation with a very attractive and unique house of worship. Sr. Lohell is teacher of a primary class in the Blood River Sunday school.

We rejoice with Grand Rapids in their splendid Thanksgiving service which was marked by the haptism of four persons. May God bless and keep them till Jesus comes.

Particular attention is called to the stirring article by Norman John MucLeod which appears on the front page of this issue. Communism, which, as the author says, is "revived Socialism in a militantly fanatical form," is the greatest danger that faces roligion today. Socialism will have no part in the kingdom of God, which is to be an absolute theoremy, the exact opposite of Communism. Isniah declares positively that private ownership will continue throughout the age of glory which Christ is to usher in.

We are authorized agents for the New Analytical Bible and the Indexed Bible, two of the best helps for religious students yet devised. Complete information regarding either or both books will be furnished on request.

Next week's issue will contain an article by John Thomas, M. D., editor of the Church of God paper Herald of the Kingdom and Age to Come during the middle of the last century, and founder of the Christadelphian denomination.

Pastor Norman John MacLeod of Los Angeles will take as his theme on Sunday, Dec-16, these words, found in Ezckiel 36:22, "For Mine Holy Name's Sake." God will vindicate His righteousness in His action toward Israel in the near future.

A brother of the Middle West sends a generous contribution and says, "Been feeling sorry for myself, but when I read the letter from South Dakota, I decided that after all we are 'sitting pretty'!" Several have expressed the same feeling after reading that letter.

Contributions have reached us for the benefit of the needy which have been distributed where want seemed to be the greatest. May God bless the donors of these gifts.

"The Giving of the Law" on page 16 of this issue is an article you will not want to toverlook. It is by Evangelist J. H. Anderson, and like all of Bro. Anderson's writings and preaching, contains a wealth of biblical evidence and interesting exposition. The author's next article in this series will be in answer to this question: "Why did God select the mountain top so many times when He had some great event to bring about?" Watch for it in our next issue.

"Bro. Hoskins is giving us fine sermons and is well liked personally in our community," writes Sr. M. J. Osborn concerning the special meetings now in progress at Burr Oak, Indiana.

Last Sunday evening the pastor of the church at Oregon, Ill., spoke of the religious tendencies of the age under the title, "Belshazar Up-to-Date." Next Sunday he will begin a new series of studies, the first of which will be "God in the Lives of Men."

The Maurertown, Va., Church of God Sunday school still devotes one offering a month to the N. B. I. Contributions from such organizations and individuals are the lifeblood of an institution such as this, which operates necessarily at a tremendous loss each year except for the donations it receives. We deeply appreciate the efforts of those who aid us.

Another order has just reached us for additional copies of the paper containing the article entitled, "Boot Hill." This was the second order from the same correspondent for this paper. Our supply was entirely exhausted shortly after the article named appeared.

The Emphatic Diaglott, described by J. G. Haupt in his article in this issue, is sold by the National Bible Institution in a beautifully bound, thin Bible paper edition at \$2.50 a copy. Send your order today, and give one or more copies as Christmas presents.

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#### 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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#### GOD'S TWO GREAT WITNESSES

One of the most interesting tracts that has reached us in many months has just come from the press under the title, "God's Two Great Witnesses, or, The Bible and Nature in Harmony." It is the work of J. H. Anderson, who presents conclusive evidence based on the universal testimony of the Bible and nature of the truth of God's Word.

"To understand the testimony of nature," the author declares, "one must find the key

"To understand the testimony of nature," the author declares, "one must find the key furnished by the Bible that will give the meaning of nature's voice." He then draws a striking analogy from nature of the harmony and heauty of the purposes of God in redemption as they are revealed in the Bible.

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# The Giving of the Law

By J. H. Anderson

"TOR the law having a shadow of good things to come."—Heb. 10:1. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come."—Col. 2:16, 17. "Who serve unto the example and shadow of heavenly things."

Christ the Sun shining on the kingdom, good things to come, threw the shadow of it back on the law. So by looking at the law, a schoolmaster, we can see the shadow of the kingdom in which God's people will see and enjoy the good things that God has prepared for them that love Him. Jsa. 25:6-10; Gal. 3:24; 1 Cor. 2:9-12. As the law foreshadowed the kingdom, it follows that the giving of the law points to the setting up of the kingdom, the bringing in of the good things that God has prepared for them that love Him.

When God commissioned Moses to lead Israel out of Egypt to the Promised Land, He said to Moses: "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."—Ex. 3:12. "Now all these things happened unto them for types (marg.): and they are written for our admonition, upon whom the ends of the world are come."—I Cor. 10:11.

The mountain of God on which Moses stood when God appeared to him in the burning bush was a type of the mountain of God, the kingdom of God that shall fill the whole earth in the future (Dan. 2:35; 7:27). Moses was a type of our great leader, Jesus Christ (Deut. 18:15-19; Acts 3:19-25). "And he said, Certainty I will be with thee; and this shall be a token (a sign) unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." The final proof that God has been with His people and has led them always will be given when they serve Him in His great mountain, the kingdom. Then they shall say, "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."—Isa. 25:9.

God told the children of Israel that He would lead them to a land flowing with milk and honey (Ex. 3:17). Now He promises to bring us into the kingdom, where we may have all good things (Isa. 25:6-9; Luke 12:32; Psa. 84:11). Of the vast host that left Egypt above the age of 20 only two were permitted to enter the Holy Land (Ex. 12:37; Num. 1:1-3; 14:26-35). Not all that start in the race will be successful, only those that endure unto the end (Matt. 22:1-14; 10:22).

When Israel reached the mount, God commanded Moses to come alone to the top of the mount to receive the law that would make Israel a kingdom of priests, a royal nation (Ex. 24:1, 2; 19:5, 6). Israel was commanded to remain at the base of the mount until the trumpet sounded; then they could come up to the mount (Ex. 19:7-25). Christ, the Nobleman, only could go into heaven to receive the kingdom (Luke 19:12-15; John 13:33). When the trumpet sounds God's people will come into the kingdom (1 Cor. 15:50-52; 1 Thess. 4:13-18). The cloud settled around the base of the mount to keep the children of Israel from following Moses (Ex. 19:12-16, 23). God goes before us in a cloud of witnesses, the writers of the Bible, and shows us that we cannot follow our great leader, Christ, into heaven, but must wait until the sound of the trumpet to come into our future home, the kingdom, where we shall enjoy the good things to come (Heb. 12:1, 2; John 13:33; 1 Thess. 4:13-18; 1:10).

Moses leaves the camps of Israel and goes up to the top of the mount and six days of silence pass by and God does not speak; then comes the seventh day, and we read: "And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud."—Ex. 24:15, 16. (See 1 Corinthians 10:11.)

In speaking of the coming of Christ Peter uses these words: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter 3:8. God worked six days and rested on the seventh from all His work. He commanded Israel to work six days, rest the seventh; work six years, rest the seventh; and seven of these yearly cycles, and the great Jubile came in and freed all Jewish servants, restored to them their former possessions (Gen. 2:1-3; Ex. 20:8-11; Lev. 25:1-14).

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—Col., 2:16, 17. The world will labor under the curse for six days, each a thousand years; then will come the great sabbath day of rest from the curse when God's people will rest from the curse and enjoy the good things of the kingdom (Heb. 4:1-9, marg.).

To carry out the type, God waited until the seventh day to give the law, thus showing that in the seventh day, the perfect day, the law shall go forth out of Zion and the word from Jerusalem and the nations will be taught God's way (Isa. 2:1-4; Matt. 25:31-34). In Acts 17:31 we learn that God has selected a day in which He will judge the world in righteousness by Christ. In Isaiah 26:9 we are taught that when God's judgments are in the earth the inhabitants of the world will learn righteousness. Then we can enjoy the blessings of God.

# THE RESTITUTION HERALD

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# **KINGDOM**

By John Thomas, M. D.

THE word kingdom, in the Greek basileia, is of very common occurrence in the scriptures of the prophets and apostles. In the English tongue, it is derived from the two words king and dominion, which when joined together, with the syllables inion cut off, make kingdom. The radical idea of the word is therefore king's dominion, or a dominion of a king. Kingdom has a plurality of significations in our language, and is not restricted to the idea of authority or jurisdiction. It is sometimes used to signify the territory or country subject to a king, undivided by the interposition of other countries. This is the kingdom proper, or "the first dominion." At other times it is used to signify the inhabitants of the country, or population subject to a king. This diversity of signification comes from the word dominion, which imports "territory under a government; region; country; district governed, or within the limits of the authority of a prince or state. Government; right of governing. Persons governed." There may be many countries under the jurisdiction of one and the same king. The plural is then used, and they are styled the king's dominions, of which all that are situated beyond the kingdom proper constitute the empire or second dominion. This distinction is observed in the prophets as appears from the testimony, "I will make . . . (Israel) that was east far off a strong nation; and the Lord shall reign over them in mount Zion Irom henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."-Micah 4:7, 8. The first dominion, then, and the kingdom are the same; but that there is dominion beyond "the first" is also apparent from another testimony which speaks both of kingdom and dominion. Thus, the Prophet says, "There was given to one like the Son of man dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him." Queen Victoria has a first and secondary dominion. The United Kingdom of Great Britain and Ireland is the first dominion; while India, British America, the West Indies, etc., constitute the second. So it will be when the kingdom comes

to Jerusalem; the kingdom of Israel then existing on the land of Israel will be the King of Israel's first dominion; while all other nations and countries will be His secondary possession; "for the nation and kingdom that will not serve thee, O Zion, shall perish; yea, those nations shall be utterly wasted."

The word kingdom is not a full translation of basileia; for while it signifies a kingdom, realm, that is, the region or country governed by a king; kingly power, authority, dominion, reign; it also signifies royal dignity, majesty, and the title and honor of a king. In short basileia imports basileos ta, the things of a basileus or king. It is in this way it is used in the Scriptures.

A king's personalia are all expressed by basileia. Hence it stands for the king's majesty in which he shall appear when he comes in power and great glory, as expressed in these words-"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom (basileia)."-Matt. 16: 28. This majesty in the preceding verse is called "the glory of the Father," in which the Son of man shall come accompanied with the angels, and at which time He will reward every man according to his works. The passage might be more intelligibly and quite as correctly rendered, "Who shall not taste of death until that they shall behold the Son of man making his appearance (erchomenon) in his majesty." In some manuscripts basileia is displaced by the word doxe, that is, visible glory, splender, brightness, dazzling light, or majesty. The persons to be thus favored were Peter, James, and John, who six days after Jesus spoke the words, became evewitnesses of the basileia or doxe with which He will be invested when He confounds the moon and puts the sun to shame at His appearing in His kingdom (Isa. 24:23). In hearing testimony to this Peter says for himself and brethren, "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 excel- (Please turn to Page Ten)

# Abreast of the Times

### Churches Study New Calendar

"Time and times and the dividing of times."—Daniel 7:25,

DAYTON, Ohio, Dec. 4 .- The Federal Council of the Churches of Christ in America, which officially opened its sessions here this morning, has among the matters which will come before it for consideration that of reforming the church calendar to conform with the new international system of time being advocated by the League of Nations. If adopted, this will mean that Easter will always fall on the same date, April 8, and other religious festivals the same way. In the past when calendar reform has been suggested the formalistic churches have objected on account of the fact that the changes introduced would confuse religious observances, but now, according to Dr. S. Park Cadman, chairman of this department, "for the first time in modern history all the churches of the world actually have been consulted on a specific question and replies are now in hand which seem likely to lead the League of Nations to proceed with its plans."

Even the Vatican has signified its willingness to cooperate in the matter, as is also the case with the Greek Orthodox Catholic Church. It will be recalled that the world is now under a calendar which came into effect as the result of a bull issued by Pope Gregory XIII in 1582, when by papal decree he established the present system of "time keeping," known from him as the "Gregorian Calendar."

### Warning to Protestantism

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—Paul.

Mexico City, Dec. 1.—Since Gen. Cortes in 1519, accompanied by a number of militant missionary priests, marched with his little force into the heart of Mexico and brought the entire country under tribute to Spain, the Roman Catholic Church has played a dominant part in the political as well as in the ecclesiastical development of the country. In 1810 a country priest named Hidalgo stirred up the ignorant, downtrodden masses to attempt the overthrow of their tyrranous Spanish overlords, and after long and bloody warfare the independence of Mexico was achieved. But almost immediately the country was divided into two political groups, the one under clerical or Roman Catholic leadership, and the other controlled by anti-Catholic and anti-religious influences. The struggle between these two factions has continued to rage ever since, and is again bursting into open flame. But the church is rapidly losing its power, its property, and its influence over the people, who are forsaking all religion, except the political religion of Socialism.

Socialism, with its inevitable anti-religious attitude, is

now in power in Mexico, and under its new President is sweeping the country free from all organized religious activity, and substituting in its place the rankest form of atheism. "The hour is considered one of peril to the whole of Christianity, harassed as it has been by conflicting ideals and isms since the welter of spiritual despair which followed the World War." In two states every church of every kind has been closed, all church property confiscated by the Government, and even private homes where small services are held are being taken over by the State.

### Moslems Turn Toward Turkey

"To gather them to the battle of that great day of God Almighty."—Revelation 16:14.

London, England, Dec. 3.—One of the most remarkable migrations of modern times is said to be in progress in Southeastern Europe at the present time, where some seven million Moslems are seeking to make their way into Turkey from Greece, Bulgaria, and other nearby countries. Students of history look upon it as the "ebb tide in the twentieth century of a flow that took place in the fifteenth century when the Turks, with fire and sword, poured into Western Europe and changed its history. In the eyes of many Europeans the present pacific emigration from Western Europe may in the near or remote future have an important effect on the destiny of mankind."

In this way do worldly observers comment upon the development and progress of vital prophetic meaning, events which God has long foreseen and caused to be written down in His infallible Word! The Jews are not the only race who must be restored to their original territory before the Lord comes. Students of the Bible have long expected a regathering and a reestablishment in their former countries of many other races who have migrated to the west and north in the historic past. The "Bible lands" must be again occupied by the descendants of their former inhabitants before the great day of the Lord comes and the nations are brought before the Judge for punishment or reward.

### THE RESTITUTION HERALD

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# "O Come, Let Us Adore Him"

A CHRISTMAS WORSHIP SERVICE

By Esta L. Starbuck

OUR Berean Christmas service last year was so well received that we are passing it along to others who might like to make use of it this year.

The following is a detailed outline of our program. (All of the songs were sung by the congregation unless otherwise stated, and all of the Scripture verses were read by the leader.)

Voluntary—Any good Christmas number.

Opening remarks, announcements regarding the program, order of service, etc., and leading up to the following Scripture:

Isaiah 9:6, 7.

"Silent Night" (three verses).

Prayer.

Luke 2:1-7.

"Luther's Cradle Hymn" (solo by child or young person).

Luke 2:8-11.

"While Shepherds Watched Their Flocks" (first two verses).

"It came Upon a Midnight Clear" (first verse).

Luke 2:13, 14.

"Hark the Herald Angels Sing" (first verse).

Luke 2:15, 16.

"Oh, Come All Ye Faithful" (first verse).

Matthew 2:1, 2, 7-10. (Read to piano accompaniment of "Star of the East" and finish selection as piano or vocal solo.)

Matthew 2:11.

"We Three Kings" (first verse).

Matthew 2:3-6.

"O Little Town of Bethlehem" (four verses).

Comments regarding the birth of Christ, bringing in His second advent and leading up to the following song:

"Joy to the World" (four verses).

"His Christmas Trees" (a reverie on Christmas Eve by G. O. Herbert in *The New Century Leader*, December, 1933; read by leader).

Comments regarding Christ's second advent and leading up to the following song:

"All Hail the Power of Jesus' Name" (first and sixth

Benediction ("We Thank Thee, Lord," by G. E. Marsh in The Restitution Herald of December 19, 1933, given by leader).

Now for a few suggestions regarding the working out of the service.

We had only two books containing these Christmas

songs, but as there was only a small number in our Berean class we made a sufficient number of copies on a typewriter, using earbon paper and very thin stationery. A duplicator or mimeograph machine could be used for this purpose; or leaflets containing most of these songs can be purchased from the Rodeheaver Company for very little. If none of these methods is available, we suggest you use only the first verse of each song, as nearly everyone will know the first verse, and especially so if there are school children in your group. All the songs, with the exception of the last one, are to be found in The Golden Book of Favorite Songs, and also in The Gray Book of Favorite Songs. These books are used in many of the public schools, or they can be secured from Hall & McCreary Company, Chicago, for 20 cents each. "Luther's Cradle Hymn" is found in these books; however, we used the one with the music by Martin Luther, as we liked that melody much better. It is found in Hymns of Praise, published by the Hope Publishing Company, Chicago.

This service could be worked out with a quartet or choir singing the songs, but we believe it will be more effective to have everyone take part in singing them. "Specials" can be used for some of the songs that are not so well known.

Have your program written out just as it is to be given, with the page numbers written opposite songs, etc., and have a copy for the pianist so she will be able to tell just what is coming next. Be sure to rehearse the program at least once with your pianist so she will be thoroughly familiar with it. Do not announce the songs after the scriptures, but have your pianist begin the introduction immediately after the Scripture reading is finished. Have the instrumental introduction to the songs just as brief as possible.

If you use song books in the congregation it will be better to have the numbers and verses listed on a hymn board or blackboard so that it will not be necessary to announce the numbers each time, as that causes confusion and greatly detracts from the worshipfulness of the service. Make all necessary announcements and explanations of the program and order of service at the beginning of the service.

This program can be altered in many ways to suit your convenience. A short talk or sermonette can be used in place of the reading, "His Christmas Trees." But if you do not have anyone in your group who can give a talk, we know of nothing better than this selection. Whether you use this service or not you should obtain a copy of this article, if possible, and read it—read it aloud to get the most out of it. It is beautiful. (Please turn to Page Nine)

# The Mountain As a Type

Bu J. H. Anderson

GOR whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."-Rom. 15:4. "Now all these things happened unto them

Why did God select the mountain top so many times when He had some great event to bring about? is the question asked and answered in this, the third article of a series by the state evangelist of Indiana.

for types (marg.): and they are written for our admonition, upon whom the ends of the world are come."-1 Cor. 10:11. Then God selected the mountain on which to give in type a lesson for us. Can we find the antitype and thus get the lesson?

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."-Dan. 2:35.

The great outstanding subject of the Bible is the kingdom of God. All through that Book God directs the attention of His people to the kingdom. So in giving the types, pointing to the kingdom, He selected the mountain, thus showing His people that the antitype would connect with the kingdom.

After the flood the ark rested on mountains of Ararat and from those mountains the race made a new start (Gen. 8:4). In the first resurrection God's people will make a new start in the mount of God, the kingdom (Isa. 25:6-10).

Isaac is a type of Christ, the King of the kingdom of God (Gen. 21:12; Gal. 3:16). "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."-Gen. 22:2. This offering on Mount Moriali points to the offering of the Lamb of God upon the cross, the foundation of the kingdom, God's great mount (John 1:29; 1 Peter 1:18, 19).

Moses stands as one of the great figures or types of Christ (Deut. 18:15-18; Acts 3:22-26). When God was ready to lead Israel out of Egypt to the Land of Promise (this journey is a type of our journey to the kingdom: 1 Cor. 10:1-13), He led Moses to the mount of God, to the backside of the desert, and commissioned him to deliver Israel, and then spoke these words to him: "And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."-Ex. 3:1, 12. When Christ leads His people out of the bondage of sin and corruption into the glorious liberty of the kingdom, He and they will serve God in the mount that shall fill the whole earth and then they will know that God has been with them in all their trials (Isa. 40:10; Rom. 8:18-24; 1 Cor. 13:12).

When the mount was reached

by Moses and Israel on their journey God said to Moses, "You alone can come upon the mount, but Israel must wait at the base of the mount until the trumpet sounds, then they may come up to the mount" (Ex. 24:1-3; 19: 10-17). Christ alone could go into heaven before the trumpet sounds (John 3:13; 13:33). When that trumpet sounds God's people, made like Christ, will come into the mount (1 Thess. 4:13-18; Matt. 25:31-34; 1 John 3:1-3). When Moses came down from the presence of God his face shone as the sun (Ex. 34:28-35); true of God's children in the mount. "Then shall the righteous shine forth as the sun in the kingdom of their Father."--Matt. 13:43.

In every age God's people have had a desire to know Him; and it is eternal life to know Him and His Son (John 17:3; Matt. 13:17). In Exodus 33:13, 18 Moses prayed that he might see the glory of the great God. God pointed out to him that if he would take his stand on a rock on the mount he might see the back parts of the Almighty, but that His face could not be seen. Moses did so, and saw the back parts and heard the wonderful message proclaimed by God (Ex. 33:12 to 34:8). Here in a type God shows that we must take our stand on the Rock and be with Him on the mount to see the God that we worship. We have learned that the mount is the kingdom. The rock is Christ (1 Cor. 10:1-4). The lesson is, we must be with Christ in the kingdom to see the Father and share in His glory (Rev. 21:1-7; 22:1-6).

Moses, having failed to sanctify God at the water (Reader, have we?), was not permitted to lead Israel into the Promised Land (Num. 20:7-13). So when they stood on the border of the Promised Land God took Moses to the top of a high mountain and showed him that wonderful land, and there he died and was buried by God (Deut. 34). Reader, in the mount we shall see the Father and all the good things that He has prepared for them that love Him (1 Cor. 2:9; Rev. 22:1-4). Then we shall be buried, covered in His love.

Ahab was the most wicked king that ever ruled Israel. Under his rule Israel went into idolatry and God punished them by bringing on a drought that lasted three and one half years (1 Kings 21:25; 17:1). At the end of this time Elijah challenged Ahab and the 850 false prophets to meet him in a test to see whether God or Baal should be worshiped. It was a test between God and Baal, Truth and

The test was held and God was victorious, and all Israel 1 Kings 19:9-14; Isa, 2:2-4; Psa, 37:11. cried out, "The Lord, he is the God; the Lord, he is the 25:6-10: Heb. 8:11).

the blues (1 Kings 19:1-7). In this age we need to look share the glories of that kingdom that we pray for, "For up lest we take the blues (Luke 21:25-31).

placed him in a cave until the wind, the earthquake, the Christ."—2 Peter 1:11.

Error. On God's side stood Elijah; on the side of Baal fire, had all passed by. God was in none of these. After the 850 false prophets, Ahab, Jezebel, and all Israel, ex- all these had passed by came the still small voice of God. cept seven thousand that God had kept true to Him. Eli- Reader, we need to be in a place of safety, Christ, until the jah knew nothing of the seven thousand; hence, thought be troubles of this age have all passed by, so we may then was alone. 1 Kings 18:17-39; 19:13-18. The place se-hear the voice of Him that will bring the peace of that lected for this test was Mount Carmel (1 Kings 18:19), wonderful age when the nations shall learn war no more.

In our next we hope to consider the mountains of the God."-1 Kings 18:39. Then the blessings of the rain New Testament. If you will read John 3:1-13 you will see came and saved Israel. This was written for our learning, that a man must be born of water (coming out of the waters a lesson in types (Rom. 15:4; 1 Cor. 10:11). In God's of baptism: Rom. 6:1-5) and of the Spirit (in first resurgreat mountain, the kingdom, God and truth will be vice-rection) to enter the mount of God, His kingdom (John torious and all there will acknowledge Him as God (Isa, 6:63; Rom, 8:11). After the birth of the water he must follow 2 Peter 1:5-10. Then, being born of the Spirit in After his great victory Elijah left the mount and took the first resurrection, he will find himself in the mount to so an entrance shall be ministered unto you abundantly Then God called him to Horeb, the mount of God, and into the everlasting kingdom of our Lord and Saviour Jesus

# Teaching the Bible to Children

QUALIFICATIONS OF A TEACHER

By Verna C. Thauer

THERE are two important questions that every Sunday school superintendent should ask his teachers in the children's department of the Sunday school.

The first one is, "Do you love children?" and the next "Do you enjoy teaching?"

Perhaps those may seem strange questions to you. You may say, "Why not ask them how much they know about the Bible?" I agree with you partially, but unless you can answer the first two questions in the affirmative I care not how much you know about the Bible, you cannot teach children successfully.

By the term "loving children" we want to use the deeper sense of the word "love." This definition of love seems to cover its true meaning: "Love is service so deep that self is forgotten." Now if we could have teachers who would love children in that manner what difference we would find in the majority of our Sunday schools. The disinterested child would be visited. He would be studied carefully to find out why he is disinterested. At the same time the teacher would, no doubt, find out how to interest him. The home of every child should be visited, and the teacher would be seeking information from every hand on how she could best be of service to her boys and girls, to their homes and their community. Yes, she would even be trying to find new pupils. She wouldn't stop seeking others even if her class was already too large.

You cannot fool children. They know whether you love

them or not. How? By the little acts of kindness you show to them. And best of all, the true, simple love and trust which they will return to you cannot be described by words. Only those who truly love children can know what it is to be given this love in return.

At a Sunday school convention I once attended I heard the speaker talk on this subject: "How One Class Grew From Three to Fifty." This speaker was a teacher of a class of boys in one of our very large cities. His explanation of the growth was this: "You've got to make them believe that you had rather be right there in the classroom working with them than anywhere on earth. And," he continued, "you cannot make boys and girls believe it if you yourself do not feel that way."

Therefore, we must enjoy teaching to be successful teachers.

If one who loves children and enjoys teaching children undertakes the job here's what she'll do. She'll study her Bible thoroughly. She'll feel so responsible that she will study carefully so as not to lead these children in the wrong direction. She'll study methods and material. She'li search everywhere to find ways and means of presenting the Bible in an interesting way. Yes, she'll study her children. She'll work and she'll pray, and best of all she'll be a successful teacher of children.

May all teachers realize more and more their duty to the child and God.

# **Eternal Torment**

By David L. Norrie

AM told that a gospel without eternal torment has no power in it to convert men, because mere death is not regarded by them as a punishment, and something more terrible is needed to frighten sinners. To all which I would say, in the first place, that the evangelist is not required to trouble himself about results. It is his work to lift up Christ crucified before men, and trust to Him to draw them (not drive them) to Himself. And in the second place it is a very small matter whether we think the punishment suitable or not. The question is not what we think, but what does God say. He has an absolute right to settle the fate of sinners, and if He says it is death, it is foolish, nay irreverent, to seek to explain away His plainly revealed word because of preconceived ideas of our own.

But is death no punishment! Why, in all ages human law-givers have recognized death as the severest of all penalties, so severe indeed that in some countries, such as Italy, it has been abolished in the name of "humanity," and imprisonment for life has taken its place as the penalty for murder. And with what result? In 1903, there were nearly a hundred thousand murders or woundings with intent in the Italian Peninsula and islands. That is, one in every thousand of the population was murdered or wounded with intent. The proportion of homicides in Italy is actually twenty-five times that of Britain, where the death penalty is still recognized by law. Some forty years ago there was a movement made in the British House of Commons to abolish capital punishment, when Sir George Bowyer, a Knight of Malta, who knew Italy well, made the following statement: "I will prove to you that the prison is not, while the scaffold is a deterrent. A Neapolitan, to my knowledge, wanted to kill his wife, but was afraid to do it in Naples, where the guillotine was still the penalty for such a crime. So he took her to Tuscany, where capital punishment had long been abolished, and killed her there." An Italian contributor to the Scotsman wrote recently that "the abolition of the gallows or the guillotine in Italy has deprived the law of its most effective deterrent." Yet when we proclaim that according to the Scriptures "the wages of sin is death," we are told for sooth by evangelists that death is no punishment! I very much question whether, after all, the objection is made seriously. For I have noted that the men that make it are themselves afraid of death, whenever it draws near to them. Through fear of death they are subject to bondage (see Hebrews 2:15). They would give all their wealth to escape it, and if they are saved by providential deliverance from sudden death, their gladness knows no bounds. Yet their theology teaches them that sudden death would have been to them sudden glory! And why then does their theology fail to support them in time of need? It is because their theology is false,

and the Holy Spirit refuses to witness to it; for death, according to the Scriptures, is an enemy, not a friend. It is not the gate into life, but the gate out of it, and is therefore associated in the Bible with mourning and sorrow. It is true that sometimes the conditions of life are so grievous that death is looked upon as a welcome relief, and is even prayed for, as it was by Job (6:8, 9; 14:13). But to those who are in the enjoyment of health of body and mind, death is at all times an evil from which they shrink. Now, if this brief life, with its many aches and sorrows, is so dear, what must be the value of that eternal and tearless life spent in the presence of the Lord? And it is from this that the wicked are to be cut off. You say they will not care! Consider again. Does a judge ever sentence a murderer to imprisonment instead of death on the ground that death is no punishment? Do we not find rather that just because the loss of life is regarded as the greatest punishment of all, the friends of the condemned man will use every effort to get the death sentence changed to imprisonment? Even to the murderer life is sweet. The loss of life means the loss of all the privileges of the living. The loss of eternal life will be an infinite loss, for it will be the loss of the infinite riches of God's grace.

### ETERNAL TORMENT A HANDLE TO INFIDELS

If a man thinks that the preaching of eternal torment is more likely to effect results in evangelical work, let him remember that there is something more important than even the conversion of sinners, and that is the vindication of the character and glory of God. God was often grieved with Israel because they rejected His offered grace; but He was still more concerned because His holy name was by their conduct blasphemed every day among the heathen. How often was He jealous, not for them, but for His own name. And is it nothing to us that infidels today are blaspheming our God! They are saying of Him, in words which I blush to quote, that He is "the most bloodthirsty monster that the world has ever seen." Who is responsible for this false representation of the God of love? Alas, it is largely Christian preachers themselves, with their unscriptural doctrine of eternal torment, a doctrine wholly foreign to the character of God. God hates cruelty. He denounced the heathen for making their children pass through the fire, and He sternly forbade the Israelites to follow such a practice. Yet preachers of the gospel make out that God is to cause His own creatures not merely to pass through the fire, but to remain conscious in it forever. How grievous such teaching must be to our God and Father, who so often vindicates His character in such words as these-"Have I any pleasure at all that the wicked should die?" (Ezek. 18:23). No, no, no; a thousand times no.

evangelists of this God of love tell us in effect that whilst God has no pleasure in the death of the wicked, He has pleasure in keeping them alive in torment forever. Some teachers would like to evade this conclusion, and they have different theories on the subject. Some say that God has nothing to do with the fate of sinners, but that it is brought on by themselves. This, however, is misleading, for God made man with the full knowledge that the majority of men would reject Him. Yet He gave man, so we are told, an inalienable immortality, so that the non-elect would be not only a curse to themselves, but a blot in His creation, and an eyesore to His saints forever.

Again, other teachers on this subject do not blush to declare that the wicked are to be kept alive from one moment to another in the lake of fire by the act of God, so that He may torment them forever. Whichever theory is adopted to account for so appalling a judgment, it is no wonder that infidels despise the evangelists' message, and blaspheme the God in whose name such a message is preached. For there is not a civilized man or nation but would count it a disgrace to be convicted of even the semblance of such cruelty. How I thank God that those who reverence His Word can dissociate themselves utterly from such teaching, and can preach a gospel of which they, like Paul, are "not ashamed," but of which they make their boast. We can say, indeed, to the infidel that so far from cruelty being an attribute of God, it is the Word of God alone that has softened hearts by nature cruel, so that today wherever an open Bible holds sway, the torture of evildoers has been banished from the statute books. For the more nearly human laws are modeled on the divine pattern, the more clearly have men come to see that punishment is not necessarily or primarily the infliction of pain at all, but rather the loss of something that would otherwise have been enjoyed—it may be the loss of money, or the loss of liberty, or it may be, in the extreme case, the loss of life. But no one now in our country is branded with hot irons, or has his thumbs crushed, or his ears cut off for wrongdoing or wrong thinking. It used to be otherwise. We have all heard of Queen Mary of England, whose fiendish delight in the torturing flames of Smithfield has earned her a name that I will not quote here. But Queen Mary had the orthodox conception of the nature of the soul and of the cruelty of God, and the contemplation of that cruelty had made her partake of the same cruelty, and she declared-"As the souls of heretics are to be hereafter eternally burning in hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth." Evangelists, does not this make your blood boil with indignation? I need not ask you if Queen Mary's cruelty is your ideal of womanhood, or of manhood either. You shrink from the imputation. Yet an infinitely greater degree of cruelty finds a place in your ideal of the Godhead! Your soul is stirred with anguish when you read of the heathen in dark lands being tortured by their fellow men; but when the poor wretches succumb to their tortures, you contemplate then with quiet satisfaction this awful fact that the diabolical work of torture is stopped by man only to be taken up and continued forever, with untold greater fury, by God Himself. It is altogether too horrible to think of. Out upon the doctrine that leads to such a conception of God, a conception that is wholly alien even to the terrors of God's law, let alone the abounding mercy of His gospel.

### GOD'S CHARACTER REVEALED IN THE LAW

It is written of the law that it killed. That is the worst that even the law could do. It did not torment in an unmeaning or unreasoning way. It is true that God did, for acts of cruelty committed in Israel, command that the offender should suffer the same treatment without mercy. Eye had to go for eye, tooth for tooth. But the punishment bore a recognized proportion to the offense. When God, for special offenses, permitted stripes to be given, in no case was the number of stripes to exceed forty, and the reason given was surely worthy of Israel's God-"Lest ... thy brother should seem vile unto thee" (Deut. 25:3). To look on at a fellow creature suffering torment greater than he could bear would have a demoralizing effect upon the people. This, indeed, is its effect in all savage countries, as it was also in the case of the Queen to whom I have referred, and the church of the dark ages to which she belonged. In the coming judgment the God who gave to Israel a law of love will not forget His own character. Some He will cause to be beaten with few stripes, some with many, but none with an infinite number.

### FIVE MONTHS' TORMENT

There are some fearful blasphemers mentioned in Revelation 9:5, 6, whom God is to account worthy of a terrible and special penalty. They are to fall into the hands of the living God, and it is to be for them a fearful thing. What are they to suffer? Ask our popular evangelists what would be a fitting punishment for them, and they will tell you that the most fitting thing that could happen to such Christ-rejecting sinners is to die, and thus be ushered into eternal torment. But that is not God's way of punishing them. He has decreed that these men shall have a fearful punishment; so He prevents them from dying that they may be tormented for five months. These wretched creatures who have worshiped Antichrist are to "seek death, and shall not find it." If they died, they would be free from all the sensations of life; therefore, God, into whose hands they have fallen, will, in His wisdom and righteousness, and that others may fear, make their judgment terrible, and though they "shall desire to die . . . death shall flee from them." Yet the torment of even these worshipers of Satan, in whom is sealed up the sum of all iniquity, is to last only five months. Truly it is better to fall into the hand of the Lord than into the hands of men (2 Sam. 24:14), even though these men were evangelists. For what is God's five months in comparison with their unthinkable eternity? Why, if God had said five years, or even five hundred years, aye, or even five thousand, that would still be less than one infinitesimat drop in the ocean of eternity. (OVER)

### GOD AS REVEALED IN THE GOSPEL

Has any reader of these pages ever looked on at a man's dying agonies? Have you not felt a sense of relief when death ended his sufferings? Whence that hatred of pain? Surely it has come from God Himself, who has no pleasure either in death, or in the pain that leads to death. We have found it so in the law; but what shall we say of the gospel? "Blessed are the merciful." That was one of the first public utterances of Jesus Christ, when He came to reyeal the Father. And yet evangelists would have us believe that when He thus extolled the quality of mercy, He did so with the full consciousness that His Father was at that very moment torturing with the most appalling cruelty thousands of millions of people in hell! A few months fater, when many more thousands had joined the tormented hosts, and the cry of pain was swelling in volume, the great Teacher gives His disciples a model of mercy to copy; and it is this-"Be ye therefore merciful, as your Father also is merciful" Luke 6:36). Are we to accept Christ's revelation of the Father, or man's distorted picture? I thank God that just because He is the "Father of mercies" (2 Cor. 1:3), He must be more merciful than even the most merciful of His children. Well had it been for Queen Mary and the Roman Catholic Church, and Protestant evangelists also, if they had remained dumb till they had learned "what that meaneth, I will have mercy, and not sacrifice" (Matt. 9:13).

### AN AWFUL PROSPECT FOR THE SAINTS

One thing more I will say in this connection. Christ Himself was ever moved with compassion at the sight of suffering in others. We honor Him for that, and the more like Him men become, the more are their feelings harrowed at the sight of suffering around them. Yet we are taught by many preachers that when that which is perfect shall come, the unsaved are to be writhing in agony forever in full view of the redeemed, and at speaking distance from them. Dr. Hopkins of America even goes so far as to state that "the smoke of their torment shall serve, as a most clear glass, to give the redeemed a constant, bright, and most affecting view. . . . This display of the divine character and glory (1) will be most entertaining, and give the highest pleasure to those who love God, and raise their happiness to ineffable heights." Should this torment "cease and this fire be extinguished, it would, in a great measure, obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed." (Hopkins' Works, Vol. II, pp. 457, 458; quoted from Pettingell.)

Such is the dreadful condition of mind into which Dr. Hopkins' theology led him, and all because he was blinded by a false system of teaching, at the foundation of which lies the original Satanic lie of the natural immortality of man.

### THE ETERNITY OF EVIL.

The eternity of torment is a God-dishonoring doctrine, for it means the eternity of evil. It means that when God says, "Let the sinners be consumed out of the earth, and let the wicked be no more," His Word shall not accomplish that which He pleases, nor prosper in the thing whereunto it is sent. It means that when the Word goes forth from His mouth-"Bless the Lord, all his works in all places of his dominion," that Word shall return to Him void, for millions of His creatures in some part of His dominion will live forever in open blasphemy against Him, and will never how the knee or confess that Jesus Christ is Lord. . . . And so a great stumblingblock is created, for God could have taken steps to prevent all this, but He did not! And now that He has made man immortal, He cannot destroy Him even though He would! It is with relief that I turn to the Scriptures and read that God "is able to destroy both soul and body in Gehenna" (hell-fire, Matt. 10:28); and the relief is complete when I read further that He will do it: "All the wicked will he destroy" (Psalm 145:20).

### Universalism and the New Theology

The evil results of the popular doctrine are not yet exhausted. Vast numbers of men have been driven in horror from it to the other pole of error, viz., "Universalism." For there is an awful problem to be faced. Here are "immortal souls" that must live somewhere after "death." Eternal torment is inconsistent with the character of a God of love; therefore, all people must ultimately be saved. I cannot wonder at this doctrine becoming so widely accepted. Christians are playing into the hands of the "Universalists" through their belief in the natural immortality of man. With great indignation they may denounce Mr. Campbell's "New Theology," but if they would first take the beam out of their own eye, then they would see clearly to take the mote (or whatever else it is) out of their brother's eye. Christendom as a whole has got a theology as old as the time when Satan stated these two propositions—(1) Ye shall be as God; and, (2) Ye shall not surely die. Mr. Campbell is but pushing to their logical conclusion these two statements of Satanie blasphemy, which are already virtually accepted by the Christian church.

### A ROMAN CATHOLIC ERROR

Those who hold that man has not got a natural immortality, but can have it only by faith in Christ, are often reminded that they are in a very small minority. But that is no test of the truth or error of their doctrine. Martin Luther was in an insignificant minority when he discovered and preached the scriptural doctrine of justification by faith. But he was on the side of the Word of God; and if he could appear amongst us today, our evangelical churches would vie with one another in doing him honor, until-until they discovered that he denied the doctrine of the natural immortality of the soul, and then, alas! many of them would be seech him to depart out of their coasts as one unfit to preach the gospel. Yet Martin Luther was taught of God on the question of man's nature, as on the question of man's salvation; and he and his fellow reformer Tyndale, and many others of whom the churches were not worthy, knew what men today seem to be ignorant of, that it was the Roman Catholic leaders of the church who first introduced into the preaching of the gospel the unscriptural doctrine of the immortality of the soul. The great reformer, therefore, did right when he consigned it to the "Roman dunghill of decretals." But the error has spread through the Protestant churches, and its fruits are seen in the uprising of Spiritualism, Christian Science, Universalism, Prayers to the Dead, and many other abominations. And in the midst of it all there comes from another world a voice that heralded the first coming of Christ, and must be sounded out again as His second appearing draws nigh; "the voice said, Cry; and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa, 40:6-8).

### PEACE! PEACE!

By C. E. Randall

"THEN said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies 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. 14:13-15.

What was true in the history of Israel is doubly true today. Perhaps the majority of the ministers of the churches are crying forth this same message. What travesty! Religious leaders are giving the people cause to think that soon all wars will cease due to an awakened world and that the world will have peace, assured peace.

This is a false hope born of a social religion and nourished by a degenerate civilization. Why tell the people that there will be no more war, when the Bible says there shall be wars and rumors of wars and that nation shall rise against nation, and these just the beginning of sorrows (Matt. 24:3, 6-8)? Why lead the people to believe there will be no more war, when the Bible says that all nations shall be gathered against Jerusalem to battle at the time the Lord returns (Zech. 14:1-3)?

Instead of nations beating their swords into plowshares and their spears into pruninghooks, God has said the opposite shall be true (Joel 3:9, 10). When the Prince of Peace reigns then we will have assured peace. Until then, every peace and safety ery, as in the past, so in the future will be followed by "sudden destruction." "For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape."—1 Thess. 5:3.—Church of God Messenger.

# THINKING PEACE INSTEAD OF WAR

By Harry A. Sheets

As a follower of the Prince of Peace a Christian must be a peaceful person. Paul admonished the warlike Romans: "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. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. 12:17-21.

Armed conflict is so contrary to the teachings of Christ that church people have opposed war. It seems that no war can be successfully waged by "Christian" nations without the moral, physical, and financial support of the churches and their members. To get this, some moral issues must be injected into the struggle. The World War was hailed as "a war to end all war," and church people became pawns in the conflict.

The dislike for war has led church people to engage in drives to promote world peace and campaigns to outlaw all war. This would appear to be commendable Christian effort, but many battles have been lost because the soldiers tried to do more than the general commanded. That is the case here. Christ commanded His followers to preach the gospel. He never commanded them to work for world peace, even though He hated war. Paul commanded us to live peaceably with all men, but commanded no further. He did say in 1 Thessalonians 5:3 that "when they shall say, Peace and safety; then sudden destruction cometh upon them." Would not working for world peace place us in the "they" class and bring the "sudden destruction" upon us?

"A Lot of energy is spent in trying to find out things we are sorry to know,"

### "O COME, LET US ADORE HIM"

### Continued from Page Three

A projector with some good pictures of the Christmas story could be used very effectively in this service. Good violin or organ accompaniment for some of the songs would also be effective.

It takes approximately one hour to give this service.

We would be pleased to receive comments and suggestions on this service from those of you who make use of it. Let us know what changes and improvements you have made.

### KINGDOM

### Continued from Front Page

lent 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 word coming in this place is parousia in the Greek, from pareimi, a verb which signifies to be present, to have come. Parousia, therefore, imports actual presence; which accords with our rendering of erchomenon in the text of Matthew "making his appearance." What the three apostles saw on the Mount of Transfiguration was the majesty of the Son of man. This majesty consisted of "honour and glory" received from the Father; and therefore styled "the glory of the Father." When Jesus is actually present on Mount Zion in Jerusalem, it is no cunningly devised fable to affirm, He will be seen there as He was seen by three mortal men on the Mount of Transfiguration. This is His parousia en te basileia autou and the erchomenos tou vhiou tou anthropou-His manifestation in His kingdom.

The word basileia is used in the proclamation of John the Baptizer, Jesus, and the apostles, before the crucifixion. They preached, saying, "The basileia, or kingdom, of the heavens is at hand." In this instance kingdom means neither territory, population, dominion, nor power. Dr. George Campbell supposes that John and Jesus announced the approach of the reign of heaven, that is, of the Messiah, which after His resurrection was actually established. But this is contrary to fact. Jesus is King of Israel of right; but instead of His reign being acknowledged by His people, they refused to submit to Him, and put Him to death. And after His resurrection, the national will was still supposed to be His. The apostles spent their lives in urging His claims to the throne and kingdom of David, which were nevertheless rejected, and brought ruin upon the nation. What sort of a reign is this? The reign of a king over rebels, which is no reign at all.

John did not certainly proclaim the reign of heaven at hand in preaching repentance, because the basileia approached. He was too well instructed in the prophets to do this. What he cried was, "Repent, because the kingdom of the heavens has approached." The kingdom here was not something to appear seven years after; but a something that was actually present. Eggike is the perfect of eggizo, and imports what has already come to pass. It does not signify at hand, to come, but has come to hand-it is present, in your midst. What is it that is present? The basileia—the Lord whose way 1 call upon you to prepare. "He standeth among you"; and "that he should be manifest to Israel, I am come, as his precursor, baptizing in water, and preaching the baptism of repentance for the remission of sins." Matt. 3:2; Mark 1:3, 4; John 1:26-31. Thus spoke John, when in the spirit and power of Elijah he lifted up his voice in the wilderness in the performance of his mission to announce the presence and approaching manifestation of the King of Israel, and to prepare a people to receive Him (Luke 1:17). Hence his proclamation was, "Repent, because the Majesty of the heavens has arrived"; or, "because His Majesty, the King of Israel, and of the nations, is about to appear before you." "I know not who he is; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He who baptizeth with the Holy Spirit." And when John saw this, he bore record that Jesus is the Son of God (John 1:33, 34).

That basileia is sometimes put for king, and the contrary, in the Scriptures, appears from these words—"Blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father David, that cometh in the name of the Lord."—Mark 11:9, 10. According to another, they said, "Hosanna to the Son of David: Blessed be he that cometh in the name of the Lord."—Matt. 21: 9. This he regards as a fulfillment of the saying, "Behold, thy King cometh unto thee:...lowly, and sitting upon an ass."—Zech. 9:9. A third records it in the words, "Blessed be the King that cometh in the name of the Lord."—Luke 19:38. In the Prophet Daniel, also, kings and kingdoms are used synonymously (Dan. 2:44); so that it is according to the analogy of Scripture to render basileia or kingdom by king, if the scope and context of the place demand it.

-Herald of the Kingdom and Age to Come, 1851.

FIVE SHORT RULES FOR YOUNG

1. Pray every day; and when you pray, remember that God is present, and that He hears your prayers (Heb. 11:6). Don't become discouraged if He doesn't always answer in the way you would like Him to. Don't forget to thank Him for previous answers.

CHRISTIANS

2. You should never neglect daily private Bible reading. While reading, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.

3. Try to do something every day for Jesus. Think every night of what Jesus has done for you, and thank Him. Ask yourself: "What am I doing for Him?" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:13-16.

4. Do not think that you always can do as other Christians do. Have Christ as your example. Ask yourself: "How would Christ act in my place?" and strive to follow Him. "My sheep hear my voice, and I know them, and they follow me."—John 10:27.

5. God's Word is true. Believe it, no matter what scientists or other learned men may say. Rom. 3:4; 1 John 5:10, 11.—Marian E. Whitney.

# Berean Department

ARLEN MARSH, EDITOR

### Why I Want to Be Baptized

I WANT to be baptized and saved, for I know I will be happier. I want to help others. I want to pray and receive strength to do right, and after my life's work here is done to be with Jesus. I want good people to love and trust me and help me. I want to be saved so that I won't fear death. I want to know God's Word that I may bring happiness to others.—Virginia Marie Burke, South Bend, Indiana.

### The Kingdom of God

"The kingdom of God is one of the outstanding themes of the Bible; yet we venture to say that to the great majority of people the kingdom of God is a hazy and vague subject. However, the Scriptures offer abundant testimony concerning the nature of the kingdom, its location, extent. duration, and citizens. It is our purpose to present briefly the kingdom in its different phases and to show that it will be a real, literal kingdom."

So does Harry Goekler, pastor of the Salem, Illinois, Church of God, President of the Illinois State Berean Society and his local Berean organization, and a teacher in his local Sunday school, introduce the tract recently released for free distribution by the National Berean Society, Oregon, Illinois.

The entire tract occupies eight pages with its cover, and consists of as meaty a discourse on the location, extent, duration, and citizenship of the future kingdom of God as we have ever read.

The Bercans are endeavoring to keep their tracts modern from the viewpoint of makeup as well as of literary style. The old method of printing anything in any fashion, just to put an argument in print, no longer is successful. The material must be put together in a way that will eath the eye and make the average person feel that reading that little pamphlet will be a pleasure, not a chore.

Thus far, the Publishing Committee has released five tracts of the new style: "As a Thief in the Night," by Miss Genniel Carpenter, former editor of this page; "Thus It Becometh Us," by Arlen Marsh; "Words of Comfort," by G. E. Marsh, editor of The Restitution Herald; "The Kingdom of God"; and the tract-price list, "Do You Believe—"

Criticisms and suggestions are welcomed by the Committee. They should be addressed to the chairman, Paul M. Hatch, Route 1, Harvey, Illinois, or to either of the two committee members, Miss Genniel Carpenter and Arlen Marsh, both of Oregon, Illinois.

Copies of each of these tracts may be secured for the asking in as large quantities as desired, provided too great demands are not made upon available stocks. Postal charges are prepaid by the National Berean Society.

### A Form of Relativity

EINSTEIN was not so far from right when he propounded the theory that everything is relative, that space is curved back on itself, and that time is warped.

Practically everything in life is dependent upon something else. The customs we use hang on the customs and training of earlier generations. The words we speak are the result of evolution of the language.

At one time in the history of men it was counted a good, if expensive and fight-provoking, habit for a man to marry a number of wives. Today, times having changed, men are arrested for possessing themselves of two wives, let alone the thousand that Solomon supported.

Paul wrote irritatedly to his neophytes that women were not to touch their hair with shears. In Isaac's time, a girl was married before the bridegroom ever had seen her.

These things, too, have changed. Bobbed hair is considered as no crime; and men rarely are married until they have made the acquaintance of their prospective bridge.

The language of the Bible would in some respects be considered unfit for drawing room conversation, not because of its archaic qualities, but because of its subject matter. The ancient Hebrews spoke in such a vein as a matter of course. Hangovers from no Victorian or mauve eras troubled them.

Evil is a relative thing. The great sins remain sins through the ages. But environment, custom, and psychology must determine what evil is under many circumstances.

### Advance at Marshall

MISS EDNA II. Wood of the Marshall, Illinois, Berean Society, reports that "for the last four months we have had an average attendance of 44. Our membership is 35. Our smallest monthly average attendance was 44, the largest 52; the smallest attendance up to the 14th of November was 36, the largest 66. At our last meeting in November the attendance was only 11, but the night was a very stormy one. We have had two socials since conference."

The Berean society at Marshall, as has been previously noted on this page, meets in the Salem Church, situated in the country some distance out of town. The only access to the building is a dirt road which can be and not infrequently is one of the muddiest in the United States. Marshall is to be congratulated, especially in view of the fact that the society in its present form is not yet a year old.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

### HOME IS THE BEST PLACE OF ALL

WE HAVE just passed Thanksgiving Day, and all of us have given thanks for many things. Perhaps the one thing we have been the most thankful for is our home and all it means to us.

What does it take to make a home, children? One says, walls and windows. Another says, a roof and porches. Another thinks it takes furniture and rugs. But do these make a home?

"No," I can hear you all say. "That's only a house."
We see many houses all about us. But some of them are not homes. Let's see what makes the difference.

A home needs a father and a mother, and boys or girls, or both, doesn't it? Now we have the beginning of a home. But suppose no one in that house cares about anyone else in it. The parents do not care for the children, nor the children for the parents or for each other. Would that be a home? It would be just a place to stay, don't you think?

So we see if takes something which we can't see to make a home. Love, that's what it is! And it's more important than the things you can see, such as rugs and pictures. You might not have any of them, but if you have love in your home, you have something better. Let's not forget that.

Now let's see what love will do for us in our home. Electricity will give us bright lights and many conveniences. But if there is no love there, it might just as well be dark as night. Nobody would care about anybody else.

But when every member of the home loves every other member, then each one will be interested in the other, anxious to help, willing to give up, careful to please, and happy to serve. That's better than having all the handy things in the world to help you with your work, and all the beautiful furniture.

Does it all rest upon Father and Mother to see that our home is happy? We know they couldn't do it alone. Every one, from the timest tot to the oldest, has a share in it. Everyone has something he must give toward the happiness of the rest.

If the whole family was kind and loving except one little boy, and he was quarrelsome and cross, would it make any difference? You wouldn't want to be that little boy, would you?

If all the rest did their part to help make home a place to be proud of, and one little girl was saucy and disobedient. would it hurt the home any? Not one of you would be that little girl, I'm sure,

For the Sunday before Christmas we take a peep into Jesus' home. That must have been a wonderful place. But His first home was in a stable, you say. No matter, Mary and Joseph loved each other and cared for each other. And they were so happy and so proud of the baby Jesus.

In school you probably have drawn or cut out pictures of this first home of Jesus. The rough beams overhead, the straw upon the floor, the opening without any glass. But God was watching over all, His love enfolding them, and His protection guarding them from harm.

Now let's take a peep into Jesus' second home. Look farther on in the same chapter, verse 39. This home was in Nazareth. Verse 40 tells you what sort of boy Jesus was, also verses 51 and 52.

Tell Mother what some of the things were that Jesus did to help make His home happy. From these verses you can see that He was obedient, happy, helpful, loving, and many other things a boy should be. Joseph, you know, was a carpenter, and while he wasn't Jesus' father, he must have been very good to Him. Never forget that God was Jesus' Father.

Joseph's shop was probably right next door or in a part of the house. As Jesus played with the curly, white shavings He tried to help Joseph more and more the bigger He grew. And His mother no doubt often told Him about God, His Father, and how He was to be a King some day.

"O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy,
And spotless all to be.
We trust Thee for the grace to win
The high victorious goal,
Where purity shall conquer sin
In Christlike self-control.

"O Jesus, once a Nazareth boy,
Who toiled through happy days,
May we our daily tasks enjoy,
And work, with songs of praise.
At school, at home, we'll follow Thee,
With all our heart and soul,
Work hard, play fair, and try to be
Like Thee in self-control."

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

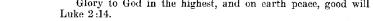
LESSON 12. — December 23, 1934

### THE CHRISTIAN HOME

Luke 2:8-19; Ephesians 6:1-4

GOLDEN TEXT

Glory to God in the highest, and on earth peace, good will toward men .-



### A STUDY OF THE SUBJECT

Topic: The Christian Home.

Aim: The happiest home is the home in which parents and children are governed in their relation with each other by the spirit of Jesus Christ.

Basic Truth: "Whatsoever ye do, do all to the glory of God."-1 Cor. 10:31.

I. The Heart of the Christian Home, (Luke 2:8-14.) We are to study today the beginning of the first truly Christian home. There had been godly homes before, many of them, but never was there a Christian home until the Christ was born and the angels sang and the shepherds rejoiced and the earth was made glad by His birth! For there can be no Christian home without the presence of the living Son of God! He alone can transform father and mother, brothers and sisters, all of diverse characters and dispositions, into a united body ruled by Christian love! His blessed assurance: "Lo, 1 am with you alway," brings into the close fellowship of home a Friend, a Teacher, and a Harmonizer of differences that no evil influence on earth can withstand. Jesus Christ is the heart of the Christian home!

II. The Mother in the Christian Home. (Luke 2:15-19.) As we study the life of Mary, the first Christian mother, the first queen of a truly Christian home, we are impressed with the conviction that we are looking deep into the heart of all motherhood, "Mary kept all these things, and pondered them in her heart." That is motherhood everywhere, cherishing the wonders of her child's opening life. To her the Christ was all. Her life eircled around His. And so must it ever be with mothers who take Christ into their heart of

hearts!

III. The Father in the Christian Home. (Eph. 6:1-4.) "Fathers, provoke not your children to wrath: but bring them up in the nurture and admouition of the Lord." Such is the standard of Christian fatherhood as set forth by the spirit of Christ through His apostle. A sympathetic understanding of the hearts of boys and girls, a recognition of the immeasurable value of Christian character, and the Christian father is equipped for his great task of making Christian men and women out of his own loved children!

#### GOLDEN TEXT

"Glory to God in the highest, and on earth peace, good will toward men."-Luke 2:14.

Soon after the birth of the Savior, the words of our text rang out from heaven, coming: from a multitude of the heavenly host. They were praising the Father for His goodness in sending One who would have power at some future date to bring peace and good will upon earth.

The Christian home is one in which the members are brought nearer the Babe of Bethlehem. The home where children are taught to reverence the name of Jesus and sing praises to God. Where gifts are wont to be made instead of lavishing everything on self. Christ was the greatest Gift the world ever knew. When this greatest of Gifts comes into His own, then God's glory will shine out and peace and good will will be in the earth.

### PRACTICAL APPLICATIONS

#### The Christian Home

- -is becoming quite scarce;
- -is the happiest home;
- -is a safeguard for young people: -is the bulwark of a nation;

-does not neglect daily Bible study. Christ in the Home. The presence of Christ in the home is what constitutes a Christian home. It insures happiness and peace. Of course, we cannot have the personal Christ in our homes, but we can have His Word and His spirit. How badly these two great influences are needed in the homes of the world today. The mere presence of the Bible in the home is not enough. It must be used, that is, it must be studied carefully and prayerfully and its teachings heeded and practiced. The majority of homes have a Bible, but it is more of a mantle piece or ornament than a guide in life and conduct. As to the spirit, it is a real influence for righteousness and goodness. The spirit of Christ is a powerful influence. It tempers the mind and heart and regulates the whole being of an individual.

Peace and Happiness. These requisites are essentials to a well ordered and enjoyable home. It is true they are lacking in the majority of homes. The reason is apparent, They only come where Christ is really enthroned in the home. Of course, there is a certain kind or amount of happiness in worldly homes, but they do not experience that real peace and happiness that passeth all understanding. There comes to the hearts of Christians a con tentment and quietness that is really beyond description. The way of peace and happiness is the way of Christ. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. 11:28.—C. E. R.

### YOUNG PEOPLE AND ADULTS

#### What Is a Christian Home?

In the beautiful Christmas lesson of today we have placed before us an entrancing pieture of the first Christian home that ever existed, that of Joseph and Mary and the baby Jesus in the stable of Bethlehem.

It is not the house in which the family lives that makes a Christian home, nor the wealth or poverty its furnishings display. The books that line its shelves and the paintings that deck its walls, whatever they may reveal of the culture of their owners, these things do not mark a home as "Christian."

A Christian home is a home where Jesus Christ reigns supreme, where God is known and loved and served by all within its walls. A Christian home is one in which the Golden Rule is the only law, and fellowship the greatest joy. Such is the Christian home!

How may we develop such a home for ourselves? How may we make Christ supreme within our walls? How may we establish and maintain that spirit of mutual tender consideration for each other without which there can be no Christian home?

The answer to these questions is found in our lesson today. We know of no complaint voiced by Mary when she was led within that humble abode in which her Son was to be born. Why should she care if only a manger formed her maternal bed! Was not Joseph her husband there? Was not God present, making of that lowly cot a throne?

As for Joseph, his love for his virgin bride was strong and true, but he made no apology for the home into which he led her. It was the best he could provide, and that is all that any Christian home need be.

Into such humble surroundings came the blessed Son of God, the future King of kings and Lord of lords! But His Father God did not object, for His beloved was ushered into a home of love and righteousness and truth! ---G. E. M.

### PRIMARY CLASS

Topic: Our Home.

The story of our lesson today is about our homes. Let's see just who lives in our homes. (Children to name members of family.) Let's talk about how happy our homes usually are about this time of year. Why! Everyone seems so happy just before Christmas.

I want to tell you about another home that

I am sure was a happy home. (Teacher tells Christmas story as found in Luke 2:8-19, emphasizing the members of this home.)

Talk about what it takes to make a real home after this story.

Here are some pictures which I have brought. They are pictures of homes. You may each one cut out and paste one on a sheet of paper. No, we cannot call it a home yet; it is just a house. How can we make it a home? It must have people. Well, write out to one side of the house, "People." Another says, "Love." Write it, also. (Continue to do this until all things which make a good Christian home have been named.)

In Ephesians 6:1-4 are some very good rules which help to make our homes happy. Copy them below your picture.

For the memory verse learn one of your

(If children prefer to draw pictures they may do so.)—V.C.T.

# AMONG THE CHURCHES

# To Our Brotherhood

I am now able to make the announcement for which you have patiently been looking for a long time.

The N. B. Ps. obligation of \$7,231.56 to the Oregon State Savings Bank has been discharged and I have the notes in my possession.

This has been a strenuous and anxious period of five months of negotiation, investigation, examination, etc. But the officials with whom I have dealt have done only their duty in the matter, and have been very kind and considerate in their dealings with me.

Being able to make this announcement after five menths of work and anxiety lest something might be left undone, or some mistake made that might result in failure of success in discharging an obligation so threatening in its nature and possibilities, brings a feeling of relief which must be experienced in order to be appreciated.

I cannot express in words my gratitude to you who, by your contributions and cooperation have made it possible to discharge this embarrassing and dangerous obligation.

It might be helpful and encouraging to give a brief report of the accomplishments of the present N. B. I. administration, with some suggestions.

During the last three years, the worst period of the depression, we have relieved the N. B. I. of the greenhouse burden, which, for a number of years, was a heavy liability, and have reduced the indebtedness of the N. B. I. in the sum of more than \$20,000; and have increased the equipment and facilities in the publishing plant, having lost none of our property except the greenhouse, which was a most helpful disposition. The real estate holdings in the Golden Rule Home department have been increased to the highest point since its establishment, and there is no encumbrance on any of our property except that the mortgage that was placed upon the greenhouse property in 1925 also covers the little eleven acre farm, but which mortgage the present owners of the greenhouse are to pay.

In addition to the above the operating expenses of the office, printing plant, and Golden Rule Home have been reduced approximately 45 per cent. This does not mean that the salaries of the former officers and employees were exorbitant, by no means. It simply means that these operatives, in order to meet the conditions existing and keep the work going, have voluntarily reduced their salaries and wages, and are doing more work for less pay. These sacrifices have cheerfully been made.

Now, a few suggestions: It is, or should be, well known that our publishing plant, the culy unit of the N. B. I. that produces any revenue, is not, and never has been, and cannot hope to be in the near future, self-sustaining, and must be operated, in large measure, by voluntary contributions, of which there has not been, for several months, nearly enough to pay operating expenses.

No weekly newspaper nor magazine can pay expenses from subscriptions alone, and

especially those having small circulation. Such publications make their money by the advertising they carry, and charges for advertising are governed and graduated according to the volume of their circulation. Our publications carry no advertising except our own publications, which, of course, brings no revenue.

On the other hand, our costs for editorial, linotype, and proofreading work; heat, light, taxes, insurance, and other overhead expenses, are just as great in printing one hundred papers as they would be in printing ten thousand papers. The same equipment is necessary, the only difference in issuing the larger number being the extra work in feeding the press and folder, the cost of paper, mailing, and postage, oll of which is insignificant as compared with the first mentioned cost as

If our subscriptions to The Restitution Herald and Truth Seekers' Quarterly were quadrupled, and residents in Golden Rule Home were doubled, the N. B. I. would be self-sustaining. But with the indifference apparent with many of our people, and destructive criticism on the part of others, it is somewhat difficult to carry on our work successfully, and it therefore becomes hecessary from time to time to keep calling attention to this matter.

we should have at least two or three hundred more members of our "Dollar-a-MontClub," which, with the other help that we now have, would earry the load. And if a lot more of our people could see their way clear to make some saerifices, if necessary, to assist in this way it would not be burdensome to anyone, the expenses would all be taken care of, and all would be glad not to have this thing called to our attention so often. Think this over candidly and seriously as Christian men and women, and then act according to your honest convictions in the matter.

I recall that at our General Conference some months ago a number of you promised to take this very proposition up with your people and churches in your respective communities upon your return home; but the reports, or lack of reports, that have come to the office as to your efforts and the results, would seem to indicate that but few of you have gotten home yet. How about it?

I have no criticism to offer nor fault to find, as I know how these things are. So many things come up demanding the attention of most of us that we neglect these things without any intention or thought of failing to keep our covenants or perform our duty. It just slips by and we don't do it, as we should.

We, here at the office, are constantly reminded of these things and must meet the demands; otherwise, the machinery would stop, and many of our people who, apparently, give little thought as to how and by what means this work is kept going, would be disappointed and wonder what happened at headquarters.

I know you can see my point, if you will just take time and consider it.

"The night is far spent." There are rifts

in the clouds, and the light is shining through, which indicates to me (and does it not to you?) that a brighter day is just ahead. Help us, will you not, to drive the rifted clouds away.

Again I thank you for your contributions and cooperation in discharging the indebtedness about which you know: "let us thank God and take courage."

L. E. Conner.

### WE OWE IT TO HIM!

The thing is done! The burden that has so long hung like a sword of Damoeles over the head of the National Bible Institution in the form of its indebtedness to the defunct Oregon State Savings Bank has been removed, and we are free to press forward in further efforts to meet our remaining obligations and to carry out the original sacred purpose of the General Conference in spreading the glad tidings of the kingdom of God throughout the land. We of the Executive Board rejoice with you, brethren, in the attainment of our object. We could not have won the battle without your hearty support, nor without the most careful husbanding of the funds you have provided. So much for your part and for our partwith one exception.

During the past three years and more Bro. L. E. Conner has been the Business Manager of this Institution, and I know that I express the sentiment not only of my fellow members on the Executive Board, but of the church throughout the country, when I say that we owe to Bro. Conner a debt we can never hope to repay for the self-sacrificing and faithful efforts he has put forth to relieve the brother-hood of the depressing effect of fettering debt.

I will not attempt to tell you how many thousands of dollars of obligations Bro. Conner has paid off or otherwise disposed of with satisfaction to our creditors as well as to our selves! It makes us dizzy to think about it! But he is the one who by the grace of God has accomplished what once seemed the impossible. Of course he has had the whole-hearted cooperation of the entire Board, but it was the Manager who met the enemy debt in the front trenches face to face!

Let us thank God for His goodness to us, and not forget the human instrument He used.

G. E. Marsh, Secretary,

#### OUR LETTER TO "SANTA CLAUS"

Yes, we know better than that, and we teach our children that there is no good Saint Nick who flies through the air with his reindeer sleigh distributing gifts to all and sundry, but nevertheless we are writing a letter to Santa Claus at the suggestion of Bro. and Sr. T. J. Ellis, who gave us the idea and started dropping the gifts we crave down the chimney of the National Bible Institution. We greatly appreciate the suggestion of our Treasurer and his wife that as many of our brotherhood as can do so will place the needs of the general work of the Church of God throughout the country on their Christmas list. We will list such Christmas gifts to the Institution under the title, "Christmas Contributions." Who will be the first to add to Who will be the first to add to what has already been received?

### MAGAW TO BE AT RIPLEY, ILLINOIS

Bro. S. E. Magaw of the Brush Creek, Ohio, Church will be the minister for our special meetings beginning January 6, 1935, and continuing for about three weeks. We are very glad to announce this, as everyone knows the

merits of Bro. Magaw.

We will be glad to welcome any of the brethren who will be able to attend.

Ednah Cooper, Secretary.

### OUR CHRISTMAS NUMBER

Our Christmas number this year will be one of the most attractive papers we have issued for a long time. Special writers are con-tributing to its columns and the general appearance of the paper will be appealing. The cover will be printed in two colors with scasonable illustrations.

The stirring and hope-inspiring message of the Savior's birth will be presented, of course, but the weight of emphasis will be placed on that even more joyful event, His glorious return. So send in the names and addresses of your friends and neighbors whom you would like to have receive a copy of the Christmas number. The price will be 5 cents per copy. What finer greeting could you send for that price to one who is dear to you and whom you are anxious to interest in the things pertaining to the coming and kingdom of Christ? Let us get your list as early as possible.

Better still, send your friends a year's subscription to The Restitution Herald as a Christmas present. It would cost you but \$1.50 to new subscribers, and it would be a constant source of pleasure to the ones to whom it is sent for 51 or 52 weeks. And with each such Christmas gift subscription we will mail to the recipient a beautiful Christmas folder informing them of the fact that the paper will continue to come to them for a year through the thoughtfulness of a friend.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Albert Siple (\$2); Ella M. Siple (\$2); Mr. and Mrs. Vernon Lansbery; Mr. and Mrs. M. Fetters; Georgia Thompson; Wayne Thompson; W. A. Reid (\$2); Mr. and Mrs. Delos lowship. Andrew: Jessic M. Shea (\$5).

### ANDERSON AT RENSSELAER

Upon request by folks not members of the Church of God, Bro. J. H. Anderson gave five sermons on the subject of prophecy at Rensselaer, Ind., beginning on Monday, Nov. 19, and continuing to and including Friday evening.

He chose as his subjects "The Value of Prophecy and Where Are We'll "The Valley of Dry Bones," "Daniel's Seventieth Week, or The Day of the Lord," "The Nations in Prophecy," and "The Climax."

The subjects as given were both interesting

and instructive, and keen interest was shown by a good andience throughout the meetings. Mattie II. Scott, Secretary.

### VIRGINIA PASTOR IS POUNDED

On the evening of December 1 several of the Virginia brethren living near the parsonage and others from more distant parts of the state gathered at the parsonage to give the pastor a "pounding." The event was a real success, the guests bringing a great variety of gifts that will be so appropriate for the table for many days. Some coming from a distance gave other gifts, which were also very appropriate. How very acceptable these gifts are to our bachelor home, as son Lyle and I live in the parsonage while Mrs. Thaver is teaching school near Rockford, Ill.

Perhaps other pastors would enjoy a similar "pounding,"

On December 2 after the morning church services at Maurertown a business meeting was held, with many of the Virginia brethren present or represented by proxies, but after some discussion it was concluded that the Executive Board (consisting of the State Conference Board and the elders of the churches) should act regarding the selection of pastor, after January 1, 1935, at which time the present pastor's time expired. By their decision the present paster will continue with the work here.

Articles of a state constitution for the Churches of God in Virginia are being drawn up and, it is hoped, will be ratified by all before long. As yet there has not been a written constitution, but the work was carried on by all cooperating, the secret of good fel-

V. Earl Thayer, Pastor.

# BETWEEN YOU AND ME-

Californians remember! The next Quarterly Conference is to meet on the second Sunday of next month, which falls on January The editor would like nothing better than to slip through the snowdrifts and into the summerland of California and attend that gathering! Bro. MacLeod's Christmas sermon will be entitled, "A Great Affection,"

Mrs. Esta Starbuck of the Rockford, Ill., Church of God has prepared an outline of a Christmas program which would require few materials and very little time for preparation. It is reproduced in this issue on page three for those desiring last minute Christmas services

Some of our news reports are crowded out of this issue to make room for the welcome announcement of Bro. L. E. Conner concerning the final settlement with the receivers of the Oregon State Savings Bank. We know our contributors will not question the propriety of doing this, as we have waited so anxiously and worked so hard to make this report of Bro. Conner possible.

Through the kindness of Dr. J. W. Lent of Niagara Falls, N. Y., the editor has secured a bound volume containing well preserved copies of "The Voice of Truth and Glad Tidings of the Kingdom at Hand," which was published by our grand uncle, Joseph Marsh, in 1846. The old volume contains several letters from William Miller, G. W. Burnham, R. V. Lyon, and many others which are of considerable historical value to the church. may be made in The Herald from time to time from these old writings.

It is not too late now to order copies of Jesus, the Light of the World, for Christmas presents for children of 6 to 11. Order from the National Berean Society, Oregon, Ill.; 25 cents a copy.

C. E. Randall, pastor of the Fonthill, Ont... and Niagara Falls, N. Y., congregations, reports an interesting visit with the Congers of Syracuse, N; Y. Mrs. Conger has long been a member of the Niagara Falls church.

### GRAND RAPIDS MALE QUARTET ON RELIEF PROGRAM

The Newell family is quarantined for scarlet fever, Bro. Leo being the victim. We are thankful, however, that he is not seriously ill. Sr. Skeels and Sr. Townsend are both improved in health, for which we also thank the heavenly Father.

Final plans and practices are being made in the Christmas preparations as that important occasion draws near.

Our male quartet has been asked to present some numbers at the Grand Rapids Y. M. C. A. in a program for the unemployed.

F. E. Siple, Pastor,

#### TRUTH SEEKERS' OUARTERLY

Orders are coming in for the new quarterly with each mail. Among encouraging indications that the Truth Seekers' Quarterly is meeting with approval and giving general satisfaction is the fact that a Baptist Church and a Christian Church where the quarterly has been used for some time have both increased the number required for the first quarter of the new year, and the Baptist Sunday school asks if we cannot provide a teacher's edition. The quarterly with the supplementary doctrinal lessons now being provided furnishes one of the most effective methods we have for teaching the truth of the coming Savior and other elements of the gospel widely. Let's push our Sunday school work and help get the Truth Seekers' Quarterly into Sunday schools of other denominations.

### HERALD RECEIPTS

Mrs. A. M. Scroggs; Mrs. James M. Prime; Arthur Gilbey (for another); L. B. Boggs; Silas Overton; George Jones; Ellen Riesener (for self and another); V. Earl Thayer; Mrs. Roy Juden; Emma J. Magaw (for others); Angaw (107 others); Elizabeth Dauterich; M. Fetters (for self and others); Mrs. S. J. Stedman; C. A. Ferrell; Mrs. I. W. Gould; Clara L. Johnson; Glena M. Birkey (for others); J. G. Haupt (for self and others); H. W. Patterson; Mrs. C. P. Morgan; A. J. Hoke; Hildreth Maddock (for another); J. W. Sweet; Mrs. James Sanford; C. L. Wade; Rose Barton.

#### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Date	
NAL BIBLE	INSTITUTION

NATION Oregon, Illinois

Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

Name	
St. or RFD.	
City or Town	***************************************
State	***************************************

### THE HOLY SCRIPTURES

By J. G. Haupt

You gave His holy Scriptures first to the Jew, but also to The Greek. The Old Testament from Genesis through Malachi was in the Hebrew language. The New Testament, which had to do with the only begotten Son of God, was in the Greck, first in the uncial Greck, but later in the cursive Greek. The Old Testament gave a fine history of the Jewish people including the wonderful prophetical utterances of Jeremiah, Isaiah, and other most worthy writers. The Old Testament pointed out here and there wonderful promises concerning the coming Messiah. It was at the very close of the Old Testament period that the Greek term of the Messiah, the Christ, came into use. Christ is given us as the only begotten Son of God, begotten by the holy pneuma, the holy breath of God Himself. The Christ was the direct descendant of Abraham. The course of descent had passed through Isaac, Ruth, Jesse, and David. The Immaculate Conception of Mary had prepared her for her journey to Bethlehem in Judwa, where in a manger at the inn she bore her Son, for there was no longer room at the inn, the manger being the only available place left. The holy announcement was immediately made by the angels of heaven and shepherds of the plains.

Later the evangelist John appeared on the scene and baptized in water. It was left for the revisers of the Scriptures to give us the true Greek expression (baptized in water) for the King James rendering (baptized with water), which was evidently a grievous error. The Greek preposition en tells plainly what the Apostle intended. The English preachers at the King James round table supposed that they had been baptized with water, while the Greek stated plainly that they had been baptized in water.

Through much suffering and agony the Christ was crucified and placed in the tomb of Joseph of Arimathea. We find the vital passage, buried by baptism into the name of Jesus Christ. The kindred passage is, "Whereunto baptism doth also now save us, not the washing away of the uncleanness of the body, but the expression to God of a true understanding of the resurrection of Jesus Christ whereby we are saved." The translation is the Church of God rendering.

My uncial text is the Emphatic Diaglott, the Greek and English text given by the author in his excellent work prepared at Geneva, Illinois, a short distance west of Chicago. Mr. Wilson made an express journey to England to select both the Greek and English type that was set up with great pains under his own hand, for which the author's training in Great Britain had prepared him.

A few years ago I had individual experience of the great value of Mr. Wilson's work. In two services of different churches I heard the expression, "Before Abraham was I am." The true Greek is, "Higher than Abraham was natural-ceptionally, I am." Conceptionally Abraham was natural-

ly like his parents, but Jesus was the only Son of God, begotten by the holy pneuma, God's divine breath.

The latter expression may well take a few moments of our time, for in the creation God breathed into man's nostrils the breath of life and thereby man became a living soul, i. e., man was a living soul after God had breathed into his nostrils the breath of life. On the day of Pentecost after the crucifixion of Jesus God breathed His divine breath upon the Jews that had gathered from distant points, whereby they were enabled to do wonderful works, including speaking in tongues as well as bringing back life to some who had died. God's holy breath appears to be His spiritual power.

The Apostle John in his Revelation of the future Christ gives us wonderful prophecies that it were well to heed. So much truth has been given us that we may well pay attention to the great truths still prophesied to us. Our salvation in the life to come may largely depend on what heed we give to the great promises of God.

### AND OTHER CHRISTIANS COPY

SOMEWHERE in the upper reaches of the great Alpine Stract there lies a fertile valley, occupied by the remnant of the Mennonites who early settled here. These people are nonresistant, law-abiding, and peace-loving. At the passing of the period of bitter persecution, this little group found there a place of refuge and repose, and established laws for their protection.

They were farmers, tillers of the soil, and lived in the spirit of brotherly love. They were as a family of brothers living together, each mindful not only of his own interests but equally of the interests of others.

One day a misunderstanding arose between two neighbors concerning their boundary line. They discussed the matter and tried in every way to come to a proper understanding. But they failed to agree, and rather than allow any ill feeling between themselves, they decided to refer to the court and abide by its decision.

The day for the trial arrived and the farmer who lived farthest away, called David, came by where he found John, the other, hilling his potatoes.

"Come, John," said David, "let us go to the court."
"These potatoes will suffer if they are not hilled today," replied John; "you go to the court and tell the
story. You know all about our differences and can tell
them as well as I. First put your side before the court, and
then mine. Stop on your way home and tell me the
verdict."

So David went on alone, down the mountain side into the valley where the court held forth.

That evening at dusk David came plodding back up the mountain path. "Well, brother," he said, as John came to meet him halfway, "I went to court and put both sides before them, and the court decided in your favor."

And David continued on his way humming a little folk melody.—Mary Graybill in Sunshine Magazine.

# THE RESTITUTION HERALD

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# EDITORIAL



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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

"Sing. O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel,"—Isa. 44:23

A Christmas Braver

Most gracious Father: at this season of the year when the hearts of

men are overflowing with gratitude

unto Thee for the glorious Gift of Thy love, we would atune our voices

to heavenly chords and join in the

praise of the angels as they sing,

"Glory to God in the highest, and on

earth peace, good will toward men!"

As we kneel here at Bethlehem's Manger with these lowly shepherds from

the hills, make us likewise humble, O

Lord, that our worship may be acceptable before Thee. On this most

joyous day inspire us with new hope

and with new courage to press forward in Thy service as we meditate on

all that Thou hast done, and art yet

to do, for us through Jesus Christ Thy

M MSHSHSHSHSHSHSHSHSHSHSHSHSHSHSHS

Amen.

"THE LORD IS COME!"

A S WE look back over the centuries that have come and gone since the angels' chorus awoke the echoes of the Judwan hills announcing the birth of the Babe of Bethlehem, and recall the nature of the hope which through the ages has animated the hearts of those who "waited for the redemption of Israel," and then compare that hope with the idea that has since become the basis of Christian

faith and expectation, we are impressed with the conviction that the Jews of that period saw but half of the glory their Redeemer's birth signified, and that the nominal church today rejoices in but another portion of the hope that happy event should inspire!

The Jews were waiting, watching, longing, praying, for the coming of that Prince of the house of David who should redeem Israel from her enemies and reestablish her as a mighty nation upon the earth! Such was the expectation that lingered in the minds of the chosen people at the moment when heavenly voices were sent ringing through the hills, "Glory to God in the highest!" It was a national restoration that they expected would take place when Messiah came. It

was an earthly kingdom He would immediately set up. The scattered tribes would be regathered, the throne of David rebuilt, and the glorious empire of Jehovah would once more be made a power and a glory in the world!

And the Jews were not mistaken in their hope!

As Christian men and women look back upon that day of gladness, as they join their voices in the anthem that the angels sang, they do so with a joy in their souls that is quite different from that which the Jewish shepherds experienced on that marvelous occasion. As a rule it is not of a national salvation that they dream as they bow their heads about that manger-bed! No thought of an earthly empire over which the Prince of Peace one day shall reign comes into their minds.

After the Star of Bethlehem fades from his sight the Christian of today fixes his attention upon the Cross of Calvary! And it is to the Cross he points with gratitude as he remembers that there it was that the price of his redemption from sin was paid by the precious blood of Jesus Christ, and so he sings:

> "In the cross of Christ I glory, Towering o'er the wrecks of time; All the light of sacred story Gathers round its head sublime!"

And the Christian is not mistaken in the estimate he places upon that symbol of sacrifice

and of victory over sin! The Jew of the past and the Chris-

tian of the present are both right as to the meaning of the great event toward which even a star of heaven changed its course to point! The devout Simeon, who waited in the temple for "the consolation of Israel," did not wait in vain, for it was given unto him to see the One who would fulfill the promise God made to Abraham, "that he would grant unto us (Israel), that we being delivered out of the hands of our enemies might serve him without fear."

And the day will come, it even now draws near, when the "lost sheep of the house of Israel" will all be found and gathered home. But Simcon must learn the other half of that

promise of which Jesus spoke when He said, "Other sheep have I 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." For it is the evident purpose of 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 on earth; even in him." Thus Jew and Gentile are to be united at last in bonds of eternal union in the kingdom of God.

The Christian is right in his conclusion that remission of sins through the sacrifice of Christ is the heart of the gospel. But he must learn that the final result of such remission means a place on the throne of Jesus when He comes as King of kings and Lord of lords over all the earth. for then it is that the blessing promised at His birth will come to pass of "on earth peace, good will toward men!"

# "The Master Is Come, and Calleth for Thee"

By Mary A. Gesin

M IDNIGHT. And the old Judean hills are wrapped in slumber. Light from myriad stars streams down upon the peaceful fields near Bethlehem. Drowsy shepherds rub their stiffened fingers before the cheerful blaze they have kindled as much to warm their waning spirits as their chilled bodies. All is well with the flocks; quietness enfolds them

But see! the dim blue light of night vanishes before a bright effulgence seeming to come from everywhere and nowhere. An angel appears before the startled vision of the watchers, an angel surrounded by a glory brighter than the splendor of the noonday sun. He speaks, and his words are words of greatest import:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Suddenly upon the still clear air sound the strains of entrancing music. Heavenly music, such as had never before been heard by humble shepherd folk. Glorious music from angel throats. Hark! What sings that celestial choir?

"Glory to God in the highest, and on earth peace, good will toward men."

Their fears quieted, their hopes raised, these roughlyelad men of the fields take their stumbling way hastily toward the lowly manger. Even so, as a tiny babe, did the Master all unconsciously call the shepherds of Bethlehem.

Over the brow of yonder distant hill a little cavaleade approaches. Often the riders glance toward a bright light which seems to point the way, a star of unusual brilliance. Kings they are; men of learning. Men who had studied the stars; men who had diligently searched the pages of God's own Book. Men now seeking the long-expected Messiah.

Thus did the One cradled in a manger, born to be a King, call these sages of the Orient. Bearing the treasures of their wealth, they lay them at the feet of God's beloved Son, a child in His mother's arms. They have found the Treasure they sought. They have answered His call.

Grown to manhood now is this God-given child. Over the same Judean hills He travels, calling the high and the low, the sinner and the sufferer. And these are His words:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

On His mission of proclaiming the good tidings of the kingdom of God, Jesus comes to a home of sorrow, a home within whose sheltering walls He has often found rest. Martha hurries to meet Him, presenting her grief with these words: "Lord, if thou hadst been here, my brother had not died."

Reassured by her Savior's declaration, "I am the resurrection and the life," Martha carries the message to Mary.

Perhaps no more welcome words ever fell upon mortal ears, "The Master is come, and calleth for thee." Answering His call, together with her sister, Mary nears the tomb of their brother Lazarus.

But see! bound in grave clothes the beloved form emerges at the Savior's call, "Lazarus, come forth." Their joy knows no bounds, this little reunited family.

The Master now is gone. The hills of Judæa no more echo to the tread of His feet. The sands of Galilee no more bear their imprint. For, His work completed, He has ascended to His Father.

But His voice comes ringing down the ages to us, the high, the low, the sinner, the sufferer. In tenderest tone He says, "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you." Wondrous gift! It is ours, if we will answer His call.

Please turn to Page Twelve

# Abreast of the Times

### Peace in the Balkans

"On earth peace, good will toward men."-Luke 2:14.

Geneva, Dec. 10.—The threat of an immediate outbreak of a general European war which has kept the entire continent in a state of nervous apprehension for the past several weeks, and which was brought about by the assassination of King Alexander of Jugo-Slavia and the French Foreign Minister Louis Barthou, was temporarily dissipated tonight when Jugo-Slavia and Hungary agreed to submit their differences to the League of Nations and to abide by their decision.

This provides the most fitting Christmas present that could be presented to the world. Already the great Powers were beginning to combine into groups in apparent preparation for another titanic struggle, but the storm clouds have settled back behind the Balkan mountains and the political skies of Europe and of the world are for the moment clearing.

### A Move Toward World Peace

"Lord, thou wilt ordain peace for us."-Isaiah 26:12.

Washington, D. C., Dec. 12.—President Roosevelt appointed a committee today to draft legislation to present to the next Congress which would authorize the President in time of war to assume absolute power over industrial profits, wages, prices, and rents, together with the operation of all industries. The President told newspaper men this morning that "the time has come to take the profit out of war."

It will be recalled that President Wilson said shortly after the close of the war, "The seed of war in the modern world is industrial and commercial rivalry . . . This was an industrial and commercial war" (Sept. 5, 1919). This being true, it is not strange that war itself has been looked upon as an opportunity for the making of vast fortunes out of war materials. It is this profit stimulant to war that President Roosevelt would have removed by legislation.

## Vengeance of the Godless

"Workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts."—Psalm 28:3.

Minsk, U. S. S. R., Dec. 11. — Shortly after they were convicted of counter-revolutionary activities, nine more alleged opposers of the Government were executed today. This brings the executions resulting from the recent "vengeful investigation of counter-revolutionary operations" to seventy-five.

The demand made by Soviet Russia some two years ago at Geneva, and repeated several times since to the League of Nations, that the nations disarm entirely, seems alto-

gether inconsistent with the bloody manner in which they attempt to put down every protest against the existing tyrannous order in their own land. It will be well for other nations as well as students of prophecy to watch with the closest attention the internal developments in the land from which the mass of the Antichrist's army is to come.

### Who Dated Their "Death Certificates"?

"In the words which man's wisdom teacheth. . . . "

JERUSALEM, Dec. 1.—Four human skeletons which paleontologists estimate to be over 100,000 years old have been uncarthed by excavators in a prehistoric cave near Nazareth. An authority with the American School of Oriental Research, Professor W. F. Albright, describes them as "undoubtedly a missing link in the evolution of mankind."

Like a worn out tire chain, the links in the chain of evolution break frequently and have to be replaced with new theory-links of man's fashioning. These in turn are soon found to be faulty and are discarded for others. The only unbreakable link uniting the present with the past and with the future is provided in the records and the prophecies of God's Word!

### Churches in Russia

"That man of sin . . . who opposeth and exalteth himself above all that is called God."—2 Thess. 2:3, 4.

Moscow, Dec. 1.—M. Yaroslavsky, chief of the "Godless Society," the object of which is to stamp out religion in Russia, reports that there are 100,000 churches still open in the country, but it is generally known that their influence among the mass of the people has been practically destroyed. Few attend the services, it is said, but the aged. Belief in God is looked upon as intellectual weakness by the Soviet regime. Of the churches whose doors now remain open for services about forty are located in the capital, where formerly there were upwards of a thousand. Churches are no longer summarily closed down by the Government, but they are taxed heavily to discourage people from going to them.

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### **Under What Conditions?**

By Norman John MacLeod

"TELL me in a few words just what the difference between your people and other denominations is."

"Perhaps the greatest difference between our beliefs and those of other people is what is called by our people our belief in 'Conditional Immortality.'

That is, we believe that when a man is dead he is dead, and that he gains life only through Christ's sacrifice; in himself he has no life; physically he is as any beast, but he shall live if he fulfills the conditions of Christianity because his Savior died for him."

"Then you think that your little group and those that believe like you are the only ones that will be saved?"

"No, there are many righteous in other groups who will be saved the same as we; in fact we believe that all come forth to life at the time of the resurrection. The vast majority of mankind indeed shall be saved from the hold of death."

"You say you believe in 'Conditional Immortality'? What are then the conditions?"

Perhaps we have never been confronted by such a quizzing as this, but when we boast of a fundamental doctrine called "Conditional Immortality," let us realize that that indicates that in order to qualify for "glory, honour, immortality, eternal life" we must fulfill certain conditions. What are those conditions?

The entire history of the church is one of selection. Abraham was selected from the selected line of Seth; of the seed of Abraham, Isaac was selected; of the children of Isaac, Jacob was selected; of the sons of Jacob, Judah was chosen; of the tribe of Judah, the family of David was selected. For what purpose? That the Savior might be born in the "chosen" line. That was a selection all the way along. When the children of Israel left Egypt there was a group estimated at about two million people: of those two million people only two (of those over twenty years of age) entered the Promised Land. Why? Because of sins they died in the wilderness and failed to enter into the "rest of Joshua." Why, we might ask, were certain men chosen from the entire race of mankind to serve certain purposes? Was it not because they fulfilled certain conditions? Was it not because they lived according to a certain definite plan? If not, then the Scriptures do not make good sense! For they speak of the reward that shall be the lot of the faithful and of the destruction, sometimes punishment, that shall be the lot of the faithless. That is why we are "conditionalists."

"For evildoers 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: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Psalm 37:9-11.

During the late Middle Ages when the doctrines of the mediaeval church began to be questioned, along with the other elements of our civilization, certain hard, cold facts confronted the churchmen of the day. The revival of learning of the Renaissance cast doubt upon many

of the sacred prerogatives of the church; the "Donation of Constantine" (that Constantine had given a certain portion of land in Italy to the papacy) was proved false by one of the staunchest churchmen of the day, Marsillius of Padua. Erasmus, perhaps one of the greatest reformers to stay within the fold of the church, pointed with great telling sarcasms at the evils of the papal court. Martin Luther saw that the administration of the church and its treasury were at the seat of all evils. Because "purgatory" was the doctrine upon which the attack of the early Protestants was centered it fell under condemnation, and was cast out by the new denominations. The "indulgences" were to help to get the "souls" of the lost ones out of purgatory (a place of purging) and their sale was to replenish the papal treasury. To attack purgatory with its attendant "indulgences" was to attack one of the most aggravated questions of all. In most of the nations of Western Europe the monarchs were powerful enough to prevent money seeking its way across the Alps into the papal treasury; indulgences had been a forbidden means of raising money for a long time in England, France, and Spain. But in Germany there was no powerful monarch to say to the Pope, "No." Purgatory thus became a much involved political-religious question. But in the new Protestant churches "purgatory" was eliminated. minister of such churches was thus confronted with the alternative in his theology of either heaven or hell. Either a man must be saved and go to heaven, or he must be lost and go to hell. There was no place for the great "unwashed majority" who were neither good nor bad. Calvinism added its touch of "predestination" to make the teachings of the newer religions very severe indeed. As a representative of this type of thing the Puritan preacher, Jonathan Edwards, said there would be "infants in hell a span long"; that the "road to hell was paved with good intentions"; and kindred ideas.

When the ardor of a new religion and its system of rewards and punishments had begun to decline and grow less furious due to the new influences of religious toleration and indifference, the idea of such severe punishment for the men who were neither good nor bad as eternal torment, hell, began to receive less emphasis. Now only a comparatively small group believes that there is such a thing as eternal torment: it has gone into the "limbo of forgotten things." "Fundamentalism" is a protest against this growing tendency to "preach everybody off to heaven" whether he is good, bad, or indifferent. But even under "Fundamentalism" only the very boldest of ministers would say that the deceased person for whom he is preaching a funeral has gone to eternal torment. That would be too daring a thing for a ministry, especially that of the "itching palm." The church at large has done away with the "conditions" to immortality. They have assumed that everybody has immortality by nature, and that there must be some future abode for the "departed soul." But from that point we see that we must start another line of reasoning: there is no such thing as the "immortality of the soul." Science finds no such thing as inherent immortality; common sense cannot understand it; and the Bible does not teach it. But are we following into the path of "Unconditionalism"? If we are, then we are no better off than those who follow the teachings of natural immortality. Then we are getting back to the "Modernist" point of view where there is nothing in store for mankind but eternal bliss regardless of whether it has earned it or not. If we make a promise to our children based upon the fulfillment of conditions, and then reward them regardless of their conduct, we break down discipline completely and spoil the child. Can the justice of human parents exceed that of the Father of mankind? Furthermore, "Conditionalism" is taught in almost every section of the Bible, and is the entire basis upon which it is built.

The portion of Scripture quoted at the head of our article sets up conditions which are repeated again and again throughout the entire Bible: do they mean anything? or are they merely rhetorical phrases designed for literary exercise? In the language of our Savior we read: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:20. "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. Life is the reward; what could be the punishment but death?

### A King Is Born

By Harry Gockler

FOR years the Jews had looked and hoped for a Messiah to come and deliver them out of the hands of the hated Romans. Their constant prayer was for a King who should rule them in power and justice and make their nation ruler over all.

The years rolled by, however, and as yet no Deliverer had come. Still they looked and waited. Had not the Prophet Isaiah said that "a king should reign in right-cousness"? Surely the prophecy in Isaiah 9:6, 7 must be fulfilled!

Then it happened. While shepherds were watching their flocks by night, behold, an angel of the Lord announced to them these words found in Luke 2:11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Their King had come.

Wise men from the East also came, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." It was the herald of the newborn King, the One who was the promised seed of David and would sit upon "the throne of his father David, and reign over the house of Jacob for ever."

Thus was Israel's King born. But, alas, the people refused to accept Him as their Leader, and although He was presented as Israel's King (Matt. 21:1-11), yet the multitude of Jews did not accept Him as their King.

Persecuted, denounced, spat upon, and betrayed, He was led to the cross and crucified. Above Him were placed the words, "THIS IS JESUS THE KING OF THE JEWS."

. But because He was the true Son of God He was raised from the dead and ascended into heaven, leaving His disciples this promise, "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.

Nearly two thousand years have passed since that time and still the church is waiting for His return. That bright day of hope cannot dawn while the King remains in exile. The kingdom must await the coming of the King.

We are living in troublous times and everything seems to indicate that we are in the "last days." The King's return is drawing near and when He comes He will assume His prophetic office as King of the Jews, build up the tabernacle of David that is fallen down, and sit on David's throne (Matt. 27:11; Acts 15:15, 16; Luke 1:32, 33). He will come to set up the long awaited kingdom of God, and to usher in earth's eternal day of glory.

Yes, the King is coming again and it behooves each of its to so live his life that when the Nobleman returns he may reign with Him who will be crowned King of kings and Lord of lords.

## The Birthday of Jesus

By Grace M. Marsh

JUST at this time of the year when every child in civilized countries is looking forward to Christmas with a queerly thrilling anticipation it behooves us to pause in our activities and consider the reason for it all. That it is a day set apart when father and mother, grandmother, uncles, aunts, and cousins as well as a mythical Santa Claus deluge the children and each other with gifts, and surfeit themselves with rich food, almost every normal child over three years of age will tell you. But what a sad reflection on our methods of teaching at home and in Sunday school that those same children need prompting to say, "It is the birthday of Jesus."

According to the Popular and Critical Bible Encyclopedia the first records that are known of the observance of December 25 in honor of the Nativity of our Lord date from the second century. That the day is not His actual birthday few will doubt. But even as it was good for the Israelites to celebrate the feast of tabernacles, the ingathering, the Passover, and numerous sabbaths, so it is good for us to observe such days as Easter, Good Friday, and Christmas as memorials of the gift and sacrifice of our Savior.

It is only too evident that the Christmas festivities as we observe them today are a composite of the traditional festivals of many lands. The tree from the old Norse legend, the holly and mistletoe from old England, the giving of gifts from the Germans all blend in one glad festival in which should be uppermost the joyous conviction that we are one year nearer the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," for "God himself shall be with them, and be their God."

This assimilation into our Christian service of worship of the traditions of other lands would seem to be condoned by Paul in his first letter to the church at Corinth. For, he says, to us there is but one God and the earth is His and the fullness thereof. What, therefore, could be more fitting and proper than that the most beautiful of our art, our poetry, and our music, as well as our clothing, food, and ornaments, should be used in honor of Him?

But how often we, like Belshazzar of old, produce all our finest china filled with our richest food and after asking God's blessing to rest upon it we proceed to desecrate it all by our behavior. May God keep us, while Jesus tarries, in the way that leads to life. May He give us strength in the coming year to do deeds of love to the aged, the infirm, the discouraged, and the young. May all we do be a memorial to Jesus Christ, the baby, the teacher, the savior.

### A Gift of Peace

By Paul M. Hatch

OD'S gifts are numerous. One of the more important is His proclamation of peace to the world when the Child of Bethlehem was born in the days of Augustus Casar, the Roman imperium. Those were the historic days when the flower of the Augustan Age was unfolding. A subjugated peace was prevalent with all its tyrannies, squalor or poverty among the poor, and pompous extravagance and elegance among the ruling classes, due to a crushing tax upon the empire. Rome was being adorned in its marble. The rest of the world was being stripped of almost bare necessities. Legions of soldiers were being supported to maintain the peace internally and fighting costly wars abroad, especially in the north of Europe against the stubborn German tribes.

Such were the times when God moved toward His people with a gift of inestimable value. Those times in many respects were not unlike the present. If daily newspapers had been possible in those days no doubt they would have contained news of horrible happenings, such as make up the news today; banditry, murder, robbery, intrigue, revenge, bribery were prevalent because Rome and her rulers were rich but the rest of the world were poor.

It is evident that God was either at peace with the world or He saw the great necessity of a gift of peace in those days. Probably both were true. Not that God was at all pleased with the drift of the prevailing system of both civil rule and religious authority. He certainly was not. But He could through peace accomplish His purposes more effectively. Christ became then the embodiment of the will of His Father. A peaceful life and mien were His all through the sojourn on earth.

By peace and sacrifice He broke the enmity among all peoples and especially between those as generally desig-Ptease turn to Page Eighteen

## My Christmas Gift

By Lyman Booth

"Consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.... He prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11:50 and 51.

CHRISTMAS time for 1934 is here. For many centuries people have celebrated the day in various ways. During these years a great change in the manner of its observance has taken place. When the star of Bethlehem with heavenly light guided the shepherds over Judæan hills and vales, and the wise men from the East, to the birthplace of one who, in time, was to be King of the Jews and Savior of the world, the wise men traveled many miles to worship the babe, who was born in fulfillment of the longings and hopes of the ages.

Three striking incidents mark the birth and infancy of our Lord. First, the midnight appearance of the angelic host to the shepherds on the plains of Bethlehem, and their visit to the village in which the great birth had occurred that night; second, the presentation of Jesus as the firstborn child in the temple, and the testimony there given concerning Him in the prophetic utterances of Simeon and Anna; and third, the visit of the wise men from the East, and the worship rendered, and the rich presents presented to the newborn child. Each of these had its special wonders; each gave a supernatural testimony to the greatness and importance of the occasion; and when woven together they form a wreath of heavenly glory hung by the divine hand around the infancy of the son of Mary.

After the shepherds' visit came the magi or wise men from the East, probably from Persia, where they held a place and power such as the Chaldeans had in Babylon. They formed a tribe or easte, priestly in office, and princely in rank. They were the depositaries of nearly all knowledge or of science in their native country. The education of royalty was intrusted to them, and they filled all the chief offices of state, and constituted the supreme council of the realm. The honor paid to the magi shows that they were persons of high rank, persons of royal service at the court of their king.

Jesus was promised as the Savior and deliverer of all nations, and proofs of His coming to fulfill His high mission were given to pious Jews and Gentiles. Declarations were made to both while He was yet a child of His official character. The shepherds and magi were brought by divine direction to pay their homage to Him. We can attribute such testimonies as these only to Deity, for God would have among all the ranks of intelligent beings a few to be witnesses of His Son. While the shepherds had the first, the sages from the East had the next, visit to the

newborn king. Thus we see simplicity first, and science next, find the way to Christ.

While we have no distant, silent star to beekon us to seek Christ, we have a more sure word of prophecy—the Bible in which prophets and apostles conspire to bring us to the Savior. His history was brief but gloriously finished. We have not only His lowly manger, but His cross and tomb and resurrection, as reminders of His humility and greatness. The sands of Judæa, Samaria, and Galilee bore the imprint of His sandals, and a cloud received Him from the sight of friends and bore Him heavenward, while an angelic voice gave the cheering promise that He would return.

The shepherds and magi, with fervency of spirit and sincerity of purpose, worshiped the child and bestowed upon Him their praise and presents. There was no feasting, no table burdened with a sumptuous supply of good things to eat and drink. There was nothing to detract from the solemnity and dignity of the occasion.

The child grew to noble manhood, traveled much, doing good everywhere He went, giving sight to the blind, hearing to deaf ears, speech to the dumb, strength to the feeble, life to the dead, joy to the broken-hearted, and many other gifts, and finally gave His life upon the cross that a sinful race might live. Does the world appreciate the gift? Are people grateful for the sacrifice He made in their behalf? I greatly fear that the great majority have lost sight of the proper service and worship that should be observed. Instead, it has become the custom for people to exchange complimentary greetings and presents. They go visiting, to dine sumptuously, to visit the theater, and otherwise to enjoy a "royal good time."

He gave His life that we may also live—a priceless gift. Shall we be less generous with Him than we are with our friends and kin? We can show our appreciation for His gift in no better form than by presenting our bodies as a living sacrifice to Him, for it is a reasonable service. If we do this on Christmas or on any other day we will not fail to receive the benefit of His gift. The costliest jeweled diadems worn by earth's monarchs can, in no degree, compare in wealth and beauty with the gleaming crowns He will bestow to those who faithfully serve Him, and who give their lives into His keeping. Who would not rejoice in receiving such a gift?

## The Hope of Eternal Life

PPROXIMATELY fifty times in the Gospels and Epistles of A John are life and eternal life spoken of as that which Christ our Savior came to bestow upon man, and what we affirm is that these words are to be understood in their plain and literal sense, and that such is the only meaning they could have had to those who heard them from the lips of our Lord and His apostles. For let it be remembered that the belief in the inherent immortality of the soul, "the lie which rules mankind," as it has been called, was not then "in possession," so to speak, as it now is. Many of the Lord's hearers for instance were Sadducees, who denied the truth of the resurrection, and had no hope whatever of a future life, and, as in Jewry, so was it amongst the heathen. The great mass of mankind believed death to be the end, and that the grave would hold them fast forever, True, the philosophers reasoned and speculated regarding the great question of immortality, but with little conviction as to its certainty. Witness the last words of Socrates to his judges: "I am going out of the world, and you are to remain in it, but which of us has the better part is a secret to everyone but the gods"; and Cicero, whom the Rev. G. P. McKay, in Immortality on God's Terms, describes as "incomparably the ablest defender and most cloquent advocate of the doctrine of the immortality of the soul that the heathen world has ever produced." nevertheless was compelled to say: "I have perused Plato with the greatest diligence and exactness over and over again; but know not how it is; whilst I read him I am convinced: when I lay the book aside and begin to consider of myself the soul's immortality, all the conviction instantly ceases." To the philosophers, therefore, it was no more than a fond hope, whilst, as regards mankind in general, the Rev. F. B. Tinling, in The Promise of Life, writes: "In the days of Socrates-in the home and springtime of philosophymost men, according to the great moralist's testimony, believed that at death the soul perished with the body, and his statement was confirmed by the fact that in the great plague of Athens, the multitude, instead of being moved by religious faith to prepare for a future state, plunged into excesses of sensuality as having no expectation of anything that could be spared to them by death. If this was the case with Greece in the height of her glory, it would be strange indeed if the rest of the world, for the most part comparatively thoughtless and barbarous, were found to have generally possessed a consciousness of immortality." That this is true is confirmed by the words of the Apostle Paul to the Thessalonians, bidding them in their bereavements not to sorrow as those "which have no hope," referring manifestly to the belief of the heathen that the dead had perished. Surely these facts are evidence enough that when the glad message of the gospel first came to the nations, that God's gracious purpose in sending His Son into the world was that whosoever believeth in Him should not

perish but have everlasting life, no other meaning could possibly have been conveyed to their minds by such words than that what they held to be the certain end of all, to perish, would not befall those who repented and believed the gospel, but, on the contrary, the unspeakable gift of life, life eternal, life for evermore, would be theirs through the infinite mercy and grace of God. In a letter written by Lucian, an official of the Roman Empire about A. D. 170, is said: "These miserable men have no doubt but they shall be immortal and live forever."-Biblical Guide, Urquhart, Vol. VII, p. 269. Whether Lucian uses the word "miserable" in pity, because of their sufferings of which he gives account, or uses it in contempt, we know not, but the sentence is of value as showing that Christians stood out in striking contrast with others as men, who had a sure hope of immortality and of eternal life.

#### NEW TESTAMENT WITNESS

The truth of immortality through Christ alone rests not upon a few isolated passages; it is the witness of the New Testament from beginning to end. In the Epistle to the Hebrews, 1:10, we read: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands: they shall perish; but thou remainest"; and our Lord in His discourse in the synagogue at Capernaum said: "Labour not for the meat which perisheth, but for that which endureth unto everlasting life." And, yet again, St. John in his first Epistle writes: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Is it, we ask, possible to read these verses and not be convinced that the contrast in each of them is one of bransitoriness on the one hand and permanence on the other? And in no other way, we submit, can the words of John 3:16 be rightly interpreted: "That whosoever believeth in him should not perish, but have everlasting life." In speaking of Himself as the Bread of Life, our Lord says, not he that eateth of this Bread shall be blessed forever, true though we know that to be, but "he that eateth of this bread shall live for ever." Bread and water, which latter symbol Christ also uses of the gift He came to bestow, are not expressive of the joys and good things of life, but of the absolute necessities of existence.

It has been pointed out that the Syriac Version of the New Testament has to give tife and Life-Giver as the equivalents of to save and Savior, these renderings emphasizing the fact that it is death from which Christ comes to save by the impartation of a new and divine life.

#### WORLD TO COME

We have now to ask, When and how is eternal life to be entered upon? And we answer: In the world to come, and by means of the resurrection of the dead and the changing of the living when the Lord comes. To His disciples the Savior said: "There is no man that hath forsaken house or brethren . . . for my sake, and the gospel's, but he shall receive an hundredfold now in this time, . . . and in the world to come eternal life," these words plainly showing that it is a future award; and, as we have said, for those who have fallen asleep it will be entered upon in the glorious resurrection. It is noteworthy that in the sixth chapter of John's Gospel, in which our Lord speaks again and again of eternal life as the great boon He came to confer, He adds, in relation to the man who believes on Him, the promise: "And I will raise him up at the last day." A promise which is repeated in that chapter four times. Why this emphasis, this fourfold repetition, if not to indicate that resurrection and not death is the gate of eternal life? And the same is true of the words of the inspired Apostle in his letter to the Thessalonians. For he says: "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 ("thus," or "in this manner") shall we ever be with the Lord."

Like the Apostle, then, we, too, through grace, live, "in hope of eternal life," and, as exhorted in the Epistle of Jude, are "looking for the mercy of our Lord Jesus Christ, unto eternal life." For, "when Christ, who is our life, shall appear, then shall we also appear with him in glory."

But, some will say, does not the Scripture say, "He that believeth on the Son halh eternal life"? and does not this imply present possession? We would reply that in one sense it is so, for it is written, "God hath given to us the earnest of the Spirit in our hearts." Nevertheless the fact that we are told to look for it and to hope for it is evidence that we have it not yet in actual possession, and that the words "hath everlasting life" imply that we have it by God's pledge and promise. Our Lord, speaking of His own to the Father, said in that same prayer of John 17: "The glory which thou gavest me I have given them." Here, without question, it is the promise and pledge of glory which is intended to be understood, since His disciples were still in the world, persecuted, afflicted, hated, and some of them shortly to suffer death itself for His sake. But as it was the Savior's gracious intention that His disciples should be with Him in glory, and He had promised them that they should be with Him, He speaks by anticipation, as though it were already accomplished. It is the same apostle who speaks of eternal life as though it were already possessed, who has said: "And this is the promise which he hath promised us-eternal life."

And here we have the basis of our hope, the foundation on which it rests. The promise of God; of "God, who cannot lie." What a foundation on which to rest! For "hath he said and shall he not do it, or hath he spoken and shall it not come to pass?" "I give unto my sheep eternal life;

2 1 ..

and they shall never perish. . . . My Father, who gave them me, is greater than all; and no one is able to pluck them out of my Father's hand. I and my Father are one "

#### HOPE A REALITY

If this hope is not to each of us a present and joyous reality, how may it become so? The answer is clear; given to us by one who named himself "chief" of sinners: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering for a pattern to them which should hereafter believe on him to life evertasting." "Sin, when it is finished, bringeth forth death," says James the Apostle, but "Christ Jesus came into the word to save sinners," and this by dying "for our sins according to the scriptures," by His burial and glorious resurrection; and now the promise of God to us sinful men is that "if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shall be saved."

One final word; upon the last page of holy Scripture there is a sevenfold mention of the words "this book," It is the final call of God from heaven to men on earth to "hear" and "keep" the things which are "written in this book." To turn from the vain philosophies and teachings of men and to hearken to His Word, "the word of the Lord which liveth and abideth for ever." And, further, upon this same last page of holy Scripture, there is a fivefold reference to this great theme of life, life through Christ and His redemption. For, there is the vision of the river of water of life; of the tree of life also, with the blessed invitation and benediction: "Let him that is athirst come; and whosoever will, let him take the water of life freely," and, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." And finally, the sacred Record closes with the mention of the book of life, reminding us of our Savior's words to His disciples: "Rejoice that your names are written in heaven."

In the prophecy of Isaiah we are told of a time when God shall purge the iniquity of Jerusalem by the spirit of judgment and by the spirit of burning, and it is added, "It shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living (margin: written to life) in Jerusalem." God grant that in that great coming day, when God shall cleanse not Jerusalem but the entire universe, we may, through His mercy and grace, be found numbered amongst those whose names will be found written in the book of life.—A. J. Neale in Words of Life.

WE all of us tend to rise or fall together. If any set of us go down the whole nation sags a little; if any of us raise ourselves a little, then by just so much, the nation as a whole is raised.—Theodorc Roosevelt.

## Jesus' Resurrection an Intellectual Necessity

IF JESUS arose from the dead it was a miracle. If it was a miracle it was the climax of the miraculous. It was a fact transcendent even in His transcendent career. If miracle can be compared with miracle that was the miracle above all other miracles.

There was a time when miracles were a help to faith; they had evidential value. Times have changed and now miracles are a hindrance to the faith of many who are trained in scientific ways of thinking. But times may change again and miracles may then seem not so quite impossible, not so quite preposterous. One notes how prone the great scientific writers of our day are to say, "We do not know"; "We do not understand how"; "The best we can do is to string together fragmentary knowledge"; "We build our science with symbols, but beneath the symbols we cannot probe." Since science confesses its ignorance; since it has found its own limitations; since it grows humble in the persons of its greatest devotees, faith may still as of old find room in God's universe of mysteries for what we (for the want of a better name) call miracles. The microscope, the telescope, the crucible deal with the natural; that is, with the visible and tangible and ponderable. Faith finds the higher-natural. Sonnets are not measured by the yardstick, and prayers have no chemical reagents. Why should science deny the higher-natural? Why should the microscope be against the resurrection?

Something happened on that first Easter morning. Reason demands it. Reason is not satisfied with a cross and a tomb. Pentecosts and Pauline letters and higher civilizations do not grow out of horrible Roman crosses and untouchable Syrian tombs. The historian who knows what happened between the years 3 and 100 A. D. and thereafter, knows also that something happened more than a death and a burial, even though the death and burial were those of the strangest, greatest, and most gracious man that ever lived.

The theme is a bold one, namely, that the resurrection of Jesus is an intellectual necessity. By way of illustration this is what is meant. In 1846 Leverrier, a French astronomer, discovered disturbances in the orbit of Uranus for which he could find no cause among the known planets of our solar system. He reasoned that if there were another planet of a certain dimension moving in a certain orbit that would account for the disturbance of Uranus. He asked a German astronomer to search the sky at a designated spot with his great telescope; he did so and-Neptune was discovered! Neptune, unknown, became an intellectual necessity to the astronomer who knew that Uranus was off the track of his calculations. More recently our new planet Pluto was discovered in the same way. Pluto became to the astronomers a mental necessity; Pluto had to be to satisfy the knowing minds that move among the stars.

There have been disturbances in the orbit of history for which there is no explanation aside from the reappearance of Jesus after His death and burial.

First: His disciples were discouraged; they were brokenhearted and scattered. They thought of their Master as a national, militant, Jewish Messiah, who should drive out the Romans and "restore again the kingdom to Israel." In their Master's death they saw the end of their hopes and the defeat of their plans. They could not get the gauge of His mind or the wealth of His love or His plans for peace and world redemption. By His death they were scattered. Their leader said, "I do not know him." He swore, "1 do not know him." He told the truth. It broke his heart. He "went out and wept bitterly." Fifty days later that man stood up in Jerusalem (together with more than a hundred others) and preached daringly that Jesus was the Christ. Bravely he challenged the enemies of his Master. He dared to say to them, "Him therefore whom you have taken and with wicked hands have crucified and slain hath God raised from the dead, and made both Lord and Christ." Three thousand were converted. The apostles were transformed and by their preaching they transformed others. Something other than death and burial must have happened. It is life, not death, that so lifts the souls of men.

Again, there is the church—a new institution among men, with a new note for the lives of men, and a new hope in human history. Generations of warfare against old pagan cults; centuries of poverty and persecution; unceasing cross-purposes with 'the world, the flesh, and the devil,' have not crushed, dislodged, or discouraged this new institution among men. It stands. It teaches. It preaches. It inspires reformations, abolitions, prohibitions. It wins—not always at first, but at last. Such an institution is not built on "cunningly devised fables." Socrates left—only philosophy. Jesus left—a church! But Socrates did not rise from the dead.

Or, there is the New Testament. It is a little book of books, the most dynamic, the most transforming, the most challenging body of writings in all "the tide of time." Among the writings that reach the souls of men this is confessedly first. Did fishermen compose it as they stood cowering and disheartened round a tomb bearing a Roman seal and protected by a Roman guard? Or did an empty tomb and a risen Master give them the heart to write and the story to transcribe?

These disturbances (they amount to advancements) in the lives of men; in the history of religion and civilization; and in world literature, demand a cause. Despair transmuted into hope demands a cause. A forlorn love growing into a conquering faith demands a cause. Saul of Tarsus transformed into Paul the Apostle demands a cause. That cause must be something more than crucifixion and death.

Even the sublime manner of the dying of the crucified One could not have wrought such changes. It is that "Life which is overlord of Death" as shown in the resurrection that works in such transcendent ways.—W. J. Lhamon in The Community Churchman.

"Sign in busy man's office: 'Think twice before you speak, then talk to yourself.'"

#### REJOICE!

Tune: "Marching Through Georgia."

Watchman, sound the trumpet, for the sword is coming on; Give it no "uncertain sound," but blow it loud and long, Many are the sleeping ones who need to join the throng,

While we are marching to Canaan.

#### CHORUS:

Rejoice! the Lord will bring the jubilee,

Rejoice! the Lord will set the captives free;

We'll trust and work and watch and wait, till Jesus we shall see.

Then we will enter bright Canaan,

Babylon, Medo-Persia, and proud Grecia all are past,
The Roman kingdom also is divided up at last;
We're looking now for Christ to come, whose reign will
ever last.

While we are marching to Canaan.

The nations all are angry, but the angels hold the winds, Until the saints of God are sealed, forsaking all their sins; The Holy Spirit is the seal which each true soldier wins, While we are marching to Canaan.

Perilous indeed the times we're living in today, Skeptics, infidels, and crimes hold universal sway; The lukewarm church also inclines to fail to watch and pray, While we are marching to Canaan.

The sea and waves are roaring, and men's hearts do fail for fear,

These things which now are on the earth proclaim His coming near;

So now lift up your heads in faith, and never, never fear, While we are marching to Canaan.

There's nothing now to indicate the Bridegroom tarries

So let's proclaim the tidings glad with trumpet and with song

Exhorting all the tribes of earth to come and join our throng,

While we are marching to Canaan.

-Selected by Mrs. F. M. Cawby.

## "THE MASTER IS COME, AND CALLETH FOR THEE"

Continued from Page Three

Not without a promise of return to the watching disciples, Hè left the scenes of His ministry. "This same Jesus, which is taken up from you into heaven, shall so come in like manner." And soon, soon upon the startled world again shall burst the angelic chorus. Anew a light of heaven's own splendor shall shine upon the troubled earth.

"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."

May we at this anniversary of His first coming, cleanse our hearts of pride and selfishness and all that is evil, that at His second coming, whether waking or sleeping, we will answer His call and go forth with joy to meet Him.

O Star, whose wondrous light Shone o'er th' Judæan hill, And led by radiance bright The humble shepherds, till They found the One whose birth Brought peace and joy to earth—Lead us again this night, Teach us, the proud, the low, Till we shall live aright, Led onward by thy glow, And hear the glorious call Of Christ, the Lord of all.

O Heralds of the King,
Sound forth thy music sweet;
Till all the earth shall ring,
Thy message glad repeat;
And wise men with the meek
The Christ again shall seek.
Guide us ancw this day;
Help us His will to do;
Then all shall find the way
Once sought by shepherds few,
When angels from heaven's dome
Announce, "The Lord is come."

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.

-Henry Van Dyke.

NEVER content yourself by doing your second best, however unimportant the occasion.—tien. Philip Sheridan.

## Berean Department

ARLEN MARSH, EDITOR

### Christmas Program

HE MOVED ponderously and slowly along the iev cement of the sidewalk. In the red and green glow from the bright windows of the bakery, the grocery, and dry goods store he looked dark and alien. Some of the hurrying procession of the streets stared at him briefly; because in that small a town one should know everybody. But the man was unconscious of any curious stares. He seemed unaware of all about him. You would not suppose he even knew it was Christmas Eve.

Christmas Eve! Oh, it was surely Christmas Eve in the little town. The very air should have told you, if by miraculous indifference you could ignore the silver, the green, the gold, the crimson, the holly on the lamp posts, the shining tree in the drug store window, the very special glitter in the snow and ice, and almost too picturesque to be true, the occasional soft, big flakes which were coming thicker, to make the gala scene quite complete. The man was not ignoring them, either. He was aware of it all, very much so. But the bitter smile on his face would have hurt you if it had suddenly confronted you in the mood of gayety the setting and time demanded. The man was thinking how little Christmas Eve in the town was changed in thirty-five years. True, when he was twenty years old, the grocery store was not a chain grocery, and the lights were not so numerous and bright, but it was much the same. He noticed a jack knife in a window that was surely just like the one that had gladdened his heart as a carefree boy. He stopped and stared curiously. One would suspect him of wishing that age-old and always futile wish: that time would turn back and make him young again. But he was not.

The man was bitter, and not without reason. He was alone, utterly alone on this Christmas Eve. The barren cheerlessness of his room was too much for him, so he came out to walk in the snow. It was his home town, but none spoke to him. He had been there not quite a month and he had made no friends. He avoided those who might remember him from thirty-five years ago and they had certainly not tried to find him! He supposed they were afraid he would want loans or favors. Well, at least he had his living, his work. Work! As a clerk in the same sort of business he once knew only as an executive. And lucky to have that, he knew. It still seemed a dream, that overnight all his goods, his secure life were taken away, and he was back in his birthplace, alone and friendless and very, very poor. Christmas Eve, it was, and last Christmas he had played golf in Florida, and next year? In his grave, he hoped, feeling utterly forlorn and desolate.

Just then a little group paused beside him to look at

the shining array of toys. Two little boys, no, three; and surely as many little girls. They were so innocently noisy and gay and so vastly interested in the dolls and fire trucks and sleds that the man could not help noticing them. Their mother was plump, and evidently goodnatured, he perceived, for she let them look a moment, then called them away.

"Come on," she said, "we'll be late for the program."

The Christmas program! The man watched them hurry away. They would make neat stairsteps, he meditated, from the tallest red-cheeked girl to the tiny boy swathed in a blue muffler. He knew the sort of home they came from, too; the warm kitchen smelling of fresh cookies, the cheerful shabby living room. Why shouldn't he? He could remember just such a home.

The Christmas program! Upon a sudden impulse he followed the little group.

The church was not far away. It was a little church, looking, it is true, very much like a box set down among the trees, but its windows were bright, and people streamed through its door. The man hesitated a moment, then walked resolutely up the steps and inside, and found a back scat.

Soon the church quieted down, and a breathless hush settled over the crowd. The lights were dimmed. A tableau! The man leaned forward, not aware that he was as eager as the widest-eyed child. He saw in the dimness robed figures of men, scated around a fire. The shepherds! Suddenly there was music and sweet voices singing,

"The first Nocl, the angel did say,

Was to certain poor shepherds in fields as they lay. . . "

He strained his ears, not willing to miss a single word. How readily the familiar words came back, after all those years!

"In the fields where they lay keeping their sheep;
In the cold winter night that was so deep.
Noel, Noel, Noel, Noel!
Born is the King of Israel!"

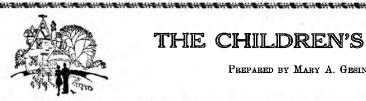
The man sat as in a dream, listening to the words he had not thought of for so long:

"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."

He listened to the sweet songs of Jesus' birth, and the voices of children lifted up in praise and thanksgiving for their Savior.

He watched the representation of the girl mother and the Baby, and the choir of white-robed little girls singing,

Please turn to Page Eighteen



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

### CHRISTMAS DAY WITH UNCLE TOM

"TT SEEMS to be entirely unavoidable, Mother," said Father as he pushed back his chair and arose from the breakfast table.

"But, Father, you and Mother simply can't be away for Christmas," wailed Jimmie. "Whatever will John and I do?"

"Keep quiet, Jimmie, and wait till we're left alone before you holler," advised John, always the steadier twin.

And as she left the room, Mother, addressing her remarks to Father's disappearing back, said, "It's unthinkable, but ---''

Christmas was only ten days off; all family plans had been laid. And here was the disturbing news that Father's younger brother's ship was touching harbor the day before Christmas, and they must see him if for only a few hours. Then he would be gone again for two years.

Immediately a letter was dispatched to Uncle Tom in a nearby city, asking him as a special favor to Mother to entertain the boys for the day. The remainder of the time Mother and Father would need to be absent, they would be well cared for by Tillie, Mother's trusted old helper who lived just down the street.

The very next night Jimmie, already consoled by promises of a really happy New Year's Day, began to surmise just what sort of celebration their young bachelor uncle would plan for them. He and John were finally tucked in bed and ready to drop off to sleep.

"I know he'll take us to a big hotel for Christmas with turkey and all the fixin's," mused Jimmie, his mouth watering in anticipation.

"You always think about eats first, don't you, buddie?" laughed John. "But, then. I guess I do, too." And together they pictured a wonderful Christmas Day in the city with their favorite uncle.

All too soon the time came for Father and Mother to leave. Christmas was just two days away. Tillie had come and had been instructed concerning the gifts for the boys. their tree, and other plans for their happiness. John's last question of Mother was whether it would be all right if they should change any of their plans at the last minute.

"Whatever Uncle Tom says is all right with me, John. Consult him first," said Mother.

As soon as they were gone, John told Jimmie what he was thinking, had been thinking, in fact, for a week.

"You know, buddie, those kids in our room at school

who live with their aunt in that rickety house. Well, I'd like to show them a real Christmas in a real home."

PROGRAMMENT PROGRAMMENT AND PR

"Yes, but who wants to have a couple of girls around all day without Mother to look after them? The boys mightn't be so bad," growled Jimmie.

"They're awfully quiet girls, I noticed, kind of scaredlike. They wouldn't bother us boys," John reassured him.

"But what about Uncle Tom? He'd be awfully disappointed, not having us for his company on Christmas Day,' countered Jimmie.

And so they had it back and forth all day. At times John wavered, thinking of the joy of being almost grownup and spending the day as they had planned. Then the thought would come to him of those two girls and two boys who had to spend every Christmas without a father or a mother, only an old aunty too weary and careworn to plan any fun. And finally John won the day.

Quickly Uncle Tom was apprised by telephone of the proposed change. Would be come out and spend the day with them instead? Could he buy five presents, for two girls and two boys and one old aunt? Did he think Father and Mother would care?

Questions and answers flew back and forth between Uncle Tom and John, until at last all was arranged. "All set," called their uncle, "I'll see you bright and early Christmas morning. We'll get the kids in my car. Goodbve."

Tillie was next consulted, and to her satisfaction found she was to cook a Christmas dinner after all. Things were working fine, thought John, if he did occasionally take a longing glance backward at their fast disappearing day in the city. He had constantly to prop up Jimmic's wavering enthusiasm as well.

But the oh's and the ah's that came from their four guests and the aunt, who at once found her way into Tillie's soft heart, made up for all. After dinner, when they were too stuffed for play, Uncle Tom read from the book he had brought as a gift for one of the girls. The story of Mary and the angel, first, then the shepherds of Bethlehem, then the wise men. The radio meanwhile presented a program of Christmas carols, from, "It Came Upon a Midnight Clear," on through, "Silent Night," and finishing with, "Joy to the World."

"It was a wonderful Christmas. Nicest we ever had."

"If we only had a home like that and an Uncle Tom!"

"Wasn't the story about the baby Jesus sweet?" "Seems like a fairy tale, these nice presents."

Thus they exclaimed and remarked as Uncle Tom and

Please turn to Page Eighteen

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## The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

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LESSON 13. — December 30, 1934

### TESTS OF A CHRISTIAN

1 John 5:1-12

#### GOLDEN TEXT

Whosoever believeth that Jesus is the Christ is born of God: and every one that leveth him that begat leveth him also that is begetten of him.—1 John 5:1.

#### A STUDY OF THE SUBJECT

Topic: Tests of a Christian.

Aim: We must believe that eternal life can be obtained only through faith in Christ and obedience to Him.

Basic Truth: "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. 3:3, 4.

1. Jesus Is the Christ. (1 John 5:1-3.) To

believe that Jesus is the Christ is to understand the gospel of the kingdom of God to such an extent that we know that Jesus is to be the King of that kingdom when he comes. In addition to this the Messiahship of Jesus includes the thought of His priesthood and mediatorship, for the priests were anointed to their office as well as the kings. To believe fully in the Messiahship of Jesus is to believe that He is now our King, that when He comes again He will be "king over all the world," and besides this that He is our high priest today, pleading our cause at the right hand of God (Heb. 3:1; 4:14-16). II. Jesus Is the Son of God (Vv. 4-8.)

Our faith in Christ is tested by our knowledge of Him as well as by our confidence in Him. If we truly believe that "Jesus is the Son of God" we will not believe that He is God Himself, something which Jesus neither affirmed nor suggested. But He did say, "My Father is greater than I" (John 14:28), and denied His own goodness could be compared with the Father's (Matt. 19:17), and ascribed to God both His words and works (John 8:28;

14:10).

III. Life Only in God's Son. (Vv. 9-12.) A third test of our faith in God is found in our readiness to discard an idea we may have long held when it is found to be out of harmony with God's Word. In this lesson it is plainly stated that only those who accept Christ as their Savior have the hope of eternal life. All others are "without hope in the world." If we believe God's testimony as here given, that our life is in Christ, that we have no life out of Him, we prove that we are the children of God. If we claim immortality for all men regardless of Christ's life-giving power, we make God to be a liar. But when we confess our complete dependence upon Christ for life we honor both the Father and the Son.

#### GOLDEN TEXT

"Every one who believes that Jesus is the Anointed one, has been begotten by God; and every one who loves the begetter, loves the one begotten by him."—1 John 5:1, Diag.

"Of his own will begat he us with the word of truth."—Jas. 1:18. True Christians have all been begotten of God. To believe that Jesus is the Anointed One is the foundation of the Christian life. The begettal stage is the beginning. Growth must be made before

the spiritual birth, which comes at the resurrection

Do we really believe that Jesus the Christ is the Anointed One? If so, then, our text tells us, we have been begotten by God. In other words, that belief starts us on the Christian life. That is the test: do we believe or do we just think we do? Real belief stimulates action; indifferent belief amounts to naught. Stand the test; believe Jesus is the Anointed One. Love the Father and also the Son Jesus the Savior which was begotten by Him.-L. A. R.

#### PRACTICAL APPLICATIONS

#### Review

- 1. To be connected with and abide in Christ is the only source of life.
- 2. The Bible is the world's greatest book and is the only safe guide in life.
- 3. Prayer is not enhanced by long speaking, but to be edifying must be charged by God's
- Spirit. 4. Life in Christ Jesus is the only way to happiness and peace.
- 5. Christian growth is essential to Christian life and is greatly aided by regular worship. 6. Christian citizenship expresses Christian
- ideals, which are the backbone of a nation. 7. The true church member is won by the
- Lord's making and lets his light shine before men. 8. The Christian steward will use his talents wisely and will be glad to render an ac-
- count of his stewardship. 9. Witnessing for Christ is man's noblest task, but should not be done so as to cause
- 10. The great Teacher taught in simple lan-
- guage with a sympathetic tone and took advantage of every opportunity.

  11. The Lord's Supper points toward the
- return of Christ and stimulates Christian faith and practice.
- 12. The Christian home is the happiest home. It is the greatest safeguard for young people.

  —C. E. R.

#### YOUNG PEOPLE AND ADULTS

#### Victory Through Christ

The secret of successful Christian service and of victory over sin is expressed in today's lesson in that much used, and much abused, word, "faith." Faith not only "removes mountains," but it crases misunderstandings, heals broken hearts, and brings peace and comfort and assurance to the distressed.

Faith in God, in Christ, in the Bible, is the strongest bulwark we can erect against discouragement and the most powerful incentive we can have to stimulate effort. How strange it is that people so often believe men, rather than God! Surely the "witness of God is greater" and more dependable!

Yet millions of heathen, together with many professed Christians, do even worse than that when they confess their belief in the natural immortality of the soul. For in this they believe the serpent, the father of lies, in preference to the God of eternal truth!

It was the serpent who introduced this Goddenying idea into the world. In answer to his question Eve had said with reference to the forbidden tree: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye dic. And the serpent said unto the woman, Ye shall not surely die."—Gen. 3:3, 4.

May God help us to believe the truth so clearly expressed in our lesson with regard to this matter, that "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Belief is suggested in our study as one of the tests of discipleship in that it provides one means of determining whether or not we

are members of the Christ-body.

It is only, however, when belief (mental assent to the truth of the gospel) has been developed into faith (a positive conviction that the promises of God will be fulfilled) that belief is made sufficiently active to provide proof of our duty with Christ. Belief to be of value as evidence must be "put to work" in the service of God and man .- G. E. M.

#### PRIMARY CLASS

#### Topic: What Have We Learned?

We have now come to not only the last Sunday in the quarter, but the last Sunday in the year. It is now time to see what we have learned about our Bible.

- 1. How many more verses can we write on our open Bible than we could at the beginning? Lesson 2.
- 2. Have we been a branch that bore fruit or a dead branch? Lesson 1.
- 3. Say the Lord's Prayer. Lesson 3. 4. Give some rules for living as found in Lesson 4.
- 5. How does a Christian growf Lesson 5. 6. How are we good Christian citizens? Lesson 6.
- 7. Tell how going to church helps us.
- 8. How should we use what God has given
- 9. How are we teachers for Jesus?
- 10. Why do we keep the Lord's Supper? 11. Describe what a real home is like.
- 12. Which lesson did you like best? Why? To the teachers, boys, and girls who have studied these lessons, we wish to say we hope you have enjoyed these lessons. Let us try to take these thoughts home with us and live them every day. Then when Jesus comes to live here on earth, He will say to us this verse you learned, "Well done, thou good and faithful servant." From that time on we will always live with Jesus.—V. C. T.

### AMONG THE CHURCHES

#### TO OUR READERS

Through the kindness of their friends the Christmas number of The Restitution Herald will come into the hands of many new readers. To all such we extend a hearty welcome to our circle and pray that they may so enjoy this issue that they will want it to continue each week as a visitor in their homes.

We feel sure that you will be impressed with the spirit of our writers, whose only anxiety is that they may rightly interpret the glorious truths of God. May the paper bring to each one something of the joy and hope that animates those who have caused it to be sent forth on its mission of cheer. After you have read its pages we shall be glad to hear from each such new reader as to the impression it has made upon your heart.

To new subscribers the price is One Dollar and Fifty Cents for a full year.

#### FEMININE INVASION AT BRUSH CREEK, OHIO

A three weeks' series of evangelistic services with Bro. F. L. Austin of Chicago as speaker came to a close Sunday, Dec. 9. A very good interest was aroused by Bro. Austin's usual instructive and inspiring sermons. We know the church has been encouraged by this effort, and we pray God's favor for the laborer that he may long continue in the preaching of the gospel of the kingdom of God.

The congregation has had a unique blessing in the arrival of five baby girls inside a month's time. The first one to arrive came to the pastor's home on November 8. We call her Norma Kathleen. The others following are Patricia Lon, born on November 26 to Mr. and Mrs. Robert Ryan; Patricia Anne, born on November 30 to Mr. and Mrs. Robert Sigler; Dorothy Pearl, born on December 1 to Mr. and Mrs. David Lehman; and Betty Lou, born on December 8 to Mr. and Mrs. Edgar Pearson. Surely, the girls are having the center of attraction and attention. All these little daughters are doing well, and when warm weather comes will be ready, we hope, for the photographer and Sunday school. The mothers, too, are doing well except Sr. Lehman of Arcanum, who is only slowly regaining strength, but we pray her God's grace for recovery soon.

Sr. Elgin Black of Tippecanoe City recently underwent an operation in the Miami Valley Hospital at Dayton. We are glad to report her condition is good. We hope to soon see her again home and worshiping with us at the church.

Plans are well along for a Christmas program to be given by the Sunday school. We are all glad to commemorate the birth of the world's Savior and coming King. Keep up the Christmas spirit. When the King comes our every service and gift in His name will be rewarded. S. E. Magaw, Pastor.

#### CONTRIBUTIONS TO N.B. I.

J. W. Sweet	\$3.00
Mae Mick (Helping Fund)	3.00
( raldine Stewart (Thank Offering)	-2.00
Mrs. C. H. Bassett (Golden Rule Home)	-2.00
Hattie Gearhart	-3.15
A. J. Grubbs (Helping Fund)	.60
Mrs. Sid Martin (Tithe)	1,90
Mrs. F. Moran	.50

#### GREETINGS FROM GOLDEN RULE HOME

The following letter, coming from one who is not a member of the Church of God, but who has been a most agreeable and beloved resident of Golden Rule Home for a long time, is deeply appreciated by both the matron and those in charge of the business administration of its affairs.

"I take this way of thanking one and all for making Golden Rule Home possible. For two years and more I have enjoyed the comforts of this Home, and I cannot express in words the thanks I feel for all here, for the care and kindness to me.

"As sight grows dim, and steps more slow, we are glad to know that some one cares for the lonely ones. And as the years go by and one by one we pass on to the great beyond may God bless and keep those that are left to still carry on the good work and care for the lonely ones.

"I wish one and all a merry Christmas and a happy New Year."

(Signed) Mrs. M. C. Steffa.

#### ELECTION AT GRAND RAPIDS

The past week has witnessed the setting in of winter with its snowy blanket, and with this has come an improvement on the part of most of our sick ones. For this latter blessing we are very grateful.

On December 7 the annual church election was held and officers chosen to direct the affairs of the church during 1935. Out of a total membership of less than 150, 97 were at the business meeting, which we feel to be a

splendid percentage.

Thursday, Dec. 20, being the last Berean night the pastor will be home before the trip South a request has been made to have as many of the materials for the model tabernacle present as have been prepared so that at least a partial assembling can be made. Some masterly work in craftsmanship has been displayed in the construction of some of the pieces. And we are all learning much more about the ancient system of worship and its typical meanings than we ever knew be-F. E. Siple, Pastor.

#### A BUSY WEEK AT OREGON

This week promises to be a busy one with the church in Oregon, Ill. Monday night Miss Azalia Winfrey, director of the junior choir, assisted by the wife of the pastor, is entertaining the members of that organization at the pastor's home. Tuesday evening the Dorcas Society is sponsoring a social gathering at the home of Bro. and Sr. George Siple. Wednesday evening prayer meeting (the only one in Oregon) will be held as usual. Each one in attendance is asked to bring a favorite verse of Scripture expressing his or her relationship to Christ. Thursday night the two choirs meet for rehearsal of the Christmas program music. Friday evening, under the direction of Miss Winfrey, the junior choir presents a pageant enriched by several special musical numbers. The Sunday program will be varied. Sunday school at ten o'clock. The pastor's Christmas sermon, "God Brings Peace to the Nations," at 11. Berean meeting at 6:30 in the evening. At 7:30 the children of the Sunday school will present the beautiful story of the Savior's birth.

#### HOSKINS IN INDIANA

Back home again after a splendid fellowship with our folk at the Burr Oak, Ind., church.

Ties that bind our hearts together are not easily broken. So we are thankful for these loyal people under their able leader, Bro. Austin. We found the church well organized to assist in every possible way for our convenience and the advancement of the work spiritually.

Saturday, Nov. 17, a number gathered in the home of Bro. and Sr. Zechiel for a getacquainted time. Sunday the campaign began and continued each night except Saturday

Bro. and Sr. Albert Overmyer took me to hear Bro. Anderson on a Sunday afternoon. His message on "Hope" was splendid. He preached Saturday evening, Dec. 1, at the church of Argos. These are a splendid group of earnest people struggling to hold together. In all, I preached 25 sermons.

Called on our dear sister in Christ, Mrs. Maxey of Grovertown, a long-time member of the faith at Burr Oak. Also, on Bro. and Sr. Woods and Sr. Cochrane of Knox, and at the home of Bro. and Sr. Stilson at South Bend. I found this sister not well, but both happy in the Lord. Bro. and Sr. Norman LaMunion drove me to this place. I visited many homes, which was a pleasant opportunity.

Meetings closed Sunday evening, Dec. 9. Monday, Dec. 10, 34 met in the home of Bro. and Sr. Osborn for a social time. These dear soldiers of the cross seemed truly the children of the Abrahamic faith. Tuesday, the 11th, I left for Gary and visited with old friends of the North Star State, Bro. and Sr. Magce. By the way, the brother sang for us one evening during the meetings. He drove me to Chicago the next day, where I enjoyed my first visit with Bro. Austin and family. After a three hours' visit I was on my way home, arriving Thursday evening, tired, ready for 'a good night's rest.

I found our dear Sr. Savage not so well, and the folks busy getting ready for the Christmas program to be given Sunday before Christmas.

Personally do I want to thank the Burr Oak people and their friends for their generous and kind way of providing for my comforts. Especially those faithful ones in attendance, also Sr. Hatten's choir and her beautiful pantomime that was presented Thanksgiving night, featuring the song, "Follow the Gleam." Yes, every one, in the way of caring for these services, do I appreciate. God bless them, is my carnest prayer.

Sunday afternoon, the 16th, I will preach at Oak Park. Pray for us and remember the words of Jesus through John, "Behold, I come quickly," Then realizing this sudden appearance of our Lord, may we "put on the whole armour of God."

A. E. Hoskins.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Anna Mac Bottolfs: Lucy B. Groat (#6); Amy L. Young (\$10); Mrs. Charles A. Harris (\$6); Eva L. Page; Mr. and Mrs. Glyn L. Starbuck; Maybelle Hanson; Mr. and Mrs. E. C. Railsback; Mary Calkins.

#### VISITING THE BRETHREN

On our recent trip to Red Bluff to visit Bro. and Sr. Moore and Bro. W. B. Ward we were able to visit some of the isolated members between Los Angeles and Red Bluff.

We found Bro. Wayne and Sr. Georgia Thompson of Tulare eager for a Bible lesson, with questions stored up from their private study and truly growing in grace and in knowledge according to scriptural instruction.

We drove to Grangeville, just a little off our route, where we had a delightful visit with Sr. Lucy B. Groat and Bro. E. E. Groat, also, who came in to spend the evening.

Only those who are isolated from a local organization can appreciate what it means to have a visit with others of the faith and talk over the truths so dear to us all in these perilous times.

We made brief calls on Sr. Mattie Vineyard south of Fresno and her sister in the tlesh, Sr. Maria Truesdell of Fresno.

That evening I had the privilege of speaking to a small but very attentive group in the Christian Church of Maderia, where Sr. Ida Shepherd attends worship. My subject was "The Kingdom of God."

The next day we drove to San Francisco, where we found Bro. and Sr. Cook anxiously waiting for a brief opportunity to talk of the doctrines so precious to us all. We were glad to find them both looking reasonably well, although Bro. Cook has endured a great deal of suffering since we saw him last, and Sr. Cook exercises extreme care on his behalf.

From there we ferried across to Berkeley, where we visited cousins, the first being Sr. Victoria Dunn, formerly of Concord, but at present spending some time in Berkeley that her daughter may attend college. Then the Harrises, after which we resumed our journey north, stopping at Wheatland long enough to inquire after our brethren the Renners. We found only Bro. George at home but learned that all are about as usual.

We held one Bible lesson while in Red Blaff and on returning three weeks later we called again to see Srs. Faye and Lois Logan of Stockton. It seems like seeing some of the family from home to visit with them and the feeling was mutual. We regretted that we could not spend more time with them, but promised to try to do better next time.

Another stop with the Thompsons of Tulare and discussions of Bible themes, and we journeyed on to our old home in Los Angeles, where we will be located at 1020 S. Burlington Avc. again for a time, at least.

Emma C. Railsback.

### LINDSAY TO BE AT CALIFORNIA CONFERENCE

The California Conference Board has secured the services of Bro. S. J. Lindsay of Tempe, Ariz., to participate in the Quarterly Conference sessions to be held at Los Angeles. January 13. He will have charge of the Sunday school hour at 10:00 a.m. and will teach the topic: "Life Only Through Christ," At the regular morning worship hour the pastor of the Los Angeles church will occupy the pulpit with the subject: "When the Lord Pleads," a prophetic subject, according to the request of the Conference Board. He will also have charge of the Communion service, using as his subject: "The Bread From Heaven." After a picnic lunch at 12:00 Heaven." After a picnic lunch at 12:00 noon which will be held either at the park or at the church according to the weather, the Conference will again convene at 2:00 p.m. Following a short social period Bro, Lindsay will speak at 2:30 on a subject of his own scleetion, not yet announced. The Los Angeles church will welcome its former pastor back for the day in what promises to be a most interesting session.

The Los Angeles church was pleasantly surprised to have Bro. Patterson of the Santa Rosa (California) Advent Christian Church present at its regular morning worship hour. He came to present matters to the congregation concerning the union of the Advent Christian and Church of God denominations in California. He had previously corresponded with the pastor when the latter's letter commending such union appeared in the columns of The Restitution Herald some time ago. Pleading for the gospel and its efficient delivery, he minimized the divergence of belief between the two groups. Bro. Patterson was initiated into faith in Christ very largely within the sphere of the Church of God, and only four years ago became active in the Advent Christian denomination. He asked that no action be taken toward definite union until the matter had been studied and carefully presented. But the Los Angeles church voted him encouragement in his plea, insofar as it concerned "starting a movement toward union of the two organizations in the state."

Sr. Grace Adamson of Pomona (formerly Grace Steffa), who has been critically ill in the Pomona Valley Hospital following an appendectomy, is so much improved that she is declared to be out of danger. Sr. Thelma Moore of Red Bluff, Calif., and her two sons, Dean and, Jerry, are visiting with her parents, Bro. and Sr. E. C. Railsback, over the Christmas season. Bro. and Sr. George Rahn and family have moved to Pomona and may be

addressed in that city at 1400 N. Glenn Ave. Consequently Bro. and Sr. E. C. Railsback have returned to their home at 1020 S. Burlington Ave. to resume charge of the apartment house there. Bro. J. E. Hammond of Anaheim, Calif., has been suffering for some time now from blood poisoning, and is under the care of a doctor, but is improving at last reports. We pray for his speedy recovery. Norman John MacLeed.

#### HERALD RECEIPTS

Louise McRoberts; Lyman Booth (for others); Mabel Murphy; A. Nichols (for others); Edna Arthand (for others); E. S. Logan; Mrs. George Reighard (for others); Mr. and Mrs. Arthur Gilbey (for others); Mr. and Mrs. H. W. Simpson (for another); Hattie Gearhart; Lucy B. Groat; Clara Stinnette (for others); Harry Gockler (for others); J. H. Williams (for another); Jessie M. B. Kauffman (for others); A. J. Grubbs (for others); Anna Cochran (for others); Mrs. T. J. Ellis; J. H. Adams (for others); Mr. and Mrs. M. Fetters (for selves and others); Amy L. Young (for others); Mrs. Charles A. Harris (for others); Esta McInturff; Mrs. J. W. Grimsley (for others); Mrs. Sid Martin; Faye E. Logan; Mrs. Mary Laning (for others); Mrs. F. Moran (for others); Mrs. Allen Johnson (for others); Eva H. M. Fletcher (for others); Mrs. Gilbert Bottolfs (for self and others); Stephen Walker (for another); Mrs. E. E. Jewett (for others); R. C. Duval; Burr Oak, Ind., S. S. (for others); C. E. Weaver (for others); Emma Murrey; Virginia Kincheloe; Mrs. A. J. Addingten; A. Nichols (for another); George P. McMurtrie; Diana Murphy and Letitia Waller (for others) : Adelaide White (for others) ; C. E. Lapp (for self and others); Lydia Mathes: Selma Peterson; R. A. Humphreys (for others); Maybelle Hanson (for others); J. E. Wilson (for others).

#### CHRISTMAS CONTRIBUTIONS

Mr. and Mrs. T. J. Ellis	\$5.00
Mattie Benjamiu	5.00
Mary E. Waller	1.00
Arlen Marsh	1.00
Maybelle Hanson	.25
R. H. Judd	1.00

#### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Date	

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

Name
St. or RFD.
City or Town
State

### BETWEEN YOU AND ME-

Mr. and Mrs. Ed. Crosby of the Niagara Falls, N. Y., congregation, recently left for Florida, where they will spend the winter. "So far," writes Bro. Randall, paster of their church, "we have had ideal weather right here."

The editorial and mechanical force of The Herald extend to our readers the hope that the day on which we commemorate our Loud's birth may bring to them every joy, and that the new year may shower them with the richest of God's spiritual blessings.

Bro. Edward Engle of Niagara Falls, N. Y., has been able to come home for short periods of late. Bro. Engle has been under treatment for some time for pulmonary trouble, and we rejoice to know of his improvement.

We regret that several manuscripts, including one from Bro. R. H. Judd, arrived too late to find a place in this issue, but will appear in the New Year's number next week.

Bro. Norman John MacLeod, pastor of the church at Los Angeles, makes the announcement that he will speak Sunday, Dec. 30, from Revelation 21:5, "Behold, I Make All Things New." Surely this is an appropriate theme on which to meditate as the new year agens!

The Christmas program of the Fonthill, Ont., church and Sunday school will be presented next Friday night. Unusually promising plans are in process of development for the occasion.

## CHRISTMAS DAY WITH UNCLE TOM

Continued from Page Fourteen

the twins took them home, loaded down with gifts and remains of the feast. As they drove slowly homeward through the dusk, a train whistled, the train they would have taken on their return from the city, had they spent it there.

But who was that coming up the walk at this hour? Two boys hurried to answer the door. They were swallowed up in the arms of Father and Mother, home several hours earlier than they had expected. Christmas Day was complete at last.

#### A GIFT OF PEACE

Continued from Page Seven

nated Jew and Gentile, by the breaking down of the partitioning wall, the law of commandments contained in ordinances (Eph. 2:14, 15). We do not of course see that entirely accomplished, but the door is open and the wall no longer hinders in the sight of God.

But when the Prince of Peace shall stand in His lot and the government of His increase and peace shall have been accomplished all such enmity shall be swept away.

By the true followers of Christ the peace of God that passeth understanding can be attained in the present time because to those Christ's impress of peace and good will to men will be manifest in their very outlook and daily work, for they have trusted in Christ as the way to attain it.

God intended that all His people should lead peaceful lives, for the most effective weapon in the world is not war, but peace. War tears down, destroys, and sweeps away the lovely things of life, and reveals the ugly, repulsive ruins in its wake. It is anything but Christian. Peace on the other hand builds up, beautifies, and hides the carnage that war has caused. Christian peace is that much more effective in that accomplishment, for its mien is peace and sees the deeper and far-reaching effect of a peaceful program.

Christ at all times taught and admonished His few followers in the ways of peace and at the end of His ministry after giving the promise of the Comforter to be sent to them, also left them His peace as a gift. What a gift that must have been to them, for Christ immediately reminded them it was not as a worldly gift. Because of it He admonished them not to be troubled or afraid. His peace would solve the problem at all times in whatsoever circumstance they found themselves.

The Christian of today could learn much from the Master in these troublous times by studying and practicing the peace that God gave through His Son. God grant that our peaceful mien shall increase with confidence, knowing that peace shall be the keystone of the kingdom of God of which Jesus is the Prince of Peace.

#### CHRISTMAS PROGRAM

Continued from Page Thirteen

"Round yon Virgin Mother and child, Holy Infant, so tender and mild, Sleep in heavenly peace, Sleep in heavenly peace."

Peace . . "Peace on earth, good will toward men." Sweet, sweet peace. The man's heart was full of it, and his smile was not bitter. For as he left the little church among the merry crowd, he was happy, as he could not remember ever being before. Because he had found something long forgotten, the most important thing in the world. The innocent children had led him to Jesus, and he was alone and miserable no more.—Miss Genniel Carpenter, Oregon, Illinois.

### AGITATORS

Bu C. E. Randall

A THE present time there is a swing toward what is called the "left wing" among peoples of the world against existing governments. This movement to the left is of radical tendency and is also anti-religious in many places and is taking the form of active opposition against present governments and against the church.

There is no doubt but what this condition has been brought on by the corruption and greed in the governments and their indifference to such. Revulsion against this condition is found mostly among the laboring classes, who live from hand to mouth. When a man is hungry and his family is in dire want for clothes, food, and other necessities of life, and then he reads in the press or listens over the radio to vivid descriptions of colossal expenditures by the rich for unnecessary social activities and of governmental parties that create machines which mulct the taxpayers out of millions and millions or which are bribed by large corporations to purchase their goods at fabulous prices, his heart becomes hardened and embittered and he revolts against society that tolerates such excesses. He becomes an agitator. And when there is sufficient agitation a mass movement begins, and mass movements are almost impossible of check.

The natural tendency is to join a movement that is fanned by the winds of public sentiment, and it is in this regard that we wish to sound caution. The Christian is not an agitator. He does not become allied with movements that create discontent and strife. With food and raiment he is content, and with hope as his anchor he awaits the appearing of that better day. Our attitude should be contentment in the peace of God.

### Among Our Workers

"The field is the world,"—Jesus.

A MONG the many zealous workers of the Church of God are those named below. The list is far from complete, and cannot be termed "official," as it is drawn largely from very sketchy information furnished in reports from the localities mentioned.

ARKANSAS. Evangelistic work is carried on under local leadership with occasional help from without the state.

Ministers: R. A. Humphreys, Bear Route, Royal; Owen Jones, Driggs; C. E. Weaver, Rt. 1, Greenbrier.

ARIZONA. An active congregation is maintained at Tempe, under the direction of Pastor S. J. Lindsay, 502 Ash Ave.

CALIFORNIA. The state carries forward an energetic program of pastoral and evangelistic work.

Ministers: J. E. Adamson, 987 Weber St., Pomona; S. G. Elton, 2321 Sunset Dr., Ventura; J. E. Hammond, 735 N. Zeyn St., Anaheim; George P. Lichty, 350 Chester St., Pomona; Mrs. E. C. Railsback, 1020 S. Burlington Ave., Los Angeles; W. A. Reid, 3594 Larchwood St., Riverside; Norman John MacLeod, 1105 Val Vista St., Pomona.

FLORIDA. We have but one minister listed from this state: N. H. Geiselman, 312 W. Hillsboro Ave., Tampa.

ILLINOIS. Pastoral and evangelistic work are progressing under state and local organizations.

Ministers: F. L. Austin, 5439 Ohio St., Austin Station, Chicago; L. E. Conner, 610 N. Brinton Ave., Dixon; Gerald L. Cooper, Ripley; Harry E. Goekler, Marshall; Paul M. Hatch, Rt. 1, Harvey; Paul C. Johnson, Oregon; Harvey U. Krogh, Jr., Pearl City; C. E. Lapp, Ripley; G. E. Marsh, Oregon; Mrs. Mary A. Woodward, 5439 Ohio St., Austin Station, Chicago.

INDIANA. Indiana has a strong state conference and several exceedingly active local churches.

Ministers: J. H. Anderson, Michigantown; Vaughn Long, Hartford City; Paul N. Magnus, Rensselaer; O. J. Parker, 725 S. Waugh St., Kokomo; F. A. Stilson, 411 E. South St., South Bend.

10WA. Both state and local organizations contribute to the pastoral and evangelistic work in Iowa.

Ministers: O. J. Allard, 2125 Main St., Cedar Falls; A. J. Eychaner, Rt. 2, Cedar Falls; C. W. Howe, 1036 Newton St., Waterloo; H. S. Hunt, Clarksville; J. Arthur Johnson, Rt. 2, Sac City; A. M. Jones, Eagle Grove; J. W. Williams, Gladbrook.

KANSAS. Arkansas City is the chief point of labor in this state. John Fiske, Jr., Milan, is the only minister listed from Kansas.

LOUISIANA. Churches exist at Hammond and Blood River. No local ministers listed. MICHIGAN. The Grand Rapids church has the largest Church of God Sunday school in the United States.

Ministers: Owen Barney, Byron Center; F. E. Siple, 135 Pennell Road, S. E., Grand Rapids; Cecil A. Smead, Blanchard.

MINNESOTA. The state has several churches under able pastoral supervision.

Ministers: John Dorn, Sebeka; John Denchfield, Mora; Adna Hoskins, 615–23rd Ave., N., St. Cloud; Richard Le Crone, Eden Valley; Virgil Thoms, Emily.

MISSOURI. Work is carried on in St. Louis, Morse Mill, Fredericktown, and other localities. No ministers listed.

NEBRASKA. Pastoral and evangelistic work is carried on by two conferences, the Eastern and the Western.

Ministers: Earl Cowles, Moorefield; E. E. Giesler, Moorefield; Grover Gordon, Holbrook; Wilsie McKnight, Moorefield.

NEW YORK. A growing church is maintained at Niagara Falls, under the pastorate of C. E. Randall, 1926 Tenth St.

OH10. Several large congregations are maintained under pastors of unusual ability and progressiveness.

Ministers: M. W. Lyon, 13705 Diana Ave., Cleveland; Sydney E. Magaw, 243 N. 2nd St., Tippecanoe City; James A. Patrick, Ashland.

OKLAHOMA. Blackwell is the home of *The Gospel Trumpet*. The only minister listed is Miss Lucille Le Crone, Rt. 3, Helena.

ONTARIO. Under the zealous leadership of C. E. Randall, one of our strongest churches is maintained at Fonthill.

OREGON. The work is carried on largely in connection with that in Washington. The only minister reported is A. W. Darby, 834 Gantenbein St., N., Portland.

TEXAS. The "Lone Star State" has several able evangelists who were very successful this past year.

Ministers: T. A. Drinkard, Rt. 2, Kennedale; E. O. Stewart, Sweetwater.

VIRGINIA. The "Old Dominion" continues to press forward bearing aloft the gospel banner.

Ministers: Harry A. Sheets, 72 Court Sq., Harrisonburg; V. Earl Thayer, Rt. 1, Woodstock,

WASHINGTON. The spirit of Indiana survives in the Church of God in this western state.

Ministers: A. L. Corbaley, 1502 12th Ave., Puyallup; Lyle Rankin, Puyallup.

Note: The listing and addresses given are subject to correction as may be required.

# Golden Rule Home

This pleasantly situated, comfortable, and commodious home for elderly people is the fruitage of long years of earnest prayer; zealous, untiring effort; and sympathetic interest on the part of laymen and ministers of the Church of God throughout the country.



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Another most important consideration is the fact that the Home today is more securely entrenched financially than ever before, and plans are already well under way to still further insure its stability if such is possible.

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Address your communications to

L. E. Conner, Manager, GOLDEN RULE HOME, Oregon, Illinois.

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, DECEMBER 25, 1934

NUMBER 13

## Beclouded Ideals

By Norman John MacLeod

\*\*----- who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.''—Hebrews 12:2.

WHEN the soldiers of America set out to France they had before them glorious ideals of fighting for democracy; for the honor of the women whom the German soldiers were supposed to have defiled; for the rescue of France, the friend of our early struggling nation; and for Belgium, the gallant little nation that had been an example to the world in fortitude. But those ideals were often be-immed by the mud of Flanders fields. "Somewhere in 'rance" was changed in that classic letter written by a nomesick soldier to read, "Somewhere in mud." "Sunny France" was only a myth in his mind. Eating, working, and sleeping in mud make a man forget the ideals which animated his earlier activities. The goal that was set before him became so remote that he did not care if he reached it or not.

The young minister sets out on his way to serve his Master. The ideal of service has entered his mind and taken possession. So completely has the idea possessed him that he could endure trials of all opposition. He could face burning at the stake, could defy the most fiery infidel, could endure cruel mockings and scourgings without flinching. But he is not asked to do such things, and the ideals become dimmed by the mud of the spiritual battlefield.

Dying for Christ is often not as difficult as living for Him. Battling the humdrum existence of a tolerant world will overcome his higher resolves more quickly than all the battles of infidelity. The men who faced the Mohammedan hordes with defiance rather than submit to the Koran had an easy task compared with the ordinary duties of the ministry. Dying for the blessed name of Jesus takes courage; but living for Him also takes courage.

Not so long ago we were forcibly impressed by an article that appeared in a popular magazine, entitled: "I Do Not Want My Son to Be a Minister." In that article the man bemoaned the fact that he could not associate with intellectual people; that he could not make friends; that he could not spend the time at his disposal in the pleasant-

est company that his parish afforded; but that he must spend his evenings settling a quarrel between "Old Mrs. Grumpy" and "Old Mrs. Gossip" that had started at the Ladies' Aid Society; that he must waste his valuable time visiting people who did not count in the affairs of the church at all while many of the "worth while" people had to go unvisited; that there was a loneliness in the ministry that could not be outfaced by even the most zealous minister in the profession; that gossip always tagged the minister regardless of his ways: if he did right it was misjudged more than if he did wrong. Such things are the mud that beclouds the ideals for which he set out on the highway of righteous living. Those are the things that hide from him the goal of a consecrated life of service to the Master.

"A minister receives criticism!" Yes, of the severest kind! If he does right, he is misjudged. If he does wrong he receives the full measure of righteous condemnation. How about other professions? The schoolteacher cannot do anything, but criticism is forthcoming. The teacher's life is public property so that he cannot order his life as he would. If he stands aloof from the evil influences of the community, then he is snobbish and goody-goody. If he fails to attend church regularly he is condemned for leading his pupils into infidelity. If he attends any one church, all the other churches are indignant, and do everything they can to see that he is not hired back for another year. A teacher cannot even spend the money he receives in the way in which he sees fit, for the merchants in town feel that they should receive the benefit of the local tax, money. How about the local storekeeper? He must equally bear his burden. He must stand behind the counter and take all the insults that any irate customer may hand out, and smile and be quite friendly, or he loses his customers. John Wanamaker, the great department store man, instructed his clerks that "the customer is always right." No matter how unreasonable (Please turn to Page Ten)

### Abreast of the Times

#### Federal Council Elects Liberal

"The time will come when they will not endure sound doctrine."—2 Timothy 4:3.

St. Louis, Mo., Dec. 15.—Dr. Ivan Lee Holt, for sixteen years pastor of St. John's Methodist Episcopal Church in this city, which is commonly known as "the Cathedral Church of Southern Methodism," was recently elected as President of the Federal Council of the Churches of Christ in America. Before entering the ministry Dr. Holt made an extensive study of ancient languages and literature, and declined a professorship in Egyptology in a large Eastern university. He is well known for the liberality of his views, frequently having had rabbis in his pulpit as guest pastors, and often has preached in synagogues.

The Federal Council of Churches is the organization that among many other activities has charge of the choosing of Scripture texts and subjects for the International Sunday School Lessons, which are used by practically all Protestant Sunday schools in America. There has already appeared a strong tendency within the Council toward Modernism, but, fortunately, it has not as yet made its presence felt in the committee in charge of the Sunday school work. Constant watchfulness must be maintained, however, against the possibility of doctrinal carelessness creeping into this vital department of church work.

#### The Voice of Peace

"The Lord will bless his people with peace."—Psalm 29:11.

NEW YORK, Dec. 22 .- In every corner of the earth the old proclamation will be heard in hundreds of thousands of homes and churches, "Peace on earth, good will toward men!" A writer in The Literary Digest, commenting on the Christmas message, says, "It will be both greeting and prayer for peoples sore distressed. Looking backward, one may question whether the world is any nearer to its fulfillment on the 1934th birthday of Him in whose name the herald angels greeted the shepherds that starry night in Bethlehem. . . . It is the sixth year of the depression. In that time we have witnessed the violation of the Nine Power Treaty, the threat of war in the Far East, another flare-up in the Balkans, war in the Gran Chaco, the apparent failure of disarmament, threats of a new naval race, the resurgence of religious persecution. In these years the world saw more abject poverty than it had known before. Whole nations were driven to their knees by perversity of international conscience. No nation but has been touched by the bony fingers of hunger. Many have been the strikes, rebellions, and revolutions of the weary

The author sees light ahead, however, in the questioned

assurance that "the waning influence of home, church, and school is returning to its wonted place."

Yes, there is light ahead. But it is not the light provided by a misguided church, a sin-saturated society, nor an internationalism governed by jealousy and selfishness. The hope of the world is still the old hope of the shepherds, the hope of Israel, the hope of the early church, the coming of the Prince of Peace and the establishment of His kingdom of righteousness.

### When the Sunlight Fades

"The city had no need of the sun, . . . for the glory of God did lighten it."—Revelation 21:23.

Washington, D. C., Dec. 18.—The sun, that mighty orb of light and glory which God created to "rule the day," will at some distant period of the future have burned itself out to such an extent that it will move across the heavens with much the same display as a dimly lit automobile through a fog. Such is the conclusion of Dr. Walter S. Adams, director of the Carnegie Institute's Mount Wilson Observatory. He added the comforting assurance that the reduction in the sun's radiation would not matter to humanity as, the astronomer declared, the earth and its inhabitants would have met whatever fate is in store for them before the millions of years have gone by. Beyond this simple suggestion he did not speculate concerning the destiny of the earth.

"It will take forty million years for the sun to lose half its present mass through radiation," he said, "and it is quite possible that during a considerable part of that period the output of light and heat would not differ seriously from that at present."

According to this authority, the sun has always been classed as a "dwarf" star, and it has been calculated that it is one of between 100 and 200 billion stars that compose the Milky Way system.

However speculative these figures may be they bring before us the magnitude and glory of the Creator's work.

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### This Same Jesus

By R. H. Judd

POR fifteen hundred years the people of Israel had been waiting for the predicted Prophet. Ever since Moses had said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brothren, like unto me; unto him ye shall hearken" (Dout. 18:15), and

God had Himself confirmed the promise in almost identical words (Deut. 18:18), unwavering faith had been an outstanding characteristic of a whole nation welded together by one great hope.

The words of Simeon in the text quoted above from the Revised Version, give evidence of this unique fact in beautiful and concise language. It was no secret to the surrounding nations that the expectation of a Messiah to come was the central hope of this remarkable and distinct people. The whole ritual of their worship gave testimony to it. It was the main theme of their prophets, and became the basic thought of a literature which for loftiness of conception and beauty of expression had never yet been excelled, nor even equaled. It was the central theme of their national songs, participated in with devoted sincerity by the humblest peasant and the greatest of their warrior kings.

No truer saying was ever uttered than that which testified that this predicted Prophet was "prepared in the face of all peoples." The history of the people of Israel from the earliest times onward ran concurrently with that of the mighty empires of Egypt, Assyria, Babylon, and Rome, outlasting them all with the possible exception of Egypt. During all that period the nation had borne constant witness to the coming Messiah. So true was this, that in irony it almost might be said that these great empires prospered and fell according to the fulfilled predictions of these same prophets, while Israel herself continued, buoyed up by the hope of prophecy unfulfilled. Surely wonderful testimony to believing faith that God would yet redeem His promises! Not only so, but the life history of the Messiah was written beforehand, unfolding from time to time the outstanding aspects of His character and the God-appointed mission He was to fulfill. Thus, even before His birth, He became in a measured sense "a light to lighten the Gentiles, and the glory of (God's) people Israel."

In view of all this, and in view of the fact that Simeon had himself read in the sacred Record the sad pathos of the sufferings of the Messiah, of the dignity of His priestly office, and the glory of His kingly triumph, let us try to comprehend in some degree the depth of his feelings as he said, "Mine eyes have seen thy salvation," Here in this

"He that was (in prophecy), he that is (now liveth), and is to come." "Jesus Christ, the same yesterday, today, and for ever." "For mine eyes have seen thy salvation, which thou hast prepared in the face of all peoples; a light to lighten the Gentiles, and the glory of thy people Israel."

small babe, he realized, was God's abundant and tangible answer to all the prophecies of the Old Testament, and in his simple faith in God he summed up in one word, "salvation," the history of the Messenger whom God had sent. Others, such as John, rejoiced that they too

had seen and handled the Word of Life.

. It is common belief that Christ "emptied himself and made himself of no reputation" by leaving His heavenly throne and taking the humble position of a babe in Bethlehem. Such an act, even if it were possible, bespeaks intelligent personality such as never has been, nor ever will be, found in newborn infant life. It was not until Christ reached years of discretion that He learned from the Scriptures of His own exalted personality, when He voluntarily humbled Himself in the sight of God and man, that He might become the Savior of men and be "God's salvation" to the ends of the earth; and in this, facts are shown to be contrary to the thoughts of popular tradition. God chose the best means and the highest means of bringing salvation to man. The most wonderful event in all creation is the birth of sentient human life, for nothing else on this earth is of value without it, and no human father has yet realized the wonder of it. More wonderful still, man is destined to become the head and crown of creation. Christ Himself already having been given a name which is above every name. The reader will do well to turn to Psalm 8:4 and Hebrews 2:7 and note the Revised Version and the marginal renderings. There he will see, as in other passages, man's present status below that of the angels, is but "for a little while."

It is interesting to note how Simeon speaks first of blessing to the Gentiles, before he speaks of the glory of God's people Israel. Again and again are these two aspects of prophecy linked together in the Old Testament, but generally in reverse order; with this notable distinction, that God recognized His "covenant" relationship to His people as coming first. Hence, Christ declared, "Salvation is of the Jews," and, "I am not sent but to the lost sheep of the house of Israel." True, "he came unto his own, and his own (people) received him not"; but to as many as received Him, both Jews and Gentiles, to them gave He the right to become the children of God, and doubtless among these were the woman of Samaria, the Syrophonecian woman, Jairus, and others, advance trophies—"other sheep" from among the Gentiles.

But Christ's utterance of this very fact must, to Himself at least, have brought the reminder that He had an-Please turn to Back Page

### On the Mount, or in the Kingdom of God

By J. H. Anderson

THE article in a recent issue of THE RESTITUTION HER-ALD on the mountains of the Old Testament should be read in connection with this one. We now come to consider the great events that were given on the mountains of the New Testament. We have learned in the previous article that the events that occurred on the mountains pointed to great events to come in the kingdom, the great mountain of God that shall fill the whole earth in the next age, the one in which God will give His people all the good things that He has prepared for them that love Him. Dan. 2:35; 7:27; Isa. 25:6-10; 1 Cor. 10:11 (marg.); 1 Cor. 2:9-12.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them."—Matt. 5:1, 2. Here on the mountain Christ, the king of that coming great mountain, gave to His followers the law that will be carried out when He and they are in that mountain (Zech. 14:16-21; Isa. 2:2-4). In that day Matthew 7:12 will be obeyed.

The great subject of the Bible is the kingdom, the mountain of God. Christ spent nearly all His time when He was here teaching the things of the kingdom, and said they would be taught in all the world before the end (Matt. 4:17; Acts 1:3; Matt. 24:14).

In Matthew 17:1-9; Mark 9:1-9; Luke 9:28-36, He gave three of His apostles, Peter, James, and John, a picture of the great mountain, and the picture was given in a mountain. When they went to the mountain Jesus was with them as the man of sorrows and acquainted with grief (Isa. 53:3). On the mountain, before the vision of the glories of the coming kingdom was given, the three apostles fell asleep, and when they fell asleep everything was as it had been; but when they awakened out of that sleep a great change had come to the Master. Now He was no longer the man of sorrows, but His face was shining as the sun, His garment as white as the snow.

This sleep pointed out to the apostles that between them and the kingdom was the sleep of death, and before they could enter the kingdom, where their faces would shine as did the face of the Master in the vision, they would have to fall into the sleep of death and by a resurrection be awakened out of that sleep (1 Cor. 15:12-23; Matt. 13:43; 17:9).

The cloud that covered the top of the mountain out of which came the voice of God, showed that God will be in His great mountain with His people (Ex. 13:21, 22; Rev. 21:1-4). Moses and Elias were there to show that the people of the Old Testament times who had obtained a good

report through faith would be in the kingdom (Heb. 11: 1-6).

After His resurrection, when the Master as the nobleman was ready to sfart on the journey to the far country to receive the kingdom, He took His apostles to the mount of Olivet, and there He bade them farewell until that glad day when He, having received the kingdom, would return to reward them (Luke 19:12?15; Acts 1:1-12). That was holy ground, as was the mount on which God appeared to Moses and commissioned him to deliver Israel (Ex. 3:1-5).

The kingdom will be more holy as God, His Son, and all the saved will dwell there. When Christ returns to the earth to reign as king in that mountain that shall be established in the top of the mountains, He will come to the Mount of Olives (Isa. 2:2; Zech. 14:1-4).

Some years ago one of the great men of the United States took his bride on a honeymoon to one of the great cities of this country and the papers reported that the people of the city turned out by the thousands, not to see the great man, but to see the bride and how she was dressed. In Revelation 21:9, 10, we find these words: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." We reach the climax of this scene when Christ and the bride are made one in the marriage of the Lamb and His bride. "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." Yes, it will be a time of joy among God's people.

John saw this from a great and high mountain. We hope to see and partake of its glories in that great mountain that shall fill the whole earth in the future.

The writer was raised in the mountains, and he loves them. He has read much of the great mountain, and he is anxious to live in it when God blesses all its citizens. To live in it, one must meet the conditions of admission. The conditions are given in the Bible, the book of the kingdom. They are: (1) Believe the gospel, good news of the kingdom (Mark 16:15, 16; Acts 8:12); (2) repent of our sins, turn away from them (Acts 2:37, 38; 2 Cor. 7:9-11; Matt. 12:41); (3) be baptized into Christ for the remission of sins, thus be born of the water to enter the Christian life as newborn babes in Christ (Gal. 3:26-29; Acts 2:37, 38; John 3:1-13; 1 Peter 2:1-3; Rom. 6:1-5); (4) having been baptized into Christ, follow the rule given by Peter

in 2 Peter 1:5-11; (5) then be born of the Spirit in the first resurrection and one will be in the kingdom (John 3:5; 6:63; Luke 8:11; Romans 8:11; Col. 1:15, 18). The Bible points out no other way to become a citizen of that kingdom. Reader, will you obey so you may hear the

King's "well done" when He comes for His jewels (1 Sam. 15:22; Rom. 6:16; Matt. 25:21; Mal. 3:14-18)?

In our next article on "The Wonders of the Bible," we shall consider the great events at the water and what they mean.

### Sin in the Church

By Emma C. Railsback

MANY people look for perfection in an individual as soon as he has become converted and taken upon himself the name of Christ. Those outside the church often point to the professed Christian with scorn, because he is found guilty of sinful acts from which the "good moral man" claims to be free. Even those who have scripturally complied with the divine laws of adoption become discouraged because they so often find themselves yielding to the habits of the carnal nature, not realizing that spiritual perfection is reached only through growth and development, following the divine begettal.

Of His own will begat He us with the Word of truth, that we might be a kind of firstfruits of His creatures. When one has heard and believed the good news of the kingdom of God and the things concerning the name of Jesus Christ, and has yielded obedience thereto, through a figurative death, burial, and resurrection, has arisen from the watery grave to walk in a new, begotten spiritual life, he is to reckon the old man, the carnal nature, as dead. In the spiritual life, as in the natural, a begettal is not a birth, but a period of growth and development is essential before the "new creature" is ready for birth. Many scriptural instructions are given for the growth and development of the new creature, which has been begotten by the will of God. Grow in grace and in knowledge, desire the sincere milk of the Word, that ye may grow thereby, walk after the spirit; and to your faith add virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. This new creature has been purged from his old sins, by applying the blood of Christ, in his obedience; and he now has an advocate with the Father through whom he can confess (not deceiving himself by claiming that he has no sin) his sin, whereby he has the promise of forgiveness and the cleansing from all unrighteousness.

The carnal nature has passed through a figurative death, and he is to be reckoned as dead; but every Christian knows that he is not so easily disposed of, but insists on bobbing up when least expected. One is made to realize that the fathers have eaten a sour grape and the children's teeth are set on edge. The inherited tendency which entered by one man has truly passed upon all men. But the Christian has an advocate, a high priest, who was tempted in all points like as we are, yet without sin. Without sin! He is the only one of whom this can truthfully be said; there-

fore, the Christian is exhorted to purify himself even as Christ is pure. The Apostle Paul declared himself to be a wretched man because of the continual warfare between the carnal and the spiritual. And so there is sin in the church in varying degrees, according as each individual has succeeded in overcoming the carnal and developing the spiritual. Unless one fully realizes the vileness and deceitfulness of the carnal nature, he will not be able to appreciate his wonderful opportunities in Christ. When a full realization is obtained of all that is promised to the overcomer in Christ, he is impelled to diligence in the Lord's work on behalf of others as well as himself, to let go of worldly amusements, to strive for the transformation that comes from a renewed mind. He will hunger for a better knowledge of the Word and strive to walk in its precepts.

Church leaders are commanded to warn the unruly, to comfort the timid, support the weak, reprove, rebuke, exhort; but just how to instill zeal into the lukewarm Christian is often a hard problem. With such there is a great danger of becoming entangled again with the pollutions of the world and overcome, and the Apostle Peter declares it were better for them not to have known the way of right-eousness than, after they have known it, to turn from the holy commandment delivered unto them. Lukewarmness is characteristic of the present period, and Jesus has said that He will spew all such out of His mouth.

Christ is purifying unto Himself a glorious church, not having spot or wrinkle or any such thing. It must be holy and without blemish. When that company is complete, He will come again to gather His special treasure unto Himself, and make them partakers of the divine nature, equal unto the angels and unable to die any more. Then will they have reached that spiritual perfection, the birth of the Spirit, and be able to sing praise and thanksgiving unto God, who giveth the victory through the Lord Jesus Christ.

The type in the feast of firstfruits, known also as the feast of Pentecost, foreshadowed the sin in the church. All Jewish feasts pointing to Christ were observed strictly with unleavened bread. But Pentecost, pointing to the church, was observed with leavened bread, leaven being a type of sin. Let us purge out the leaven that we may be a new lump, for even Christ our Passover was sacrificed for us.

## The Errors of the Age

IT IS not our intention to be rude, unfair, uncharitable, or narrow. We do not wish to discolor or distort; nor do we want to gather up hasty inferences. We speak calmly, remembering that we are a part of the age we live in. We are bound not to be haters of the false, but lovers of the true. We are not to be slanderers nor satirists. We should be alive to the magnitude of good or evil, be it ever so little. We must not be mere assailants of the evil; but, the rather, upbuilders of the good.

The one who sees nothing but errors in an age is very likely to be mistaken; it is so with him who sees nothing but truth. But, on the other hand, he who sees nothing but progress in our days is, beyond doubt, afflicted with as sorrowful a delusion as he who sees nothing but retrogression.

#### FAIR JUDGMENT

It is not everything that is done in the age that is a part of the age. An error may be in the age, and yet not be of it. It may be an isolation, an exception, or an excrescence, but not a characteristic; an exotic and not a thing of native growth. The lone rock out in the deep is not a specimen of the sea. One weed is not a sample of the whole garden, nor one palm tree of the desert. One hasty word does not represent the man or woman; nor does one blundering sentence stamp the character of the book. Therefore, we must deal fairly with the age and its utterances.

As every freekle is not leprosy, and every leprosy is not an epidemic, so every imperfection is not deadly; and even that which may be deadly may perhaps stand alone. Before we can attach the error to the age, or the age to the error, let us see that the error is widespread and deeprooted, or both, or chronic, or influential, giving tone and complexion to theological teachings, to literature, and to public opinion. It is not a mere summer ripple we are after—a ripple raised by a momentary breeze. It is the broad tidal wave moving shoreward, imparting its blackness to the stream up which it is noiselessly but surely working.

We must always keep this in mind so as to prevent either an overestimate or an underestimate of the evil.

#### PASSING OF THE KORAN

Besides, the greatness of an error is one thing; but its capacity for mischief is quite another. That which in one age, or kingdom, or stage of the human mind and conscience, would be portent of evil, in another age, or kingdom, or stage of the human mind and conscience, is totally innocuous. What a book of error and cunningly devised fable is the Koran! But is its power of injury commensurate with the magnitude of its errors? A thousand years ago it was a book of power; in our age it is as feeble as the voice or hand of a child. In Bagdad, or Cairo, or Constantinople, it is powerful; in London or Paris, in Dublin or

Edinburgh, it is impotent. Among Oriental races, even a century ago, it went forth and was responded to by the Eastern mind and conscience of that generation; now the skepticism of the age has so told upon the Moslem race that their prophet's volume is beginning to lose its hold upon multitudes; conscience has passed into a new stage, and it no longer responds to the appeals which once would have stirred all its depths.

#### THE NEW INSIDIOUSNESS

In fact, we may say that in many cases it is the magnitude of the error that is its weakness. Were it less in size, or less audaciously untrue: were it less audible, less visible, it would be more pernicious and more infectious, more seductive and perilous. So that often that which error gains in greatness it loses in influence and efficiency. Of two lies, or systems of lies, it is frequently the minute and half invisible, not the imposing and colossal, that is the more extensively mischievous. The volcano thunders and smokes, but you see it and keep aloof; the scorpion, hidden under the stone on which you are sitting, or the snake, dropping from the bough under whose shade you are cooling yourself, strikes its tiny fangs into your limb, and the little drop of invisible poison pours death into your veins. A Voltaire rages and blasphemes. He proclaims the Bible to be a fable of the priesthood. You stand afar off, and his voice reaches you not. Another man rises, clad in priestly garb, uttering no blasphemy, and professing to venerate religion. He blandly suggests that the Bible is "unhistorical." Unhistorical! Yes; that is all. It is a smooth word, but under it is hidden the poison of the adder. By "unhistorical" he seems to the unpracticed car to mean only at variance with common history; but he really means by it all that Voltaire and Paine did-fabulous and false; no truer than the Koran or the Shasters; the weak invention of some unknown impostors, who, like the camel driver of Mecca, or Manu the son of Brachmar, compiled volumes of miracles, whose genuineness they did not themselves believe. Satan, as the Prince of darkness, had overreached himself; he is now clothing himself in the garb of an "angel of light," and arraying error in the seemly raiment of science and philosophy, and poetry or humanity; he is sending it abroad to deceive, if it were possible, "the very elect." The vulgar blasphemies of other days would not serve his purpose now, so he makes a selection of the least offensive; and even for that select number he is at pains to provide a more polite and less audacious phrascology, which will not altogether shock even religious men, and which will yet lodge in their minds the seeds of the same remorseless infidelity that, from the beginning, has set itself to overthrow the book of God. He has picked up the spent shafts of Celsus, and Porphyry, and Blount, and Toland, and Hume, and Bolingbroke, and

Voltaire; and having painted, feathered, pointed, and poisoned them anew, he puts them not into the hand of the scoffer, not into the quiver of the profane, but into the hand and quiver of men who are called friends of religion and ministers of Christ. The goddess of reason has put on the miter now, and speaks from sacred ground. It was once but the infidelity of the press and the platform; it is the infidelity of the pulpit and the altar now.

Thus many of the errors of the present day go forth with an authority which they never had before; and are listened to by thousands who denounce the infidelities of the past. A new standing-point, new vantage ground has been secured for error. An undue and undeserved (not to say dishonest) position has been attained by it; and the resurrection of exploded sophistries is received as the discovery of new and irresistible argument.

#### TRANSCENDENTALISM REINVIGORATED

Besides all this there is great difficulty in taking the measurements of many modern errors, of ascertaining their exact dimensions and character and tendencies. They are so intangible and indefinite. You can lay hands on a skeleton of however gigantic dimensions, but no one can undertake to deal with a specter—a ghost, however imposing in its stature or aspect. You can measure a mountain, but not a cloud, still less a mist; you can grasp the shower drops, but not a rainbow; you can analyze the light, but not the darkness. So indeed we find it is difficult to handle the dreamy abstractions, the incoherent sentimentalisms, the broken reveries, the gorgeous pictorialisms, the swampborn exhalations which meet us on every side in connection with the "young" college theologies and philosophic transcendentalisms of the day. They raise the cry of liberality. progress, geniality, large-mindedness, freedom from Old World fetters, and they brand the defense of old creeds as the mere poverty of intellect or the timorous conservatism of men who are too stupid, too indolent, too cowardly to think for themselves. Their battle word is "young England," or "young Germany," or "young France," as if they had monopolized the youth of the world; or perhaps "young faith," "young truth," "young Christendom," as if in them and through them theology and philosophy were renewing their prime—assuming a nobler form, and brushing aside the obsoletisms of a trammeled and uninstructed past, to emerge into a largeness and a liberty such as Moses or Daniel, such as Paul or John, had never known. And may we not predict that the watchword "young Christendom" will soon be drowned in that of "young Rome" or "young Babylon," when the fermenting theologies and philosophies of the day shall subside into one dark creed of satanic error, a compound of positivism and negativism, of supernaturalism and atheism, of superstition and infidelity, of all beliefs and of no belief; a strange dualism of religion and irreligion, of spiritualism and secularism, of socialism and despotism, which will unite the world in submission to the great, sworn, and public enemy of God? That which now worships unsanctified genius, and to whom goodness apart from high intellect is a term

of reproach, which shelters itself under the name of progressive theology, or philosophic eclecticism, or a readjustment of Christianity, will develop into a disbelief of all fixed creeds, it may be into a refined heathenism—certainly into a denial of the one Jehovah and His incarnate Son.

#### ENEMIES AWAKENED

I enter into no comparison between the present and the past; nor do I attempt to ascertain what and how much we may have gained or lost; yet let me say that it ought to be acknowledged that the modern developments of evil have been met with large compensations and counteractions in the growths and evolutions of good; and that the augmented and intensified energy of error has been, in-no small measure, the result of the new life and power which have, by the all-quickening Spirit, been infused into truth. That which was "from above" came first, and was met immediately by that which is "from beneath." The resurrection of the false was preceded by the resurrection of the true. While truth slept, error also slept; when truth awoke, error also awoke; and the aggression of the former was the signal for the aggression of the latter. The armies of hell have mustered because the hosts of heaven had already taken the field.

I do not attempt either to enumerate or to classify the errors of the age; I simply point out a few of the more prominent and perilous—those especially that have both root and seed, not broken branches, nor cut-down stems, but living and productive. It is of errors connected with man's religious being, or with religion itself, that I mean to speak; understanding by religion, not a cluster of abstractions, but the acting out of each man's personal relationship to God.

The religious movements of our day have not been the mere diffusion of certain abstractions, the mere effervescence of certain doctrines. No truth, however true, could of itself accomplish what has been wrought within these many years. God Himself has come down. It is a divine voice that has spoken, and a divine hand that has been working. It is no mere summer breath that has swept over the churchyard, and clothed its heaving turf with verdure; it is the Spirit of the living God that has gone into the tombs and touched the dry bones, and made dead men live.

Yet this is what the world not merely overlooks, but rejects. It is the admission of a divine element into any movement, or any truth, or any dogma, that is refused. I do not say a supernatural element; for, strange to tell, there are not a few, even of the educated and the literary, that admit the supernatural while they reject the divine; nay, receive the former on purpose to be able to resist and deny the latter: as we see in the tens of thousands in America, on the Continent, and in our own islands, who are the enthusiastic devotees of Spiritualism and all its spiritrapping delusions.

#### MELANCHOLY THOUGHT

The expulsion, then-I do not say of a supernatural, or

spiritual, or transcendental, but of a strictly divine element from our faith, either in its origin, its basis, or its contents—is what the fallen intellect has decided on as indispensable to its own free action in the investigation of truth. The recognition of a divine element would be considered as vitalizing the whole process of inquiry as a necessary condition of authentic faith, and an essential criterion of the genuineness of the truth believed. For it is not speculation or opinion that the natural heart so desperately hates, but God Himself, and whatever contains God.

There are some who say "there is no God"; but they say it with a flippancy that disappoints and disconcerts us. If they suppose honestly that they have made this discovery, they, of all men, ought to be the most profoundly sorrowful. That this vast universe has no head, and that they themselves have no parent, is one of the most melancholy of all discoveries. That what we see and hear and touch is the terminus, the ultimatum, or limit to that which is; that the infinite is an impossibility; that the sun has no brighter fountain than itself out of which it came; that the beautiful in nature has nothing more beautiful after whose. image it was designed; that the lovable in man and man's world is the highest type and widest circle of the lovable; that the stream has no fountain more transparent than itself; that a parent's heart has no prototype or model in an infinite heart above-what a dark and sad discovery! What a disappointment, what a blank, what an infinite loss! To be cut off from the possibility of so much hope and beauty and perfection and love; to be confined within the narrow circle of the finite; surely this is sad! Yet those men who profess to have made this discovery are not sorrowful! Do they believe in their own discovery? Or is it the thought of having succeeded in expelling the divine from their creed that has cheered them into mirth?

#### THE BIBLE INCOMPREHENSIBLE

There are others who say there is a God, but there is no intercourse between Him and His creatures. The finite and the infinite arc separated by a wide gulf. He has not spoken to man. His only speech is that of nature. There is no divine teaching save that of nature: and men talk of interrogating nature in order to learn the mind of the Creator. The sun and stars speak, but God is dumb. The seas and rivers speak, but God is dumb. Yet these men who have thus expelled the divine element from the circle of their being seem not to miss it. They do not seem sensible of the awful loss which must be sustained by the creature in being cut off from all direct, all personal communication with God.

There are others who affirm that God has spoken, but not intelligibly. His words require an earthly interpreter; otherwise they are as dark as they are dangerous; as if God had muffled His words to prevent men hearing them; as if man alone could speak intelligible language! The Bible, they say, needs an interpreter; the church is the sole interpreter; the priest is the church's organ; and only through the church and the priest can God be made to

speak intelligibly to man. And this absence of simplicity, this want of the intelligible and transparent, which in human writings is esteemed a defect and a proof of weakness, is not lamented as a loss and an imperfection, but triumphed in as a perfection and a gain! The divine element of simplicity and clearness which pervades the works of God must be banished from His Word; and that without a sigh! The heavens declare the glory of God, and the firmament shows forth His handiwork; day unto day utters speech, and night unto night teaches knowledge; so that even the peasant of the field, or the Bedawi of the desert, or the serf of Siberia may see and hear and understand; but the Book of God gives no such glorious utterance of intelligible truth, till the church's voice, more intelligible than that of the Holy Spirit, has spoken-man's speech removing the ambiguities of God, man's rendering legible the illegible handwriting of God; as if it were the church and not the Lamb slain that had prevailed to open the Book; as if it had been the priest and not the Lion of the tribe of Judah that had been found worthy to loose the

#### SLAVES OF GOD

But, say others, though God may have in a certain sense spoken intelligibly, yet He has not spoken articulately. The Bible is no doubt the Book of God, but not to the same extent in which The Faerie Queen is Spenser's, Hamlet Shakespeare's, or Paradise Lost Milton's. These works of men contain not only the thoughts of the writers, but their words; but as for the Bible, it embodies, no doubt, the thoughts of God; but to say that it contains the very words of God, His articulate speech, is unphilosophical in the extreme, and would assume that prophets and apostles were mere unintelligent machines or printing presses. Suppose it were so; is it a degradation or a hardship for a ereature to be a passive instrument in the hand of God who only is wise, and would the book produced in this way, at the expense of the creature's liberty for an hour or a day, be less correct and less articulate? But let the truth be spoken respecting both man and God. Man left to himself, to speak alone and act alone, is in bondage to influences which prevent his being really himself, which hamper his free thought, his free speech, his free action. It is only when taken possession of by the free Spirit, when filled with God, that he is truly himself, truly free either in thought or word. These hands are never more free than when the soul within moves them; these lips are not slaves, because acting according to the touch of the inner man; these eyes are not machines, because the intellect or the fancy kindles them into eloquent brightness; so the inspired prophet is not a machine, nor a pen, nor an electric wire, because God has come in and awakened his dormant being; because the Holy Spirit has set all his faculties in motion; because the master hand has taken up the harp and passed his fingers over its silent strings, giving liberty to its imprisoned music, and calling forth a melody which but for that divine touch had been hidden there, in durance dark, unheard and unknown. The expulsion of the divine element from the *words* of Scripture seems to be reckoned by not a few amongst us rather a gain than a loss! The surrender of the perfect in a revelation is made without a sigh.

#### Unrelievable Lies

But, say the men of another class, though God may have spoken intelligibly and articulately. He has not spoken authoritatively. He has given us the Bible as a book of thought-a sort of handbook or guidebook; but not a statute book, not a promulgation of peremptory law, or infallible and inexorable truth. By this class of reasoners the divine element of authority is struck out, and man is allowed to trifle with the Scriptures, to play fast and loose with their revelations, as if they were the mere utterances of a higher kind of *genius* than that which gave us the Iliad, or the Canterbury Tales, or Faust, or Locksley Hall. Beauty, eloquence, lofty thought, tenderness, power, they allow to Scripture, but not authority! They will admire, but not obey. They will listen to its suggestions, but they decline its commands. They will study it, but they will not be bound by it. How this free and easy treatment of the Bible is reconcilable with the idea of a revelation from God, I do not now inquire. I point to it simply as another of the eliminations of the divine element from that which is yet recognized as a divine volume. How strangely desirous are some to thrust God out of His own Book! How thoroughly they do this by this repudiation of infallibility and authority! And how blind they are to the loss which they themselves thus sustain in being shut out from all certainty by being deprived of all divine authority! (We need not stay to show how this free and easy dealing with the authority of revelation leads to a free and easy morality.)

#### Unapologetic Dogmatism

It is hardly possible to read the Bible without feeling how sternly it condemns this laxity. If some of these free and easy commentators would speak out, they would pronounce it the most bigoted of all books. It is so unsparing in its denunciation of error and evil, and so uncompromising in its demands upon men for submission to its teaching. One God, one Christ, one book, one creed, one theology, one religion, one way to salvation! This is its unfaltering utterance from its first verse to its last. "He that believeth shall be saved; he that believeth not shall be damned." It assumes the absolute authority of the Creator. It assumes that as His wisdom is perfect, so all its utterances must be authoritative. It proclaims truth not as an opinion, a speculation, a theory, but a certainty. It takes unhesitatingly for granted that all error is sin; that truth is one, and never becomes antiquated or obsolete, but always blooms in immortal youth, no length of years or ages availing to extract the divine element from what God has once spoken. Unhistorical, as some have, by means of ancient hieroglyphics or modern arithmetic, tried to prove it, it calmly, yet boldly, claims to be one true history of heaven and earth, of things visible and invisible. Mythical.

as others call it, it spreads before us the naked, rugged facts of four thousand years, each one a veritable fragment of humanity, the embodiment, not of dreams or fantasies, but of living truth. Unphilosophical, as others affirm it to be, it presents to us its revelations as developments of the one authentic philosophy of mind and matter, of good and evil; not solicitous to defend itself from the charges of boasting or of foolishness which self-sufficient assailants have brought against it; and making no apology for announcing itself as the one volume which, like its Author, is immortal and incorruptible. "The grass withereth, the flower thereof fadeth: but the word of our God shall stand for ever."—London Journal of Prophecy.

#### WHY WE FORGET TO PRAISE

By Tessa Laning

If we knew of our dependence
On the God who gave us life,
If we knew of His compassion
As He sees us in the strife,
Could we only see the glory
That will shine upon us there,
We would all more often thank Him
For His loving, gentle care.

If our minds were not so crowded
With the cares and things of time,
If our thoughts could soar to heaven,
Clearly sense His love sublime,
If our eyes could see the vision
Of that sweet and better day,
We would bow in adoration
And would thank Him as we pray.

If we'd contemplate the future,
Looking thence for sure rewards,
If we'd tune our ears to listen
To those sweet and heavenly chords,
If to God our thanks we'd offer,
We'd go pressing toward the mark,
Bearing all our cares and burdens
With a meek and lowly heart.

Just a word, lest we forget Him: God gives life and everything; Let us not neglect our duty, But let thankful praises ring!

LET those who would die on the field of battle give better proof of their patriotism, and higher glory to their country, by promoting fraternity and justice.—Benjamin Franklin.

#### BECLOUDED IDEALS

#### Continued from Front Page

a customer was he must be treated with deference. The service station man who wishes to succeed must be just as willing to wash the windshield of the most disagreeable tempered person in town as if he were the very essence of courtesy.

And yet the minister complains if he receives a little criticism concerning his sermon about the original meaning of some abstruse Greek or Hebrew word. If he does not receive a word of commendation from every member of his congregation on the sermon that cost him about five minutes of preparation and very little thought before he stepped into the pulpit, he feels that his whole week is ruined, and he takes himself to his study to sulk for the rest of the week. If a church member tells him that his sermon was fine, but too long, or that he sawed the air too violently with his hands, that he spoke too loudly or too softly, or that his tie did not harmonize with his suit, or that he did not part his hair quite straight, his whole day is spoiled. He is undone! He straightway forgets his labor of love. He forgets the Christ who died for him, while he pets himself in quiet seclusion for the wrongs that society has done him by making him "the friend of all men and the intimate of none."

How may a minister cure himself of the mental attitude of "martyrdom," hurt feelings, and isolation that possesses so many? Let him "work, for the night is coming." We have set before us in entering into that walk of life the goal of service to humanity in the name of our Lord and Savior. If we have to go to the court to "get a boy out of his latest scrape," let it be counted a joy to be given the privilege to serve him in such capacity. The minister is given the opportunity to make a "friend that sticketh closer than a brother" if he does his duty at such times. A Scout executive, or other such social worker, is involved in numerous cases of that kind, but says nothing about them to anybody for fear of injuring the reputation of the boy involved. The true social worker enters into unending visits for the most downtrodden man or woman that exists. Why? From the joy of service! The man or woman who is interested in his fellow beings loves to visit the sick and afflicted in order to cheer their moments as much as possible. But the minister? He is imposed upon if he must spend some small measure of his time trying to oil the wheels of the social machinery that has been trusted to his care. Perhaps the gospel message should never be complicated by personalities, but always it is. The minister is a personality (often not the easiest personality with which to associate), and so are his congregation. The church is a social organization in spite of all that may be said to the contrary. The position of a minister must always be one, then, of the social worker; of the one who pours oil on the troubled waters (he must not get his figures of speech mixed, and pour gasoline on the fire); of the community engineer who deals in human problems; of the

confidant of all those who are in trouble; of the one who should spend all his time if necessary in making his sermor fit the personal needs of those in his flock who hunger and thirst after the right way, but do not always know how to find it. These should be the things that the minister should do to keep his mind ever on the ideals that made him take up the ministry for a profession.

Did Christ always go to heal the elite of society? Did Christ use His time in calling on the ones who were of His intellectual level? His social equals? Or did He spend some time with men who had such dread diseases as leprosy? Or did He sometimes visit the place that was saddened by death? Did He always choose to visit those members of His "following" who were of "some consequence"? Did He not spend hours and even days with people that we would look upon as non-consequential? Did He not even endure hardships and trials, mockings and scourgings, and even death, that such miserable sinners as we are might have the hope of eternal life? Was He never misunderstood? nor criticized wrongfully? Why did He endure all these things? Because He enjoyed them more than any other kind of a life! Because He felt Himself equal with the Pharisees and the Sadducees did He ignore all others for their company? They were the best educated people of His land at that time. Let us read our text further: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."-Heb. 12:3-6.

Fellow ministers, let us not allow the mud to bedim our ideals! Let us not pity ourselves! Let us not forget the Christ who died for us! But rather let us "press toward the mark for (Revised Version: goal unto) the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

"THE number of square people, not the number of square miles, make a great country."

#### NOBLE SIMPLICITY

An advertising man was writing a booklet about a piece of machinery. "At this point the viscose or liquid is extruded under pressure," he explained to his copy chief.

- "Ex-what?" asked the other.
- "Extruded. It means forced out."
- "Well, then, let's say forced out. Maybe some one else who reads this will be as dumb as I am,"

The beauty of the English language is that you can always find short words sufficient to express even the deepest thoughts. The St. James Version of the Bible is perhaps the finest example of the possibilities of our language. Here the noblest sentiments ever uttered are expressed in simple words.—Honolulu Item.

## Berean Department

ARLEN MARSH, EDITOR

#### Threshold

Resolutions, in general, are made to be broken. A man resolves to be a success in business, and within the year the courts adjudge him bankrupt. A boy resolves to eat no more green apples, and the doctor buys his groceries because the boy has indigestion. A girl resolves she will never under any circumstances marry, and her wedding presents fill six tables.

Some resolutions are broken from necessity. Others, in large numbers, are broken from forgetfulness. And still others, in the largest number, are broken on account of the weakness of the human will.

Unforeseen conditions, human error or fatigue or illness, death, emotion—these are the causes of the breaking of countless resolutions. Sudden loves and sudden hates, weather, politics, the gout, all influence the consummation of human resolutions.

God, however, never forgets. He never is troubled by the so-called neurotic, or nervous, emotions. He is bothered by no abrupt changes in the weather. His plans go forward regardless of politics, green apples, or the gout.

For God is sufficient in Himself. He speaks of those things which be not as though they were, because His planning anything is the equivalent of its accomplishment. His power is infinite, His wisdom infinite, His knowledge infinite, His life infinite.

God has ordained a kingdom to be established on the earth. All the alphabetical arrangements, all the Utopias, all the planned economies, all the technocracies that men can devise will alter by not one jot nor tittle the plot that God has laid.

God has ordained certain requirements for securing a place within that kingdom. Nothing in the philosophy of men will ever change the conditions He has set. False belief, false reasoning: God is not to blame for them. If men choose to misunderstand, to undervaluate or overestimate, God's plans still remain as they were in the beginning. Men may call baptism unessential; men may say that God is a power and not an individual; men may preach that Jesus Christ is not divine; men may substitute Communism for Christianity, but God's plans move on sevenely on their predestined course. Men's hopes and men's ambitions will not save them if they refuse to recognize the facts.

God's resolutions hold forever. He made a guarantee to Abraham; He said that Palestine would be the Jews'. And, after the passage of four thousand years, the Jews are flocking to their country, preparing to receive the inheritance which they were promised.

The world stands at the entrance of the consummation of God's plans. The world will not acknowledge it. The

world says God is an outmoded relic of the superstitions of prehistoric eras. The world will find it is mistaken.

No outmoded relic will seize violent control of men's plans for men. No outmoded relic will bring destruction, devastation, fear. And no outmoded relic will set up in the place of the failures and squabbles of mankind the eternal successes and tranquillity that will exist in the kingdom to be ruled by Jesus Christ.

The foot of Time may fall noiselessly on the earth, but it falls with effect and power. Time is nothing in eternity, and God is eternal. The new year is an atom in the march of God's proposals. But, as Time progresses, God's plans also progress; and, for that very reason, the new year may mark an epoch in the history prescribed for men by God.

### Why I Want to Be Baptized

I WANT to be baptized that I may be saved from sin, that I may have eternal life like Jesus Christ our Lord, that I may be one of His sheep to be resurrected.

Isaiah 45:5 tells us there is only one God, and Ephesians 4:6 that God is the Father of all. Jesus Christ is the Son of God. He died for our sins, was buried, and rose again from the dead.

Jesus Christ shall return to this earth to judge the world in righteousness. He shall then establish the kingdom of God on the earth, and reign as King of kings. Jerusalem is going to be the capital.

If you have faith you can please God. Faith cometh by hearing, and hearing by the Word of God. Ephesians 4:5 says there is one faith, one Lord, one baptism. Faith, to be effective, must be accompanied by true repentance from sin and a union with Christ in baptism.

Christ is our ark, like Noah and his ark. God told Noah to build an ark. Noah built his ark, and he and his family went in and were saved. We must be baptized into Christ and do right, and we will be saved in our ark of Christ.

Mark 16:16 says you must be baptized to be saved. Galatians 3:27 tells how to become part of Christ. Acts 2:38 reads, "Repent, and be baptized"; Acts 22:16, "Be baptized, and wash away thy sins"; John 10:9, "I am the door: by me if any man enter in, he shall be saved."

I believe that if faithful to this profession 1 shall be called forth to life immortal at the coming of Christ to share with Him the eternal inheritance promised of the Father.—Emma Jean Van Camp, South Bend, Indiana.

DUES are now due. Mrs. Esta Starbuck, 525 Lewis St., Rockford, Ill., is the national treasurer. State and local (isolated) treasurers are to make remittances to her, payable to the National Berean Society.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

## JESUS CALLS A FISHERMAN TO HELP HIM

A BEAUTIFUL blue lake lies before us, Galilee. All about are the smooth sandy shores. If we walk out to where the waves wash in, we can see clearly a boat coming in over the waters.

Two men are in the boat, two brothers, and their names are Simon and Andrew. They are fishing with a net, casting it into the water and drawing it into the boat in a little while filled with fishes. They will have a nice sum of money tonight after they sell what they have caught.

Along the shore from the other direction comes a man. He walks slowly, and looks often toward the boat and the men who are in it. As he gets nearer to us we see he has a beautiful face; full of kind thoughts his mind must be.

When the boat gets closer to the shore this stranger calls to the fishermen and says to them, "Come ye after me, and I will make you to become fishers of men."

What strange words they are! We wonder what he can mean. But the two brothers must understand, for they leave their boat and their nets and follow after him at once. Let's follow a little way behind,

Leaving all to follow a stranger! We wonder, will they make as much money following him and fishing for men, whatever that is, as they did fishing for fish?

It is the one called Simon we will watch. Later his name is changed, but we will call him Simon now.

Into the city he follows this man, the city called Capernaum, on the shores of the lake. We wonder what they are going to do. We know Simon's home is in this city, and we are sure they will go there. But nighttime comes, and we must wait till morning to see.

At last it is morning, and it is the Sabbath day. So we will go with all the other people to the synagogue. Perhaps we will see the stranger there.

Yes, there he is, and he is standing up to talk. He must be a teacher. We listen to every word he says, as he explains the meaning of some of the words in their roll, which they call the holy Scriptures. And everyone around us listens, too, for the stranger speaks better than any of the others. He talks as if he knows.

But over there in the corner is a man who is making a disturbance. As we look at him we see he is not in his right mind. He looks so wild. He calls out loudly to the stranger and says, "Let me alone. I know who you are. You are Jesus of Nazareth, the Holy One of God."

And Jesus, for that is who the stranger is, tells the man to be still. And as He looks at the man with those loving eyes of His, the man becomes calm and is restored to his right mind.

Everyone all around us is surprised and wonders how Jesus did it. They all begin to talk at once as they go out of the synagogue. And they tell everybody they meet all about it, too.

So it's Jesus, the babe of Bethlehem, now grown to be a man, whom Simon and his brother are following. Let's see what they are going to do now. They are going to Simon's home, a little way down the street.

We follow them in, and we see the dear old grandmother is very, very sick. Jesus goes up to her bed, takes her by the hand, and lifts her up. And at once her fever is gone, and she is well! How wonderful! How did Jesus do it, we ask ourselves.

Then, just like all grandmothers, she goes out to the kitchen and begins to get them all something to eat. The whole family is so happy. They want Jesus to stay with them and make His home with them.

By night everybody in Capernaum has heard all about it, and each one comes bringing his sick or lame one so that Jesus can heal him. Simon's yard is so full of sick people you can hardly walk. But Jesus goes from one to the other, taking them by the hand, just as He had the dear grandmother. And they all go home happy.

It's dark now, and Jesus goes into Simon's house to sleep and rest. After all His work He is tired. Simon never thinks of the boat he left nor the money he was going to make fishing. He only thinks of this wonderful Jesus who told him to follow Him.

Simon begins to see now what He meant when He said He would make them fishers of men. Jesus drew men to Him just as Simon drew fishes into his net. Could it be that some day he, too, would be able to make sick people well? At last he falls asleep.

Very early the next morning Simon arises. He wants to talk to his new-found Friend and learn more about His work. But Jesus' bed was empty! Simon opens the door and follows the little path that leads down into the garden.

There he finds Jesus. He is praying to His Father. Then Simon knows that is the way Jesus gets the power to do all those miracles and the wisdom to explain the holy Scriptures.

## The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 1. — January 6, 1935

#### PETER'S CONVERSION AND CALL

John 1:29-42; Mark 1:14-39

Devotional Reading: Isaiah 6:1-8

#### GOLDEN TEXT

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.-Mark 1:17.

#### A STUDY OF THE SUBJECT

Topic: Peter Called Into Service.

Aim: To show that Peter's conversion began with personal interest, led to faith, and resulted in obedience and service to Christ.

I. Peter Meets Jesus. (John 1:35-42.) The appeal of Jesus is progressive. First, the one who comes to know and believe in Jesus is enxious to share his joy and faith with others. Hope in Christ cannot be held selfishly for encself. Like Andrew, each new believer hastens to bring some one else to the Savior, and the one thus brought, as was the case with Peter, continues the endless chain of missionary service, and so knowledge of Christ and faith in Him can never die out.

II. Peter's Life Changed by Jesus. (Mark 1:14-18.) While the gospel is "the power of God," it must be transmitted through human agency, and it was for this purpose that Peter was called to be a fisher of men. God's work is never permitted to stop. When John was east into prison Jesus immediately caught up the banner of the kingdom of God and bore it forward more successfully than the Baptist had been able to do. And even with the mighty power at His command our Lord in His brief life was unable to accomplish the vast results that have since been achieved by the united efforts of those who have followed

The message of Jesus which Peter was to carry on after the Master's ascension was timely, "the time is fulfilled"; it was definite, "the kingdom of God is at hand"; it denanded works on the part of those who would be benefited by it, "repent ye"; and such works must be based on faith, "believe the gospel." The nature of the message is the same today, it is still timely and definite, and requires faith and works on the part of those who enjoy its blessings in the present and the

Peter's response to the call of Jesus was immediate. With Andrew his brother he left his nets and boats at once and without regret, realizing that a more important task awaited them

#### THE GOLDEN TEXT

Peter, a disciple of John the Baptist, was well prepared to answer the call to follow Jesus, or, "Come ye after me," as the text expresses it. He was probably between thirty and forty years of age at this time. When the call came, he answered it and was the foremost of the apostles, but for all this, Jesus, a short time before His crucifixion, said thin. "When thou art converted, strengthen thy brethren."—Luke 22:32,
"Fishers of men." The disciples were to

draw men and women out of the world, not with hook or net, but by teaching and leading them to Christ. God's Word, when rightly used, is as a magnet to draw people unto Him. -L. A. R.

#### PRACTICAL APPLICATIONS Testimony

-for Christ usually bears fruit;

is needed among those who know Him not; -for Christ is evidence of active stewardship;

-in Christian living outweighs testimony in words;

-should always carry evidence of sincerc conviction.

Results of Testimony. The testimony and confession of John the Baptist resulted in two of his own disciples hearing him and being persuaded by this testimony that Jesus was the Lamb of God; they immediately followed the Son of God, "A word fitly spoken is like apples of gold in pictures of silver."
How true this is in our today's lesson! Oftentimes just a word spoken at the opportune time influences a person to make decisions either for good or bad.

Before we can talk of the Lord and His precepts, we must understand them (Psa. 119:

Testifying for the Lord enriches the one testifying (1 Cor. 1:5).

All testimony should be completely submerged in love (1 Cor. 13:1).

No one should be ashamed of the testimony of the Lord (2 Tim, 1:8). Every Christian should always be ready to

give testimony (1 Pet. 3:15).

Confession of Christ. More confession by word of mouth is of little avail (Matt. 7:21-23). It must be deeply rooted and have its origin in the heart and life of the confesser. Expansion of the gospel is due to the confession of Christ on the part of those who love and serve Him. A good confession is necessary to lay hold on eternal life and fight the good fight of faith (1 Tim. 6:12, 13). Belief in and confession of Christ are essential to salvation and the two are inseparably linked together (Rom. 10:10, 11),-C, E. R.

#### INTERMEDIATES

#### Accepting a Great Leader

The busy life of Peter and the way in which he helped spread the gospel of Jesus Christ furnish the theme for our lessons for the new quarter. From this study we hope to learn what that gospel is and how we may do our small part in spreading it with the help of the Master, even as Peter did.

Jesus had just returned from His forty days' testing in the wilderness, where He had been led by God immediately after His baptism. He was ready to begin His life work. that of preaching the gospel of the kingdom of God. He must have helpers for so great a task. One of the first ones He called was Peter, also called Simon. From Bible die tionaries or other helps find out all you can about him-his work, his home, his background. Study the map of the region around Galilee and Capernaum. The teacher should bring interest into this study, realizing that much is gained from geography. The peculiar characteristics of the lake contributed to the pattern of the lives of the men who earned their daily bread upon its waters. The sudden storms, arising because of the formation of the surrounding country and being succeeded by great calms, found their counterpart in the lives of Peter and the others who followed the sea. Can you discover a reason for Jesus' choice of a man such as Peter was? As we proceed let us seek to learn how Peter's character was changed under the influence of the great Leader he so eagerly followed. What accompanied Jesus' preaching of the gospel? Mark 1:34. What effect would these have upon Peter and the other helpers?

Jesus can use one who seems unfitted for His service, if that one is eager to serve .-- M. G.

#### JUNIOR CLASS

Memory Verse: "Behold the Lamb of God." Introduction of Lessons for Quarter. Tell children our lessons are to be about one of Jesus' disciples, Peter. Question for any knowledge they may have about Peter.

Introduction of Lesson. First tell about John preaching in the wilderness. Describe the baptism of Jesus. Then try to get children to see the picture given in the lesson: John standing with two disciples; Jesus walking past them; John's calling their attention to Jesus; they follow Jesus; their conversation with Jesus; they stay with Jesus; Andrew brings his brother Simon; Jesus names him Peter.

Memory Verse. Go back to that part of the story where John calls the two disciples. Repeat his words, explaining that Jesus is God'; Son and this is how John told us that: "Behold the Lamb of God!"

Notebook. For the first lesson we would like to have a picture of Jesus and Peter. Paste these on one page. Under the picture of Jesus write the memory verse. Under Pe ter's picture write last part of verse 42 begin ning with the word "thou." On the opposite page a group story of the lesson is to be copied. Teacher gets children to give beginning sentence of story by asking a question and as, "Where was John and what was he doing?" Answer: One day John was talking to two of the disciples. As children proceed with story teacher writes on blackboard the best sentences, which should be very short, If you have no blackboard, have children copy on paper as you go. When completed, have one child read completed story. It may be discussed and corrected.—V, C. T.

### AMONG THE CHURCHES

#### **NEW OPPORTUNITIES IN 1935**

As we face the dawn of a new year let us not overlook the opportunity and the incentive it affords to make a new start in spiritual development and in Christian service. Each daybreak brings the same new starting point, but the New Year seems to give greater encouragement to the thought.

The Restitution Herald is looking forward with much hope to the future, should the Lord delay His coming another twelve months, that it may increase its usefulness in its assigned field of service. Among the several plans now in process of accomplishment is that of maintaining direct intercourse with local conditions in Palestine. Contact has already been established with the largest English newspaper in Jerusalem, and we will soon be prepared to bring our readers the happenings of the Holy Land with a touch of intimacy that should add much to the interest of our pages.

To make the paper as effective as it should be we need a thousand new subscribers next We can get them with your help and the blessing of God. Let's make the start right now!

#### A NEW YEAR'S GREETING

To all our many friends who are readers of The Restitution Herald we wish to say: Happy New Year; and may it be a prosperous year in the field of our endeavors.

We are proud to report that we have a little randson, John Milford Boice, born November 18, 1934. To all with such good fortune there come many responsibilities, not the least of which is to try to improve our surroundings at home and in our communities.

This Christmas and New Year season I am, as usual at this time, sending out my Visitor "Mother to Son," also about twelve hundred leaflets which we put out in this university community. It is very evident with over a hundred saloons now in our twin cities there is need of greater effort.

Mr. Boice in walking down town was stopped by little girls asking for matches to light eigarette stubs to smoke that they had picked up on the street. What are we going to do about it, for such conditions are in your, as in every, community?

I know what I am going to do about it; I am going to fight this thing as long as I live. I hope you are, too.

Mrs. Harriet E. Boice.

#### GREETINGS FROM GRAND RAPIDS

The Christmas season has brought its blanket of beautiful, white snow, helping to give Christmas cheer, and some who have been blessed with more of temporal blessings than others have divided with some of the less for-

tunate, spreading more of the joy of Christ. Season's remembrances are being distributed to the Sunday school children on Sunday morning, the 23rd. Following the program Sunday night the pastor and family plan to leave for a month's trip to Alabama and Louisiana. Walter Ellis of Wayland is to fill the pulpit the first two Sundays and Bro. Cecil Smead of Blanchard the last two.

The church here extends heartiest greetings to all the brothers and sisters on this anniversary of the birth of Jesus.

F. E. Siple, Pastor.

#### ANNUAL BUSINESS MEETING AT RIPLEY, ILLINOIS

The annual business meeting of the Church of God was held Wednesday evening, Dec. 12,

The following officers were elected: Elders—Lawrence Howell, J. W. Cooper; Deacons—Leonard Robins, Wayne Laning; Deaconesses — Vena Logsdon, Bertha Robins; Secretary—Ednah Cooper; Treasurer - Tessie Laning; Trustees-William Fey, George Long, and Fred Paisley; Pianist-Louise Lapp.

Sunday school officers are: Superintendent, L. L. Burnett; Asst. Superintendent, James McClain; Secretary, Francis Burnett; Asst. Secretary, Collis Clark; Treasurer, Etta Densmore; Asst. Treasurer, Florence Howell; Pianist, Ednah Cooper; Librarians, Harold Burnett and Francis Howell.

Pray for us, brethren, that we may be spiritually uplifted during the coming year.

May we each one be found faithful when our Savior comes.

Ednah Cooper, Secretary,

#### CONTRIBUTIONS TO N. B. I.

Alletta J. Renner (Christmas Off.)	\$ .40
Leila E. Whitehead	29,00
Mary F. Cook (Christmas Off.)	2.00
Nora Johnson (Christmas Off.)	2.58
Hilding L. Anderson	5.00

#### SODESTROM - JOHNSON

With an impressive ceremony in which the double ring service was used, Miss Anna Mary Sodestrom of Pocahontas, Iowa, and Mr. J. Arthur Johnson of Sac City, Iowa, were united in marriage in the Church of God at Oregon, Ill., Sunday, Dec. 23, 1934. The bride was accompanied by a friend from Chicago, while Mr. Eldridge Ellis of Waterloo, Iowa, acted as best man.

The marriage was solemnized at the close of the morning worship period in the presence of the regular congregation, which was augmented by several out-of-town guests, including Mr. and Mrs. T. J. Ellis of Iowa. The groom's brother, Paul C. Johnson, performed the ceremony.

After a visit in Indiana the young people will return to Sac City, Iowa, where they will make their home. Bro. Johnson is widely known by our brethren, before whom he frequently appears as an able minister of the Word of God. May the Father's abundant blessing attend them in their new relationship.

The pleasant news reaches us from Sr. Esther Scaline of Stanhope, Iowa, of the arrival of a little daughter, Caryl Joan, December 11, 1934, at the home of Mr. and Mrs. Leonard Anderson. Mrs. Anderson was formerly Sr. Bernice Scaline. The little girl provides Sr. Lettic Scaline with her first great grandchild.

### BETWEEN YOU AND ME-

Although he selected his sermon tonics for each service months in advance of the date set for delivery, Pastor Norman John Mac-Leod of the Los Angeles church says that on but two occasions has he found it advisable to change the subject from that announced. For ourselves, we have long advocated a definite sermon program, planned well in advance and in harmony with the carefully considered needs of the congregation. On January 6, Bro. MacLeod will speak on the "Evidences of a Christian Life." The Communion service usually held on the first Sunday will be postponed until the conference of the following week.

"How wonderfully the words of the Lord's prophets are being fulfilled and becoming history before our eyes," writes Bro. A. L. Cor-baley of Washington. And he adds, "How zealous and earnest we should all be, realizing that the coming of the Lord is very near, even at the door!" A splendid admonition for the New Year!

Although we published several hundred extra copies of the Christmas number of The Herald the demand has already exceeded the supply and orders are still coming in. So, much to our regret, we are declining further orders and returning the money paid by those whose orders reached us too late to be sup-We appreciate the splendid response of our readers in this matter.

In the Christmas rush we have found no time to tabulate and report on the result of our Sunday school quarterly questionnaire on the matter of editorials or doctrinal lessons. But it is clearly evident that those who desire doctrinal lessons are greatly in the majority, and the forthcoming Truth Seekers' Quarterly will contain twelve lessons on fundamental subjects.

A serious experience recently came to one of our readers in Pendroy, Montana, Ira Ritenour, brother of Sr. Virginia Kincheloe of Virginia. With another man he was engaged in hauling poles from the mountain on a truck. While they were loading a stranger asked if he might ride with them, and when he was told he could do so on top of the load he assisted them in getting all ready for the return trip; then, whipping out a gun, shot both men in the head, and drove off with the load. Mr. Ritenour painfully crawled to a highway and an autoist carried the two injured men to the hospital, where, strange to say, both are now recovering. The would-be murderer was cap-tured, tried, convicted, and sentenced to 100 years in the penitentiary.

The annual business meeting of the church in Oregon, Ill., will be held on Wednesday evening, Jan. 9, 1935.

A New Year's resolution: "I will get at least one new yearly subscriber for The Restitution Herald in 1935!" Sample copies sent free to any address.

#### THAYER CONTINUES IN VIRGINIA

The services in the churches in Virginia continue as before reported. The first, second, and fourth Sundays at Maurertown, the third Sunday at Dry Run, and every fifth Sunday at Browntown.

A business meeting of the Executive Board of the churches was held December 2 following church services. It was voted to continue Bro. V. Earl Thayer paster of the churches in Virginia till August 31, 1935, which ends the present conference year.

On the evening of December 1 the brethren met at the parsonage for the purpose of surprising Bro. Thayer and Lyle with a food shower, otherwise called a pounding party. The effort was quite fruitful of good, as it showed a kindly spirit among our church people and was a token of appreciation shown the pastor.

Virginia R. Kincheloe.

#### JOHN ELBERT MURREY

The following sorrowful announcement comes from the wife of Bro. Murrey who has been left to go on for a little while without the companionship of her beloved husband. May God comfort her.

"After a long period of sickness Mr. Murquied on December 1, 1934. He was born July 10, 1860, in Iudiana, and died at his home in Cedar County, near Fair Play, Mo, leaving his wife, eight children, and a host of friends to mourn his loss. He is gone but not forgotten by those he loved."

Emma Murrey.

#### HERALD RECEIPTS

Mrs. E. E. Watts (for others); S. T. Shirley (for others); Edith M. Richardson (for self and another); Alletta J. Renmer (for others); II. G. Pierce (for others); Anna E. Sleight (for others); Mary F. Cook; A. E. Renneker (for others); Mrs. R. V. Gardiner; Mrs. L. M. Howell (for others); A. B. Kesler (for another); Jessic M. Shea (for others); Mrs. M. D. Newell; E. Anderson Drake (for others); Frances Pierce (for another); Alice A. Blyth (for self and another); W. O. Jenter; Nora Johnson (for self and others); Mrs. J. W. Dismukes (for self and others); Mrs. Wilson (for others); W. G. Ford.

### Father's House

 $By\ C.\ E.\ Randall$ 

"DUT if I tarry long, that thou mayest know how thou B 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. 3:15. The house of God spoken of in this verse has no reference to a material structure composed of wood and stone, but means the church of God, which is the family of God. In the majority of instances where the word "house" is used it has direct reference to a material building, yet it does not require that its every usage be so applied. For instance, we note exceptions in the following cases: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."-Acts 16:31. It is plain that the meaning of house in this verse is "family." In Acts 18:8 the "house of Crispus" is mentioned, and a reading of the verse will indicate the simple meaning of family or household. In numerous places we read of the "house of Israel" and the "house of Judah." No one ever thinks of these expressions meaning anything other than the people of Israel and Judah. It is by this same line of reasoning that we interpret the expression "house of God." It is God's people-God's family—and is scripturally called the "church of God."

God's house or the Father's house is composed or made up, not of dead material, but of living stones. It is spiritual rather than material. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."-1 Peter 2:5. God's house or the church can be called a spiritual house composed of lively stones, these lively stones being the members of the church. The foundation stones of this building are the apostles and prophets (New Testament prophets), Jesus Christ Himself being the chief corner Stone. "Now therefore ye are no more strangers and foreigners, but felloweitizens with the saints, and of the household of God; and are built upon the foundation --- of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in

whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:19-22.

As the "lively stones" are called a "spiritual house" in 1 Peter 2:5 so the "household of God" or family of God are called a "holy temple" by Paul, which he says is being "fitly framed." The framing and fitting of the various "lively stones" is the work of Christ at the present time. He is preparing us a place in the Father's house. In John 14:1-3 He says: "In my Father's house are many mansions (dwellings): if it were not so, I would have told you. I go to prepare a place for you." Christ's work may be termed twofold: He is preparing a place in the house of God, or Father's house, for us and He is also preparing us for the place thus prepared. When these "lively stones" are fitted, God then puts them in the body as it pleases Him that they may be "fitly framed together." "But now hath God set the members every one of them in the body, as it hath pleased him."-1 Cor. 12:18.

When Solomon's temple was under construction the various timbers and stones were fitted for their special place and when all were finished and properly prepared, then the assembling took place and the building came together without the sound of a hammer. So it is with this spiritual building when it is completed; then Christ will come as He promised when He said, "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 14:3. The stones that have been fitted and then laid asid: in death will be resurrected and the living stones will be changed and the two groups will together be caught up to meet their Lord at His return. "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.

#### THIS SAME JESUS

#### Continued from Page Three

other mission to fulfill. In His study of the Scriptures He could not have overlooked that remarkable passage in Isaiah 49:6, the interest of which is enhanced by the directness of the Revised Version, and its significance realized when the importance of the word "also" is considered; for it predicates two different purposes in the mind of Jehovah. Considered in the light of this passage, Christ presupposes a second coming if His first mission was to Jews only, for He is as much the central figure in the one portion as in the other.

That Christ so understood it would seem to be a logical deduction from His first recorded public utterance (in Luke 4) concerning His ministry, when He said He came "to preach the gospel to the poor, and to proclaim the acceptable year of the Lord"; for the words "preach" and "proclaim" are from different Greek words, one having a present application, the other heralding a future event. And did He not preach the gospel to the poor? What was His answer to John's question, "Art thou he that should come, or look we for another?" See Matthew 11:4, 5: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, . . . and the poor have the gospel preached to them." Again and again do we read that "he had compassion on the multitude," and compassion has been a dominant note in true Christianity ever since, for has it not been the source of all the noblest efforts of our civilization, spurred on from love to Him who "set us an example, that we should follow in his steps"?

That it was God who so loved the world, and that it was God's salvation He came to preach, Christ made it abundantly clear. "1 am not come to do My own will, but the will of Him that sent Me," was the keynote of His attitude. As Paul points out, He "died for us that (in order that) he might bring us to God." He realized that He was God's "servant," a title He not infrequently recognized as His in the Old Testament. He knew well the wonderful picture of the sufferings He must undergo as the Lamb of God which taketh away the sin of the world, as Isaiah had so vividly prophesied. He knew well, also, the story of Jonah as it prefigured His death and resurrection. He saw, too, quite another picture sketched by the same hand of inspiration, and expressed in titles He again recognized as His. Was He not that Prophet of whom Moses spoke, and into whose mouth God had promised to put His message? Was He not the Seed of Abraham, the root and offspring of David, who was destined to lift the curse from the earth, and bring blessing in its stead, that "where sin abounded, grace might much more abound"? Was He not to be called "the Wonderful Counsellor" and "The Prince of Peace"? Was it not predicted that through Him men should "beat their swords into plowshares"-the one an instrument of death, the other the means to abundant life? Was He not the King who would reign in righteousness, and whose dominion would ultimately extend to the utter-

most parts of the earth, and from whom the law would go forth from Jerusalem, and all nations would call Him blessed? Even so, come, Lord Jesus.

"To us a child of hope is born,

To us a Son is given;

Him shall the tribes of earth obey,

Him all the hosts of heaven.

"His power increasing, still shall spread,
His reign no end shall know;
Justice shall guard His throne with love,
And peace abound below."

### LEARNING FROM THE EARLY CHURCH

By Harry A. Sheets

CHRIST was sent to the "lost sheep of the house of Israel" to offer the kingdom to them. Because of this He little more than mentioned the church but left the work of establishing and instructing to His Spirit-directed apostles. If we would know how the Church of God should be organized and conducted we must look to the early church as directed by the apostles.

First, we discover that the church was always called "the church of God." Second, we notice that it is God-directed and that He gave some to be apostles, some prophets, some evangelists, some pastors, and some teachers. This was for the perfecting of the saints that there might be unity of faith and knowledge till all reached the fullness of the stature of Christ. Eph. 4:11-13.

Even a casual glance at the early church reveals that it was not a democratic institution. Its invisible but ever-present head is God. He gives and directs its leaders. All contributions to the church are gifts to Him, and all blessings are from His hand.

The elders of the church are likened to shepherds and the members to sheep. The elders must take the oversight of the flock and shepherd it to its benefit (Acts 20:28), not lording over the flock, but being examples unto it (1 Peter 5:1-3). The flock must follow but never lead.

This is perhaps the most fundamental lesson for our day. Too often our elders are merely chairmen or secretaries and the popular ballot is the real authority. This gives the "babe in Christ" as much authority in the church as the most spiritual elder. Ballots are usually controlled by the "carnally minded.". This makes the church "carnally minded," and to; be "carnally minded is death" (Rom. 8:6). Many of our churches are filled with contention and division today because of their refusal to follow the elders. The elders of the early church were appointed by other elders and not by popular ballot. The deacons were appointed by the elders.

Many more valuable lessons should be learned from the early church,

# THE RESTITUTION HERALD

**VOLUME 24** 

OREGON, ILLINOIS, JANUARY 1, 1935

NUMBER 14

### The Herald of Messiah's Reign

By J. M. Stephenson

MY FIRST argument drawn from the fact that the definite article the uniformly designates the gospel. If there were more than one Bible gospel. then the article the would not designate which was pointed out. Suppose there were more than one supreme being, or one savior of the world, how could we determine which of these Gods or Saviors was designated by the phrase the God, or the Savior? We certainly could not. Only upon the hypothesis that there is but one God, one Savior, and one gospel, is it proper to say the God, the Savior, and the gospel.

#### UNITY OF FAITH AND HOPE

My second argument with which to prove the unity of the gospel is deducted from the unity of the faith and hope it produces. The Apostle Paul presents seven units in Ephesians 4:3-6, viz.: "One body, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all." These unities stand or fall together. As well may we argue polytheism, or a plurality of gods, a plurality of saviors, and bodies of Christ, and spirits, as a plurality of faiths and hopes. But faith is an effect produced by the gospel as its cause. Proof, Mark 16:15, 16; Romans 1:16; 1 Corinthians 15: 1, 2. "And he (Christ) said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth (believeth what? The thing preached, the gospel, of course) and is baptized shall be saved." "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have rereived, and wherein ye stand; by which also ye are saved, f ye keep in memory what I preached unto you unless ye have believed in vain." "Faith cometh by hearing, and hearing by the word of God." But by hearing how much of the Word of God! Answer: According to the foregoing evidence, just so much (no more or less) as relates to the gospel of Christ. If, therefore, faith is an effect whose only

Here is the first of a series of reprints from a volume by one of the best scholars the Church of God has ever had. The succeeding articles of the group will appear in early issues.

only one faith, we must have only one gospel to produce this unit faith; for there will be as many faiths as there are gospelto produce those faiths. Each

cause is the gospel, then to have

gospel will beget its respective faith.

The prolific cause of the great variety of faiths in the professed religious world is the many conflicting gospels preached by the clergy, and taught by the religious literature of the present day. Just in proportion as we multiply gospels, will we of course multiply gospel faiths. Buthe Bible teaches that there is only "one faith," consequently there must be but one gospel as the unit cause of this unit faith.

Again, hope is an effect produced by faith in the unfulfilled promises of the gospel. Hence, to have but one hope there must be but one faith as its unit cause; and to have but one faith, there must be but one gospel, as its unit cause; for two gospels will beget two faiths, and two faiths will beget two hopes. But the Bible teaches that there is only one hope; consequently there can be but one faith and one gospel to produce this one hope.

My third argument with which to prove the definiteness and unity of the gospel is drawn from Paul's reasoning in Galatians 1 and 3. In chapter 3:8, Paul affirms that the Gentiles are justified through faith in the gospel preached to Abraham; thereby teaching that there had been but one gospel from the days of Abraham to the time in which he penned this epistle to Galatia. In chapter 1:6, 7, he says, "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." Here the Apostle teaches that such is the unity and perfection of the gosper that the least change will pervert it. That there being but one gospel, it cannot be converted into another gospel, but that any change whatever will pervert this gospel.

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## The Ten Kingdoms

IS THERE any reason why we cannot accept the interpretation that the Italian States were symbolized by the ten horns of Revelation 17:12?

In order to make the answer to this question clear we must consider some fundamental principles of interpretation. First there is to be considered the scope of the application of the prophecies of the book of Revelation, both in time and in geographical extent. Beyond doubt the time is not yet completed because many events plainly described have not yet appeared on the field of history. Regarding the geographical scope of the prophecy, it repeatedly mentions "all nations, and kindreds, and people, and tongues." After the letters to the seven churches, there is little that is purely local in the entire book. It deals with believers and unbelievers; with the "overcomers" and those who are deluded by the intrigues of the promoters of evil. The book is a revelation to all people in all places until the "new heavens and the new earth" appear. The dictum that the prophecies of Revelation are confined "to the territory of the Roman Empire" is scarce worthy of consideration.

Evidently these "ten horns" are identical with those which had crowns (Rev. 13:1); and they are by implication to succeed to the dominion of the "beast of seven heads," upon whose head they appear, and are contemporary with the head which was "wounded unto death" and his deadly wound was healed (Rev. 13:3). These ten horns are also contemporary with the beast mentioned in Revelation 13:11. This beast with "two horns like a lamb" may be identified with the "little horn" of Daniel 7:8, only in Revelation 13:11-18 the description is much more detailed. It is all world revelation, and is to be fulfilled historically just as many other prophecies have been.

The dominion of the ten horns of Revelation 17:12, without doubt, is the same as the dominion of the ten horns of chapter 13, only there the prophetic subject is the rise of the political power represented by the beast with the two horns, and here the subject which is depicted is the woman sitting on the "scarlet coloured beast." The seven heads in this connection are "seven governments," that is, seven kings or rulers. Politically these kingdoms are the same from chapter 13 on till chapter 17. But the worldwide church, which has divided in the course of time into the true and the false, is brought to view under two figures: those "written in the book of life" and those not written in the book of life. The second is represented as the ... arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications" (Rev. 17).

History reveals no conditions of the Italian States to indicate when they exercised this world dominion. From the time of the overthrow of the Roman power in the West,

which culminated in A. D. 476, until the uniting of the Italian kingdom, which was achieved in A. D. 1871, the States of Italy were bandied from one kingdom to another. Some were Moslem, some were Spanish, sometimes they were under the Holy Roman Empire, and sometimes they were under the protection of France, and on one or two occasions they were divided to suit the whims of several different States—Spain, France, Austria. They never have exercised their rule over Italy.

Keeping in mind the requirements of the prophecies as above indicated, we may now ask: In what events and by what peoples are these words in Revelation to be fulfilled?

All similar prophecies in the Bible have been applied in the Scriptures to the dominant political powers during certain successive periods of time, as Babylon, Persia, Greece, and Roman dominions. This fact serves as a key to unlock the words of the Revelator. And while there are yet questions which are unanswered regarding the exact State or States possessing the dominion, the dominion has always been apparent in some form. That this dominion has passed to the European States was evident in the days of the Casars. Following the Casars there were tremendous upheavals and violent revolts throughout the empire. During the year 307 A.D. there were six rulers recognized as emperors, ruling contemporaneously, as follows: Constantine, Maximian, and Maxentius in the West; and Galerius, Maximin, and Lucinius in the East. One by one these rulers were eliminated until the year 322, when Licinius was defeated and Constantine became sole ruler both of the East and the West. When Constantine, now called the Great, established the seat of empire in the old Byzantine capital, which later became Constantinople, removing the archives from Rome, he opened a door in the West for leaders who aspired to rule to enter, and these leaders endeavored to create a new imperial order. This extensive domain was soon divided and subdivided for the purpose of administration, and for three hundred years there was intense sectional strife, and never again has the

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#### THE RESTITUTION HERALD

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## The Midnight Cry

"A ND at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."—Matthew 25:6.

Although the parable of the Ten Virgins has received as much attention from students of prophecy and Bible readers as

any other of our Lord's parables, yet there are points in it which seem to have been generally overlooked. One of these points, the chief one, I think, is contained in the passage quoted above. Notwithstanding the lesson of this parable, the accepted notion is, even today, that Christ will suddenly come, without any previous warning, apart from outward signs in the world-wars, famines, pestilences, or the Zionist Movement-and translate to Himself in the teavenlies all the watching and ready saints. What, then, is this midnight cry? What does it imply, if not thisthat our Lord's second advent will be duly announced? Hence, that Christ will send a herald, an advent messenger, to announce Him, and so prepare His wise and faithful people for the reception. Now it is this important feature—the advent of this messenger, whose coming and message are of crucial interest to all the virgins-which seems to have been overlooked. Yet that is the point of vital import, because it is the real testing point. When a little later the King is said to have come, the crucial time is past. Those, therefore, who have concluded that Christ will suddenly come and catch them up to Himself are reckoning without this test.

We are told respecting Christ's first advent that at that time the Jews were expecting the Messiah, thinking, doubtless, that when He came they would welcome Him with open arms. Possibly, had they understood the manner and circumstances of His coming, they would have been intellectually prepared. What we have to reckon with, therefore, is this fact: That an advent messenger will announce the Bridegroom, and that the attitude we adopt with respect to that announcement will prove us to be ready or otherwise for the honor of admittance to the presence of the King. The "rapture," the "any moment now" idea is misleading. The midnight cry must be first raised; moreover, it must be believed and understood in the light of the lamp of Prophetic Truth: "The Lord hath appointed a lamp for his anointed." A little consideration will reveal the important fact that the advent of this messenger is the crucial event; it is your acceptance of his message which decides your readiness or unreadiness; if you are ready to receive him, you in turn will be "ready" when the King comes, not otherwise.

It is obvious, then, that there is some interval of time (just sufficient to allow the virgins to examine the message embodied in the midnight "cry," and to satisfy themselves

One man's opinion of one of the most discussed parables in the Bible. An interpretation redotent with technicality and intended for analytical students. Possibly opposed to the general view, but nevertheless worthy of consideration as a theory.

from the sure Word, the Lamp, that it is truth indeed) between the first raising of the "ery" and the "rapture" or entering in of the wise virgins to the marriage feast, possibly from two to three years.

The importance of this midnight cry is revealed in its effect upon the virgins. It not only arouses them from their state of slumber or sleep, and sets them trimming their lamps, but it is the instrument by which the "wise" are distinguished from the "foolish."

To both classes it is a testing truth, a plummet of judgment: for it effects a division. It also plainly shows us that a belief in the second coming of Christ is not in itself sufficient to ensure us an entrance into the marriage feast; something else is required. The advent message sets up a demand which reveals this requirement lacking in the ease of the foolish virgins.

The situation created by the "midnight cry" strongly implies that to both wise and foolish virgins that message was not "orthodox"; it evidently did not conform to the general ideas entertained by the virgins upon the subject of the second coming, and events associated therewith. Hence, this trimming of lamps. There were, it would seem, new and strange features about it which required the open mind and the eye-salve of the anointing whereby to discern and receive them as truth. For every unfolding of new truth brings with it a test of spirituality, meekness, teachableness. Like a measuring rod, it tests the measure of our faith and love of the truth, or to what extent we are in bondage to sectarian prejudices, fleshly partisanship, and worshiping of messengers, creed idols, and unscriptural speculations of men.

This parable does not distinguish between saints and sinners, but between "virgins"—pure ones—believers, moreover, who are interested in the second coming of the Lord Jesus. They are, both wise and foolish, a "kingdom" class, who look for His appearing. Both wise and foolish go forth to meet the Bridegroom, all apparently eager and hopeful. This original going forth, we should understand, signifies an advent movement in the churches some few years before the event called the "midnight cry" occurs. Under the inspiring influence of this movement, and the enthusiasm engendered by eloquent expositions and advent discourses, and conferences, and belief in the imminence of the Lord's return, these virgins, in a sense, went forth, in anticipation and preparation, to meet the Bridegroom, each with his or her lamp or Bible, the original source of their hope and expectation, and the light to lighten the way. But their expectations were not then realized. The Bridegroom tarried. This tarrying or waiting time was sufficiently long to produce "slumber" and

sleep on the part of the virgins.

There have been several advent movements during the last century. The period from 1829 to 1834 was remarkable for one of the greatest advent movements that history records. Mr. Daniel Taylor, the author of the Reign of Christ on Earth, thus describes it:

"Henceforth the Lord's advent was to take a front place on human lips, and in thoughtful hearts; a great cry went forth that was never to cease; the awakening was wide and great. Pulpits rang with the alarm, pens were busy. In 1829, 1831, 1833, and 1834, no less than six prophetical journals were established in London, Dublin, and Edinburgh, conducted by able pens and cultivated minds."

The next advent movement of any importance was the "Miller Movement" in America-1840-1844. Since then there have been other advent movements in which the cry. "Behold, the Bridegroom," has been raised. As the parable indicates, these cries were too previous. The going forth on the part of the virgins must obviously be the last advent movement, and between that and the "midnight ery" there is evidently a cooling down of advent enthusiasm. Indeed, since the decease of the late Mr. Baxter, the subject has fallen into disrepute, official orthodoxy has consistently cold-shouldered the question of the second coming; only here and there may be heard, ever and anon, a voice in the wilderness; and a few small periodicals of limited circulation maintain a flickering testimony, but they fail to arouse the virgins from the quiescent state into which they have fallen; only the midnight cry will accomplish that.

The going forth on the part of the ten virgins, as already stated, applies to the *last* advent movement, and as the writer thinks, somewhere in the closing years of the last century. But the point is, that the virgins who will be manifested as "foolish" when the midnight cry is raised, were foolish from the start. In that too previous going forth to meet the Bridegroom, they took no oil with them: a fatal omission! Nor had they during the tarrying period discovered their lack, or taken steps to repair the omission.

So that had our Lord come at that time they would have been in a like case as they were afterwards found, but with this difference: they would not have known the why and the wherefor of their exclusion from the marriage feast. This brings us to the consideration of another vital point—a point which our Lord, as a student of the Old Testament Scriptures, alone understood at that time. The point has reference to the holy callings. The Old Testament callings were shadows of good things to come. They were three in number. The first and most holy was the anointed priesthood: the typical "high calling." The next holy calling was that of the Levites: a body of temple servants and princes of the congregation. The third and last consisted of the people or congregation: a typically holy people or nation.

Of these three holy classes, the priesthood alone were anointed, and were typical of the body of Christ: the body of the Anointed, the "royal priesthood" (1 Peter 2:9).

The Levites were a holy class, but not an anointed class; hence were typical of a class who are called to princely honors outside and apart from the anointed body of Christ. The call and election of these antitypical Levites come into operation when the call and election of the anointed body of Christ — the priesthood — are about to close; that is, about the time of the second advent, that phase of it alluded to in the parable. About that time a certain situation will obtain which could not obtain previously. It is this: The last members of the anointed priesthood will be coexistent with the members of the antitypical Levite body (Isa. 66: 21), whom God will cause to "return" for this purpose. But this Levite company, although believers in Christ, and along with the last members of the anointed, will be looking for His appearing, and recipients of grace will not have experienced the anointing, and, in fact, do not belong to the anointed body of Christ, but are sons and heirs on the earthly plane. This they do not realize nor understand for the time being, nor will they understand it until after the midnight cry has gone forth.

Thus the parable foreshadows a situation where classes belonging to separate callings intermingle, necessitating a division in such a manner as divine wisdom has chosen to adopt. The foolish virgins were foolish in that they entertained hopes and expectations which did not rightly belong to them, nor did they possess that clearness of vision and spirituality of mind to enable them to readily understand the advent message: their lamps began to go out: the: lost, for a time, the light they once had, yet they could not replace it with the new. On the other hand the wise virgins were enabled by reason of the oil of the anointing which was in them, although possibly much was new and strange, to adopt an open and receptive attitude; they quickly grasped the scriptural facts and evidences, and being also in a state of heart readiness, were mentally equipped, and possibly became coworkers in the advent testimony, and thus when the King came they found an abundant entrance into the joy of their Lord.—T. G. Cole in The Faith.

### OUT OF THE DUST

A FTER being buried in the soil of Mesopotamia for six thousand years, numerous vessels of crystal, shell, marble, and chalcedony have been unearthed by the University of Pennsylvania Museum's expedition to Ur of the Chaldees, the ancestral home of Abraham. Royal tombs dating back to 3500 B. C. were found in the excavation, containing the bodies of kings and queens, soldiers and domestic servants, of a civilization previously unknown to science. With these bodies was found "an unbelievable wealth of jewelry... attesting to the artistry, the culture, and the luxury of the court of Ur five thousand years ago." Not many years ago skeptics questioned the existence of such a city as Ur. Again the spade has corroborated the Bible account of early human history.

## **SENT**

By Lyman Booth

"ENT" is the past participal of the verb "send." It denotes a past action. To send is to cause to go from one place to another. In its most common use it involves personal agency without personal presence. We have an example of this in the statement, "There was a man sent from God, whose name was John." Here we find that God was the controlling agency who did the sending and John was the object of that act. In all of the varied uses this same idea controls. The word embodies four elements. First, one who sends; second, the party or object sent; third, the means or agent by which the person or thing sent is conveyed to the place; fourth, the person or persons to whom it is sent. For example, James, who lives in Illinois, desires to send a book to Mary, who resides in Iowa. We find James, first; the book, second; the mail or express, third; Mary, the fourth.

This reasoning is even true with Scripture narratives. We read that John the Baptist "was sent from God." He was sent as a messenger to the people with a message. The means by which the message was conveyed to the people was "the voice of one crying in the wilderness." The expression "sent from God" does not convey the thought that John was in the immediate presence of God. If it did, then John would have been in heaven or else God would have been on earth. The truth is made plain in other instances. John was authorized to preach repentance. He came as a witness or messenger from God. Not that John was in heaven, but that he received the message from God, and in turn John delivered it to the people. John was sent in the same manner as Jesus was. In His prayer as recorded in John 17:18 our Lord said, "As thou hast sent me into the world, even so have I also sent them into the world." The pronoun "them" refers to His apostles. We have no record that they had ever been any place other than on the earth. The thought is that He had commissioned them to go "into all the world, and preach the gospel to every creature" (Mark 16:15). Jesus sent His apostles into the world (or among the people) in like manner as His Father had sent Him. He compares the sending in one instance with the other and conveys the idea that they were alike. This thought is plainly taught in Luke 4:18, 19, 21: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this scripture fulfilled in your ears."

In John 3:17 we read, "For God sent not his Son into the world to condemn the world; but that the world through

him might be saved." Many good people claim that this verse teaches the popular thought that Jesus was in heaven with His Father, and that He was sent from heaven. We hold such a claim is in error, and contend that He was never in heaven prior to His ascension after His resurrection.

I am aware that an objector may ask, "Did not Jesus say to Nicodemus, 'No man has ascended to heaven, except he who came down from heaven, even the Son of man who is in heaven' (John 3:13, from the Aramaic)?" True, those are His words. The statement may be stumbling to human reason as it was to Nicodemus. This was before His resurrection. Jesus was still on earth. How could He be in heaven and on earth at the same time? It is a known law in philosophy that a material object cannot occupy two places at the same time; neither can two objects occupy the same place at the same time. How, then, can this seeming contradiction be explained?

In the first place, He was in the beginning as the Word of God. That Word or promise came from God—from heaven. Not as a being, but as a promise. When God makes a promise He counts the thing promised as though it were in existence. He was "the seed of the woman" promised to Eve; and to Mary, "the Son of the Highest." Thus we learn how He had been in heaven and how He came from heaven; but how could He have been in heaven and on earth while conversing with Nicodemus, who, though a teacher in Israel, could not understand the Master's sayings concerning heavenly things?

The sense manifestly is this: A perfect knowledge of God cannot be obtained by a person going to heaven to receive it; but by the Son of man, who was to disclose the Father whom He alone knew, for He said, "O, my righteous Father, the world did not know you, but I have known you; and these have known that you have sent me. And I have made your name known to them, and I am still making it known; so that the love with which you loved me may be among them, and I be with them."—John 17:25, 26, from the Aramaic. The more we learn of heavenly things, the nearer we ascend to them; and the more we obtain of God's knowledge, the nearer we ascend to Him, not locally, but in the attributes of His divine nature.

Up and down; to and from; ascend and descend; higher and lower, do not always refer to locality. In the practice of law the terms are used to denote the different courts of justice, or judges thereof, each invested with certain limited powers or authority. Men speak of the lower and higher court; also, the higher court handing down a decision; etc.

Our Lord received His commission from the high court of heaven—from the supreme Judge of the universe. He faithfully performed the work prescribed in that commission, and then sent His apostles and other disciples to continue the work He had begun.

The message Jesus brought is intended to cover Gentile rule. It contained an invitation and a command. Jesus said to the weary and heavy laden to come to Him to find rest. Then after coming He commanded them to go into all the world or among all nations and to extend the same glorious invitation, and it is still being heralded throughout the world. Some are seeking and finding white many heed not the call.

It is not only a generous, but an enticing invitation, calculated to save all who accept its provisions. None need

be ashamed of the guests who will assemble at the banquet; for Paul said, "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."—Rom. 1:16. The same requirements prevail today. When we "come" we also are told to "go." Question: Having "come," are we "going," and inviting others to come and go with us? Be assured that all trusting souls who come to Jesus He will keep blameless, and step by step will lead them up to higher culture, richer wisdom, fuller knowledge, purer tastes, until finally they attain His likeness in glory. Who will come to the banquet of mercy? There is ample room, and plenty for every hungry and thirsty soul.

## Woes of the World

"WOE unto them that join house to house, that lay field to field." God's intention was that every Israelite should have his own home and land, and, to accomplish this end, the land of Canaan was first divided among the twelve tribes, and then in turn the tribe partitioned off the land allotted to it so that each family in Israel could dwell safely under its own vine and fig tree. If a man fell into debt and had to sell his land or himself to his creditor, a law was provided whereby a near relative could purchase the man and his possession back. This was the law of the kinsman redeemer. If no relative could purchase the inheritance, then every fifty years, in the year of the Jubilee, the land must be returned to its original owner.

Here Isaiah is pronouncing were upon those who through greed monopolized property by joining house to house and laying field to field, until their holding became so wast that to live on such an estate was like being "placed alone in the midst of the earth!" To counteract such greed which led to the oppression of the poor, God said, "Yea, ten acres of vineyard shall yield one bath" (about eight gallons—less than a gallon to the acre), "and the seed of an homer" (about eighty-six gallons) "shall yield an ephah" (one bushel, three pints). Coming to the rescue of the poor, God would cause the greedy landowner's fields to become practically sterile.

Centuries later, Christ pronounced a similar woe upon such oppressors: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation."—Matt. 23:14. James also declared: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."—James 4:1-8.

What a warning for the monopolistic corporations of

today! God put enough land and food upon this earth to feed every last mortal, and the only reason many people hunger today is because greedy monopoly has taken bread from the mouths of the poor. This woe is really a pronouncement against the sin of intemperate greed.

#### DISSIPATION

"Woe to them that rise up early in the morning, that they may follow strong drink." Here he pictures a man who spends his entire day, from morning until night, drinking until he becomes inflamed with strong drink and wine. Later on . . . he comes back to pronounce woe again upon those who drink wine and mix strong drinks. It seems that drunkenness is such an abomination in God's sight that Isaiah a second time pronounces woe upon it.

Yet in these days we are being told that what the workingman needs is a good liquor, and that the return of the grogshop will bring back prosperity. The liquor interests talk glibly of furthering the cause of temperance by giving a man a drink. You can never make a man temperate by giving him more drink. There is an old Japanese proverb which says, "The man took a drink; the drink took a drink, and the drink took the man." The abolition of prohibition with the consequent result of making drink easier to obtain will not create temperance; rather, it will multiply intemperance. . . . If the liquor interests were to advertise the true facts, this is how their advertisements would read:

"Wanted: One hundred boys for new customers. Most of our old ones are rapidly dropping out. Ten committed suicide last week; twenty are in jail; eight are in the chain gang; fifteen were sent to the poorhouse; one was hanged; three were sent to the insane asylum; most of the balance are not worth fooling with—they have no money. We must have new customers—fresh, young blood—or we will have to shut up shop."

#### Against Unbelief

"Woe unto them that draw iniquity with cords of van-

ity . . . . that say, Let him make speed and hasten his work." These were scoffers who, doubting that God will do the work of judgment He has promised, demand a sign that they may know He will perform all He said. Peter spoke of those who even in our day would intemperately ask for signs rather than walk by faith and not by sight. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the lathers fell asleep, all things continue as they were from the beginning of creation."—2 Peter 3:3, 4.

What a wailing was heard when God did answer their request, for a sign that He would do as He promised, when a few years later they were carried captive to Babylon! And what weeping and gnashing of teeth there will be when God shall keep His promise of the return of our Lord. Happy will that man be who when his Lord comes will be found patiently waiting in faith. Christ asked, "When the Son of man cometh, will he find faith on the earth?" Shall we then walk by faith and not by sight?

Lack of genuine faith in God who loveth righteousness, is responsible for the moral breakdown in society, for the lack of integrity in business and for slighting of obligations and duties, and for the many resulting evils.

#### MORAL CONFUSION

"Woe unto them that call evil good, and good evil." There is a threadbare expression of this modern day which runs like this: "Let conscience be your guide." There is no more dangerous truth than a half-truth, and this is an insidious half-truth. Conscience is a child of education, and, when educated according to the Word of God, it is a safe guide, but when that conscience is uneducated, it becomes a blind guide leading the blind into the ditch of moral confusion. Conscience never tells us what is right. The judicial faculties of the mind, governed by God's Word, tell us what is right. Conscience says, "Do right." Conscience, properly educated, then, is a rule of action.

Seared consciences have led to moral degeneracy until men in all good conscience call good evil, and evil good, put darkness for light, and light for darkness. Referring in point to the intemperance of drink, the Crusaders, taking to themselves a name which heretofore only applied to those who carried forward some holy cause, declare that their campaign for the return of liquor is a holy, rightcous endeavor to promote the cause of temperance! Upon such who call evil good, this pronouncement of woe falls.

#### Against Conceit

"Woe to them that are wise in their own eyes." Why? Because such are really fools. Solomon said, "The ways of a fool are right in his own eyes."—Prov. 12:15. That is why you cannot teach a fool anything, because his error is right in his own eyes. Self-conceit is one of the most damaging of all despicable traits. The conceit of a fool

who is wise in his own eyes is bad enough, but the worst thing about such a man is that he uses his mouth to advertise his conceit to others. How well did Solomon say, "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness."

. The only redemption that Solomon could see for a fool was for him to keep his own counsel. Hear Solomon on this: "Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding."-Prov. 17:28. Surely the only way a man could ever be esteemed wise is for him to keep his mouth shut. Paul traces the descent of the worldly wise, "Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened (a total eclipse). Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things."-Rom. 1:21-23. How truthfully has Paul declared, "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."—1 Cor. 1:21. Surely, there needs to be pronounced a wee upon the sin of intemperate self-conceit.

#### PERVERSION OF JUSTICE

"Woe unto them . . . which justify the wicked for reward." How prevalent is this besetting sin today. Lawyers will make a most stirring appeal to a jury to acquit the murderer—usually an appeal to maudlin sentiment. It matters not how others may suffer because of the murderer's vile act, yet an appeal is made to free the criminal, and all this is done "to justify the wicked for reward." The lawyer is after the reward or fee he gets out of it. Likewise the politician will protect predatory interests, regardless of the fact that such interests may be taking bread from children's mouths and clothes from their backs; and it is all done to justify the wicked for reward. Upon such the sixth woe is pronounced.

"And take away the rightcousness of the rightcous from him." As they justify the wicked for reward, by the very act they take away the glory of being rightcous from the rightcous. The thought seems to be, "If the wicked are justified, what virtue is there in being rightcous?"

But right will not always be on the scaffold, nor will wrong be forever on the throne.

This truth is declared by Isaiah when he says, "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust, because they have east away the law of the Lord of hosts, and despised the word of the holy one of Israel." For despising God's Word Israel went into captivity, and for despising God's New Testament law the world today will go into a spiritual captivity worse than that of Babylon, not only in duration of time, but in the severity of its punishment.—Standard Bible Teacher, copyrighted; reprinted by permission.

## THE HERALD OF MESSIAH'S REIGN

#### Continued from Front Page

Again, the Apostle says at the eighth and ninth verses, "But though we (the twelve apostles), or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

From the foregoing evidence 1 would deduct the following legitimate conclusions, to wit:

- 1. That Abraham had preached unto him by the angel of God, the same gospel which had been preached at Galatia, and which the church of God at that place had received, which some would pervert, and from which some had been removed.
- 2. That if any man, or angel, should ever afterwards preach any other gospel, the curse of God should rest upon him. Thus teaching demonstrably that the same gospel which was preached to Abraham, and which was also preached by the twelve apostles, is to be preached during the present dispensation, and that such has, and will be, the unity and immutability of this great gospel proposition, which was preached by the angel of God, and by His hoty apostles, that neither men on earth nor angels from heaven would ever afterwards be permitted to swerve a hair's breadth from this angelic and apostolic gospel, without calling down the curse of almighty God upon their heads.

I cannot reconcile those plain and definite Bible conclusions with any other view than that of the absolute unity and immutability of the gospel of Christ from the time of Abraham down to the time when the last gospel sermon shall be preached to the last son or daughter of Abraham. Indeed, this Abrahamic and apostolic gospel contemplates the consummation of the Abrahamic and Davidical covenant in "blessing all the nations of the earth" through "Abraham and his seed" (Christ the son of David and His royal brethren), who shall reign as kings and priests over the nations for a thousand years.

#### CLARITY WITH DEFINITION

The gospel is a perfectly definite proposition. In the light of reason and justice, it must be so explicit and definite that every person who is amenable to it cannot read, or hear it read, without being responsible for believing it. For God to clothe a proposition with so much ambiguity and vagueness that no person can understand it with any degree of clearness, or rely upon it with any degree of confidence; and yet suspend the destiny of a responsible world upon understanding and believing it, would be the climax of injustice. Means of light and truth and responsibility go hand in hand.

Evidence is the sole cause of faith; and faith the only intelligent cause of obedience; just in proportion, therefore, as evidence is obscure or vague, will faith be obscure and vague also. Hence, for God to be just in the condemnation

of every responsible person who does not believe the gospel. He must reveal it in such a plain and definite manner that no person who reads or hears it can fail to understand without guilt and condemnation. And since God does command every responsible man to believe and obey the gospel, or be condemned to everlasting destruction, we must conclude that He has plainly and definitely revealed it.

#### THE TERM GOSPEL

To be a definite term, it must have a definite signification. The philological and Bible import of the term gospel is good news, or glad tidings. To the Bible import of this term I invite attention. Christ affirms that He was anointed to preach the gospel (Luke 4:18). He says "the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." This language is a quotation from Isaiah 61:1, which reads, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings," etc. Now just what Isaiah meant by "good tidings," our Savior meant by "the gospel." These, therefore, are synonymous terms in the light of revelation. According to Paul's language in Romans 10:15, to "preach the gospel," and to bring "glad tidings of good things," are one and the same thing. And by comparing this extract of the Apostle's with the original prophecy, recorded in Isaiah 52:7, it will be seen that "gospel" and "good tidings" are convertible terms. Thus the Bible being its own expositor, the term gospel signifies "good news," or "glad tidings." But glad tidings concerning what?

The term good news, or glad tidings, is an unintelligible term, unless that to which these good tidings relate can be definitely defined. The mere philology of the term good news, defines neither its nature nor the cause which produces this effect. Hence, having learned from the Bible that the gospel is good news, we have learned absolutely nothing in reference to the nature, cause, or object of this news; unless, therefore, we can find a Bible explanation of the subject of these glad tidings, we must remain in utter ignorance in reference to this great Bible test of salvation, upon which, as upon a pivot, the world's destiny shall turn.

#### CONJECTURE UNNECESSARY

But blessed be the name of God, we are not left to conjecture, or the mere ebullitions of feeling upon this vital and all-important subject. If Jesus Christ was anointed to preach the gospel, and if we have a record of the gospel He preached, then by reference to this record we may learn what He then preached, just as definitely as though we had heard Him with our own ears. That the great gospel theme which He publicly proclaimed in every city, village, and hamlet might be transmitted to the latest generation of men, He selected twelve men who accompanied Him during His entire ministration; who heard Him during three years and a half proclaim orally in hundreds of discourses this glorious theme. And, then, that their record might be infallibly true, the holy Spirit was to bring to their remembrance all things whatsoever He had said (John 14:26). With such witnesses, and such an inspired record, we have nothing left but to read our Savior's sermons and believe what

We read. I will quote Mark's testimony in relation to the first gospel sermon our Savior ever preached. "Now after that John was put in prison, Jesus came into Galilce. 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 1:14, 15. The following is Matthew's version of the same gospel sermon. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."-Matt. 4:17. According to the united testimony of these two witnesses, to preach the gospel is to preach the kingdom of God. But Mark positively affirms that Christ in these first sermons preached the gospel of the kingdom of God. The good things, therefore, promised in the gospel relate to the kingdom of God. The great incentive held out by this model gospel preacher as the reason why the sinner should reform was the kingdom of God. Hence, the kingdom of God was the whole burden of our Savior's first gospel sermon. Modern gospel preachers would do well to copy this illustrious example. Not only did the first gospel sermons of our adorable Redeemer relate to the kingdom of God as their definite and unit object; but all His subsequent gospel preaching was of the same import. Proof, Matthew 4:23-"And Jesus went about all Galilee, teaching in their syna gogues, and preaching the gospel of the kingdom." Here the kingdom was the definite subject of the gospel which Christ preached in all the Jewish synagogues.

Again, in chapter 9:35, the subject of the gospel our Savior preached is clearly defined. And Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom," etc. Luke's testimony corroborates that of Matthew upon this point. He says: "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."-Luke 8:1. These testimonies cover the entire area of our Savior's ministerial labors; and yet He has given but one definition of the subject of the gospel, and that is the kingdom of God. Hence, the gospel is emphatically good things to be realized in the kingdom of God. In Luke 4:18, Christ says He is anointed to preach the gospel. And in verse 43, He tells us just what He preached. "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee."

Hence, our Savior's being His own expositor—to preach the gospel is to preach the kingdom of God. And to preach this gospel of the kingdom, He was sent into our world. This was the great object of all His preaching.

#### EARLY COMMISSION

But Christ could not during His brief ministerial career test even the lost sheep of the house of Israel. Hence, we find Him gathering around Him His twelve apostles, and commanding them not to go into the cities of the Gentiles, nor any of the cities of the Samaritans, but to go rather to the lost sheep of the house of Israel. "And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10:5-7. The following is Luke's version of the same com-

mission, "Then he (Christ) called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick."-Luke 9:1, 2. At the sixth verse he records the fulfillment of this commission. "And they departed, and went through the towns, preaching the gospel, and healing every where." Hence, according to the foregoing, to preach the gospel, and to preach the kingdom of God, are words of the same import; and why? Answer: Because the gospel is the glad tidings of the kingdom. To preach the one, therefore, we must preach the other also. Hence, Christ and His apostles preached one and the same gospel. A unit faith, therefore, would be the legitimate result of such preaching. But the time was fast approaching when Christ and His beloved disciples must be separated.

#### BROADENED SCOPE

As yet their labors had been confined to the Jewish nation. It was our Savior's purpose to widen the area of this great gospel commission, so as to embrace within its ample folds the habitable globe.

To qualify His disciples for this glorious mission, He had spent forty days in expounding the great theme they were to proclaim in every nation under heaven; viz.: "The things pertaining to the kingdom of God," having "by many infallible witnesses," demonstrated His resurrection from the dead (Acts 1:3).

Having thus enlightened their minds in all things pertaining to the great subject of their mission, He then appealed to the power of the Almighty, with which they should be environed, as the authorized legates of heaven, to enforce this great gospel test of faith, salvation, and future judgment. "And Jesus came and spake unto them, saying, All power (or authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations."—Matt. 28:18, 19.

But what were they to teach the nations as the essential conditions of salvation? Answer: The gospel! Proof, Mark 16:14, 15. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature."

The following is our Savior's predicted fulfillment of this commission; "And this gospel of the kingdom shall be preached in all the world."—Matt. 24:14. Thus demonstrating that the gospel which He commanded His apostles to preach in all the world was the "gospel of the kingdom."

#### DESCENT OF POWER

But the apostles were not qualified to speak the living languages of the world; nor had they as yet been endued with power to demonstrate their commission. Hence, they were commanded to tarry at Jerusalem until they were endued with power from on high (Luke 24:49). Power to do what? Answer: To preach the gospel and enforce its conditions by virtue of their authority as the ambassadors

of Christ. They obeyed this divine injunction, and just ten days after the ascension of their Lord to heaven, and while all with one accord, and in one place, the power of the Highest descended upon them, and overwhelmed them with Spirit power, while to the representatives of the languages of all nations, they demonstrated their qualifications to preach the gospel to every creature under the heavens.

Peter stood forth on that august occasion as the oracle of God, and preached the first gospel sermon under this great gospel commission, which is by far the most efficient gospel sermon upon record. And what was the import of this great model sermon? Passing by, for the sake of brevity, the preliminaries, and the personal application of this subject to his Jewish congregation, whose hands were recking with the homicidal blood of their own, long looked-for, but cruelly murdered Messiah, I would answer, the sum and substance of Peter's sermon on the day of Pentecost was "the fulfillment of the oath and covenant of God in placing Jesus Christ, redeemed from the power of the grave, upon David's throne and kingdom." In other words, the gospel of the kingdom, in the name of the despised Nazarene; whom with wicked hands His own brethren had crucified and slain. Acts 2:30 will convey a clear and definite idea of the import of this gospel sermon. "Therefore being a prophet, and knowing that God had sworn with an oath to him (David), that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." This oath pledges the great God to give His Son the kingdom as well as the throne of His father David; as will be seen by reference to the following texts of Scripture: 2 Sam. 7:12, 13; Psa. 89:3, 4, 27-29, 34-37; 132. Philip preached at Samaria the same gospel which Peter preached on the day of Pentecost. Acts 8:12-

#### PREACHING OF PHILIP AND PAUL

But it is affirmed at the fifth verse that Philip went down to the city of Samaria, and preached Christ unto them. The twelfth verse explains what is meant by preaching Christ; i. e., as the Anointed to reign upon the throne and kingdom of David, which was the kingdom of God; and which, when restored again unto Israel (Acts 1:6), will be the kingdom of God again. In other words, to preach the kingdom of God in the name of Christ, is preaching Christ, and vice versa. Paul, although as one born out of due season, was commissioned to preach the same gospel his contemporaries were commissioned to preach. And how faithfully he fulfilled his mission will be seen by reference to the following testimonics.

Acts 20:25—"And now, behold, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more." He, the Apostle, affirms that the kingdom of God had been the whole theme of his preaching wherever he had gone. And it continued to be unto the day of his execution. His manner, his theme, and his textbooks are clearly set forth, near the close of his efficient ministerial labors, in the following graphic language: "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." With what laudable zeal the great Apostle labored, from morning till evening, that he might induce some to comply with the conditions of the kingdom of God. During his whole eventful life he never learned a more glorious or efficient theme, to win sinners to Christ, than the kingdom promised to those who love God, in view of all the glorious promises pertaining thereto. He was never ashamed, whether among the classic Greeks, the learned of his own nation, or in the proud metropolis of the world, of this gospel of Christ, knowing as he did that it is the power of God to the salvation of all who believe and obey it, as the great standard of faith and justification (Rom. 1:16, 17).

#### One Gospel

According to the last texts referred to, there are not two gospels, as some vainly argue, but one gospel to Jew and Greek. The kingdom of God was the whole burden of the Apostle's preaching during the last two years of his life. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:30, 31. Hence, the gospel which the great Apostle of the Gentiles preached during his whole life as a gospel minister related to the kingdom of God and the things concerning the Lord Jesus Christ, i. e., His death, burial, and resurrection.

Thus I have proved beyond a reasonable doubt that the subject of the gospel preached by Jesus Christ and His inspired apostles was the kingdom of God.

## TRAMPLING ON GOLDEN OPPORTUNITIES

SCOTCH botanist sallied forth to the hills one bright A day to study his favorite flowers. Presently he plucked a heather bell and put it under the glass of his microscope. He stretched himself at length upon the ground and began to scrutinize it through the microscope. Moment by moment passed and still he lay there gazing. entranced by the beauty of the little flower. Suddenly a shadow fell upon the ground where he lay. Looking up he saw a tall weather-beaten shepherd gazing down with a smile of half-concealed amusement at a man spending his time looking through a glass at so common a thing as a heather bell. Without a word the botanist reached up and handed the shepherd the microscope. He placed it to his eye and began to gaze. When he handed back the glass the botanist noticed that tears were streaming down his bronzed cheeks and falling to the ground at his feet.

"What's the matter," said the botanist, "isn't it beautiful?" "Beautiful!" said the shepherd; "it is beautiful beyond all words. But I am thinking of how many thousands of them I have trodden under foot!"—Source unknown.

## Berean Department

ARLEN MARSH, EDITOR

### The Holy Supper Instituted

AFTER JESUS had finished telling His disciples of punishment and eternal life, He told them that after two days He would be betrayed to be crucified. He said He would be betrayed by one of His disciples.

The chief priests and the scribes and the elders of the people assembled in the palace of the high priest. They decided they would take Jesus by subtlety and kill Him. The chief priests told Judas they would give him thirty pieces of silver to deliver Jesus unto them. From that time he sought the opportunity to betray Him,

The first day of the Passover had passed, and the disciples came to Jesus and asked where they should prepare for Him to eat the Passover, and He told them to go into the city to such a man and say unto him, "The Master sayeth, My time is at hand, and I will keep the Passover at the house with My disciples."

After all the disciples had come to the feast, He sat down with them. He said unto them again, "I say unto you that one of you shall betray Me. He that dippeth his hand with Me in the dish, the same shall betray Me."

All the disciples said unto Him, "Lord, is it I?"

Then Judas, who betrayed him, said, "Master, is it I?"

As they were eating, Jesus took bread and blessed it and broke it, and gave it to the disciples, saying, "Take, eat; this is My body." He took the cup and gave thanks; gave it to them, saying, "Drink ye all of it, for that is My blood of the new testament which is shed for many for the remission of sins."

After they had sung a hymn, they went out in the Mount of Olives. Jesus told His disciples that they should be offended because of Him that night. "For it is written, I will smite the shepherd, and the sheep shall be scattered abroad; but after I am risen, I will go before you into Galilee."

Jesus told Peter that he would deny Him thrice before the cock erew. But Peter said he would not.

Then Jesus went into a place called Gethsemane and said unto His disciples, "Sit ye here while I go and pray yonder."

He took with Him Peter and two sons of Zebedee and began to be sorrowful and very heavy. He told them that His soul was sorrowful even unto death. Then He told them to wait and watch.

He went on 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."

As He went back to His disciples, they were all asleep. Then He sayeth unto Peter, "Could you not watch with

Me one hour? Watch and pray that ye enter not into temptation."

He went away again the second time and prayed. He came back to His disciples and sayeth unto them, "Sleep on now; take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise; let us be going. Behold, he is at hand who betrayeth Me."

And while He was speaking, Judas, one of the disciples, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. He that betrayed Him gave them a sign, saying, "The one which I kiss is He; hold Him fast." Then he came to Jesus and said, "Hail, Master," and kissed Him.

Then Jesus said, "Friend, why have you come?"

Then they laid hands on Him and took Him.

All of the disciples forsook Him and fled. All the people that had laid hold on Jesus took Him to the high priest's, where the scribes and elders were assembled. Peter followed Jesus all the way so that he might see the end. Here they sought false witnesses against Jesus, but found none.

The priests asked Jesus whether He was the Son of God, and Jesus said, "Hereafter shalt thou see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

The priests said He had spoken blasphemy and that He was worthy of death. Some spit in His face and some hit Him.

Peter sat alone in the palace.

A damsel came to him and said, "You were with Jesus." Then a maid said, "This fellow was with Jesus."

But he denied it.

Other people said that he was with Jesus.

He began to curse and to swear, and said, "I know not the man," and immediately the cock erew.

Peter remembered what Jesus had said, that he would deny Him thrice, and he went out and wept bitterly.—Mable K. Hendrix, Marshall, Illinois.

#### Social Problems

There has been a strong tendency on the part of this and other churches to denominate certain activities as "social problems," and to classify them with a blanket condemnation as evil under any and all circumstances.

Such an attitude automatically alienates the very ones who should be sought as converts by the church. They find themselves ostracized by self-styled "decent" religionists, and they naturally retaliate by ostracizing the church.

If Jesus' command to judge not were more often actively applied to themselves by Christians, the church would develop into a far stronger organization than it is.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Yea, all kings shall fall down before him; all nations shall serve him."-Psalm 72:11.

### SIMON TELLS US WHO JESUS IS

WHEN Jesus had finished praying to His Father for strength and wisdom for His task, He told Simon to go with Him into other towns. He wanted to tell all the people about God, that one day He Himself was to be King over all the earth, and He would make everybody happy and well.

As He went about preaching this good news, He healed those that came to Him to show them that what He preached was the truth and also to show them how wonderful it would be when everybody would be well. He even healed lepers, and nobody clse could heal them, not even the very best doctors.

One man couldn't get near Jesus one day because there was such a crowd around Him. So those that were with the sick man took him up on the top of the house, opened up the roof, and let the sick man down in front of Jesus by ropes fastened to his bed. They were pretty anxious to have him healed, don't you think? And Jesus didn't disappoint them, either.

You all know many of these stories, I'm sure. You know how He fed five thousand people with only just enough lunch for one small boy. You remember how He quieted a bad storm on the lake and saved the disciples from drowning.

You also know that He did something even greater than all these. He brought the dead back to life! How many can find the story of the ruler's little daughter? Who knows where it tells about the widow's only son and what Jesus did? Try and see if you can find these stories yourselves.

Now you'd think that everyone would realize just who this Jesus of Nazareth was, wouldn't you? How could they help but know that only God's Son could do the things they saw Him do with their very own eyes? How could anyone say He was only a prophet or a very good man!

But, do you know, there are even some people today who think that? There are some who do not believe He was the Son of God. We'll follow Simon and see what he thought about Jesus, the One who had told him to follow Him.

The multitudes that always crowded around Jesus to receive something from Him, had just been fed with the little basket of lunch. Simon, who, we are sure, knew the Old Testament thoroughly, must have thought often about

such verses as, "He shall save the children of the needy"; "He shall spare the poor and the needy"; "His name shall be called Wonderful," and many others.

Simon must have thought to himself, "This is the very One, the One promised by God, who should come and do great things. Didn't it say in the book of Micah that He should come from Bethlehem? Yes, this is the very One."

And so Jesus asked Simon one day who people said He was. Jesus, of course, could read what was in everybody's mind. But He wanted Simon to say it out loud, so that those around would hear and so that Simon himself would remember it.

"Whom do men say that I the Son of man am?" asked Jesus.

One of the disciples replied, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

"But whom say ye that I am?" said Jesus. For it meant a great deal to Him who they thought He was.

"Thou art the Christ, the Son of the living God," was Simon's proud answer.

It made Jesus very happy to have Simon say that, and He said he would receive a blessing from God for it. And here is when Simon had his name changed. Do you remember in last week's story we said his name was changed later?

"Thou art Peter," said Jesus.

Now Peter means, a rock. And because Simon gave such a good answer to Jesus' question, he received that name. And his answer is the foundation of the church. That is, upon Christ, the Son of the living God, the church is built. Without Christ there can be no church. He is the Corner Stone.

Then He told Peter that he was to go out and tell the people all about the kingdom and show them what wonderful blessings would be theirs if they would obey Jesus and follow Him. And Peter became a great preacher later on. But he had lots to learn first.

"O tell me the story of Jesus,
The story I often have heard;
The story so sweet and refreshing
That comes from God's holy Word;
"Tis newer each time that I hear it—
And fresher each time that it's told;
There's something that charms in that story,
The story that never grows old."

## The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 2.—January 13, 1935

#### PETER'S GREAT CONFESSION

Matthew 16:13-28; Luke 9:18-36; 1 Peter 2:5, 6

Devotional Reading: Psalm 34:1-8

#### GOLDEN TEXT

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—Matthew 16:16.

#### A STUDY OF THE SUBJECT

Class Discussion: What difference does it nake what one believes? How does increased knowledge of a person affect our attitude toward him? Do we generally seek to imitatewhat we do not approve?

I. Peter's Great Confession. (Luke 9:18-22.) Peter's answer to the Lord's question embodies the basic facts of saving faith. His inswer was made definitely, positively, and without fear. Compare his fearless attitude at this time with his timid action at the time of the arrest of Jesus. (See Lesson 4.) Few, indeed, who read these words of the Apostle appreciate the significance of his declaration. To acknowledge Jesus as "the Christ of God." or, as Matthew records Peter's statement (Matt. 16:16), "Thou art the Christ, the Son of the living God," is to confess a compre-hensive and positive belief in Jesus with the Jewish idea of the Messiah clearly in mind, as well as the spiritual conception of Him as our Savior from sin. Such a confession of Christ also implies faith in His life-giving power.

II. Followers of Christ, (Vv. 23-26.) Jesus asked the two questions with which our lesson opens while He was alone with His twelve personally chosen disciples. He then, according to Mark 8:34, called the multitude to Him and broadened His instruction to include "all." Here He assured them by implication at least that following Him was not a matter of compulsion, but of individual choice, and told them plainly that He wanted no halfway disciples. One must be willing to submit wholly

to the leadership of the Master.

III. Peter the Stone. (1 Pet. 2:5, 6.) Jesus. who saw more deeply into human hearts than any man before Him, named Peter "A Stone" (John 1:42), though He may well have known of Peter's coming denial even then. But trials and experience in time burned out the dross in Peter's character, and he did indeed become the Rock which Jesus had called him. Here the Apostle teaches us that we, too, may become "living stones" in the temple which Jesus is constructing to the glory of God.

#### PRACTICAL APPLICATIONS Jesus Christ

is the Rock of our salvation;

is the Foundation upon which the church

is counting on you to announce Him to the world:

-shall finally prevail over all His enemies; Iesus Is Our Foundation. "For other foundation can no man lay than that is laid, which s Jesus Christ."-1 Cor. 3:11. We must build ipon Him. He is our Foundation. If we suild on Him, when the storms of life come and life seems to be a useless quantity, faith unchored to the Christ will hold us fast dur-

ing the hours of despondency and doubt (Matt. 7:24-29; Heb. 6:19, 20). We can place full faith and confidence in this Foundation. It standeth sure (2 Tim. 2:19). And whoever builds on this Foundation is lay ing up in store a strong bulwark "against the time to come" (1 Tim. 6:19). The church of God is an enduring institution because it is founded on the Son of God and will prevail. Christ's Church Will Prevail. Earthly gov-

ernments may topple and fall, human institutions crumble into decadence, but the church of God founded on Jesus Christ stands and will ultimately triumph over every foc.

The church will prevail because Christ is the Head (Eph. 5:23).

The church is an enduring institution because it is fitty framed and put together by God (Eph. 2:21, 22; 1 Cor. 12:18).

The church triumphs because it is undefiled and is kept unspotted from the world

(Eph. 5:25-28; Jas. 1:17).

Happy should be the person who is associated with such an organization. this church will be exalted to sit in heavenly places and show forth the praises of Him who redeemed them. What glory! Eph. 2:6.

#### THE GOLDEN TEXT

When Jesus asked His disciples who they thought He was, Peter, the spokesman, answered in the words of our text. This was revealed to Peter by the Father which is in heaven; therefore, it must be true. At that time the mission was to teach that Jesus is the Christ; now it is to teach that Jesus, the Christ, is the Savior and what that means to mankind.

Peter's confession is the rock on which the church is built, and nothing shall prevail against it. What does this text mean to you? Have you learned what Jesus the Christ does and will mean to you, if you accept Him as your Savior? If you have not learned that, will you not make it a point to do so in the very near future? It will pay a hundredfold in this life and in the next, life eternal.

-L. A. R.

#### INTERMEDIATES

#### What It Means to Confess Christ

Several months had passed from the time of Peter's call to be one of Jesus' apostles to the events of this lesson. Peter had followed Jesus, watched the miracles He performed to give authority to the message He proclaimedthe good news of the kingdom of God and what it would mean to those who accepted it. Though able to read all men's minds, yet Jesus desired an open statement as to who they thought He was. This fact is the very heart of the gospel which Jesus preached. Let us

study it and see how much is implied in Peter's answer.

"Jesus," the name of the Master, included the fact of His being the Savior of the wor'. I (Matt. 1:21). "Christ," His title, means "Anointed," or "Messiah" (John 1:41; 4:25. He was the One whom the Jews had long expected to deliver them from bondage to tle Roman Government and be their King. But they didn't acknowledge Him as that On a That, however, did not alter the fact that God had chosen Him for that very purpose (Luke 1:32, 33). Find other verses showing He was born to be King, not over the Jevs alone, but the whole world. Isn't this as good news, or "gospel," as could possibly be brought to us? Why (Psa. 72)? The "keys of the kingdom" which were given to Peter because of his answer to Christ's question were the privilege of proclaiming the gospel to all, this opening up the blessings of God to those who would accept. Peter's reply, "The Christ of God," is the solid rock on which the church s built, Christ being the chief corner store (Eph. 2:20). Does confessing Christ include anything further than the mere statement (Matt. 16:24-26)? What is Christ's part in this confession (Matt. 10:32; 16:27)? Discuss in class how we may confess Christ tday, though we may not be preachers of the gospel. Will the time ever come that all will confess Him (Rom. 14:11; Phil. 2:9-11) This is distinctly a part of the gospel.

To confess Christ may mean a small sacrifice to you now, but will bring a great reward, both now and hereafter.—M. G.

#### JUNIOR CLASS

Memory Verse: "Thou art the Christ, the Son of the living God."-Matt. 16:16b.

Review of Last Sunday's Lesson. The review may be carried on by questioning or ly having some child tell or read group story.

Introduction of Lesson, Tell story in this order: Where story takes place; who are gathered there; Jesus' question; Peter's ar-swer; Jesus tells how Peter learned about Ilim; this confession is foundation of churel; promise to Peter. If children care to read and talk about parts of lesson this may be done.

Notebook. Again we want two pictures, one of Jesus and one of Peter. Paste then in notebook facing each other if possibl. Under the picture of Jesus write, "But wlsay ye that I am?" Under Peter's picture write memory verse. For this lesson teacher may write a short review of lesson, omitting some important words. Children may conv in notebook, filling in these words. Sample: Fill blanks with following words: Jesus, ---Peter, — disciples. One day Jesus came to — His — were there, also; etc. Next have blanks read and corrected.—V. C. T.

## AMONG THE CHURCHES

#### CALIFORNIA CONFERENCE MEETS

Sunday, Jan. 13, 1935, is the date of the next quarterly conference of the churches of California, which will meet in the church at Los Angeles. Pastor Norman John MacLead's sermons on the occasion will be (D. V.), "When the Lord Pleads," and at the hour of Communion, "Bread From Heaven." We swait with interest the result of important rutters that are to be discussed at that time. We are also informed that Bro. 8, J. Lindsay, for many years the pastor of the church in Los Angeles, will be the guest speaker. This latter fact is sufficient to assure a large and interested attendance from all sections of the state.

## SEASONAL PROGRAM AT RIPLEY, ILLINOIS

On the evening of December 12, a large percentage of our resident membership gathered at the church and elected all officers for the church and Sunday school for the coming year.

The church was filled to capacity with memters and friends who gathered Sunday eveing, Dec. 23, to listen to the Christmas program. Children and grown-ups took part in the songs, exercises, and recitations. Millons now commemorate the birth of the Savior. Just what will happen when He comes in plory?

We are getting ready for the meeting to be held in January, Bro. Sydney Magaw plans to be with us to open a series of meetings on January 6. We wish to invite everyone within driving distance to be with us and make this meeting a time of heart searching and soul winning. The prayers of the brotherhood are asked for its success.

C. E. Lapp, Pastor.

#### CHRISTMAS AT GRAND RAPIDS

The Christmas program presented by the junior choir at the school auditorium Sunday right, Dec. 23, proved to be a real success and a genuine treat. Miss Evelyn Barr and her brother, Robert, deserve much credit together with the cast, for the long and faithful work.

At the morning church service the senior choir presented a Christmas anthem and the junior choir another. It was the first presentation by the latter group, and all were delighted at the splendid work of this group of about twenty young people.

The pastor and family left Sunday night for the South and are now enjoying its lalmy breezes. By the time these lines are read the meetings near Hammond, La., will be in progress. Good speakers are taking care of the Grand Rapids work until our return.

F. E. Siple, Pastor.

#### NORTHWESTERN IOWA

The work in this section of the state continues to press forward under the energetic leadership of Bros. A. M. Jones and J. Arthur J. huson, who are faithfully supported and encuraged in their efforts by the brethren throughout this section.

Sr. Anna Boyanovsky writes that the next services in that region will be held in Mara-tlon, next Sunday, Jan. 6, 1935, at which time. Pro. Jones of Eagle Grove will be the speaker. 8 mday school will precede the sermon.

#### CONGRATULATES OUR MANAGER

In the last issue of the Church of God Messenger, published by Pastor C. E. Raindall of the Niagara Falls - Fonthill district, the following expression of approval and congratulation is given for the splendid work of L. E. Conner in adjusting the business affairs of the National Bible Institution.

"We congratulate the Business Manager of the N. B. I., Bro. L. E. Conner, for his splendid work in behalf of the Institution. He has been able to pilot the bark through the waters of depression with its heavy load of debt. He has performed a great service to the Church of God."

#### GEORGE F. SCOTT

George F. Scott, son of James and Jane Scott, was born January 20, 1856, in Bristol, Somersetshire, England. When about six years old he came to America with his parents, who settled in Missouri where he grew to manhood.

He was united in marriage with Mila A. Morse at Martinsburg, Mo., December 31, 1878. Six years later they moved to a homestead in Gosper County, Neb. To this union four children were born, all of whom preceded him in death.

The deceased moved to Holbrook thirty years ago, residing there until his death on Friday afternoon, Dec. 21, 1934.

He was a faithful member of the Church of God; also, a loyal member of the Independent Order of Odd Fellows.

Mr. Scott lived an unselfish life, always

thinking first of his loved ones and friends, always ready to help those in need.

Those left to mourn his death are: his wire and four brothers, besides other relatives and a host of friends.

Fineral services were conducted by the writer from the Church of God in Holbrook. Neb., after which he was laid to rest in the Miller Cemetery to await the trumpet sound when the Savior comes to call him forth to life and immortality. Grover Gordon.

#### HERALD RECEIPTS

W. G. Ford; W. D. Tilton; Laura M. Pascoe (for self and others); Mary Hogarth (for another); Lilian Railton (for others); Elizabeth Louise May; Mrs. O. J. Dorsey; Mrs. S. M. Harris; D. B. Jackson; Frank S. Potter; Mr. and Mrs. Arthur Gilbey (for others); Mae Mercer; Ivan Veach; James R. Moore (for self and another); Mary Elma Bell: Frances Wynne; George Siple; Clara Chaffee (for self and another); Mrs. Joe Chapman; Mrs. J. H. Snow; J. D. Jefferies; Alta King.

#### 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-

The pastor and his family at Oregon, Ill., wish to express their deep appreciation for the many gifts and greetings that have reached them from the scattered fields of their past labors. It is blessed to be remembered by those whom we have learned to love but from whom we have been separated by time and circumstance.

The annual business meetings of many local churches are just in the offing. Brief reports of such gatherings will find a welcome in our columns.

With this issue we welcome to our regular circle of readers, Mrs. J. H. Snow of Arkansas. Some thoughtful friend sent her a copy of the Christmas Herald and she sends in a year's subscription for the paper with the following comment: "I received one of your sample copies for Christmas and enjoyed it so much that I want to subscribe for it." How glad her friend will be to know of the pleasure her Christmas greeting has brought!

Many interesting and instructive subjects are suggested by our readers for consideration in our columns from time to time. For the information of our contributors we mention the following at this time: Sr. O. J. Parker asks for an article on the purpose and value of fasting: while Bro. H. W. Patterson feels that a series of articles on Ezekiel 36 to 39 would be of much benefit.

We regret the necessity of omitting the "Abreast of the Times" department from this issue, but it could not be avoided owing to sickness in the editorial force and the pressure of getting out the quarterly. It will be back next issue.

Bro. and Sr. Arthur Gilbey, both active workers in the Fonthill, Ont., church and Sunday school, were recently assisted by the entire church in celebrating the twentieth anniversary of their marriage. We add our congratulations to those of their many other friends, and trust that their Golden Wedding anniversary will be commemorated under equally pleasant conditions.

We regret to learn of the illness of Sr. William Read of Welland, Ont. Sr. Read is a daughter of Bro. Book, founder of the church at Fonthill, and has been closely associated with the work there for many years We pray for her recovery.

The pastor of the church at Oregon, Ill., announces as his subject for next Sunday night, "When the War Clouds Roll Back," He will present the probable results of the fulfillment of Isaiah 2:1.4.

Are you still paying your Dollar-a-Month pledge?

#### THE TEN KINGDOMS

Continued from Page Two

unity of empire been restored. During this period, and for the next century or more, extremely radical changes were taking place in the political and religious world. Small divisions of the old empire by one means or another developed strong local governments. Bishops of the church multiplied. The church of the West, with its Latin tongue and Roman culture, separated from the church of the East with its Grecian language and Oriental culture. Eventually the barbarians of the north of Europe invaded the western States and overthrew the Romanized rulers, and the whole of the West from the Adriatic Sea to the Atlantic Ocean fell to the invaders, and the city of Rome ceased to wield the scepter of empire forever.

One of the most arduous tasks of Constantine the Great was his effort to get the different factions of the Christian church to cease quarreling and unite under one creed or confession of faith. His purpose was to unite more firmly his immense empire. The so-called heresies began in the first century. A general council of bishops called by the Emperor met in Nice in Asia Minor, A. D. 325, and after a long and violent conflict adopted what came to be called the Nicene Creed. But this did not unite the Christians; rather it intensified their differences. For centuries after this division and conflict continued, mostly in the East. In the midst of this conflict Mohammed was born in Arabia, A. D. 612, and became the leader of a new religion. He claimed to be sent from God, and part of his mission was the overthrow of polytheism, and also to reform the religion of the Arabians, the Jews, and the Christians. After his death (A. D. 632), his followers resorted to the sword and soon the Oriental States became the subjects of the Moslems, and the Christians paid tribute for centuries. Under these conditions the Emperor at Constantinople ceased to be a factor in the government of the West, and all of the States west of the Grecian capital were left to work out their own destinies. One of the Mohammedan armies conquered North Africa, crossed into Spain, advanced into what is now southern France, and was defeated by the Frankish armies and overthrown at the battle of Tours, A. D. 711. This victory left the entire West to develop an empire of its own, which opportunity they improved with great energy and success. In the East the Government became effete, and the Moslems became divided. So it is that the dominion passed to the States of Europe,

In the year 752 Pepin the Short became ruler of the Franks, and two years later Pope Sylvester II, according to agreement, crossed the Alps to crown him King of the Franks. An alliance was made at this time between the Pope and the King, and Pepin with an army crossed the Alps into Italy to drive the Lombards from the territory claimed by the Roman bishop. In this way was begun the policy of the kings going to war for the purpose of defending the papacy against the political enemies, a purpose which continued during the shifting fortunes of the European States for more than ten centuries.

At the close of the seventeenth century there were many small countries in Western Europe which were developing into independent States, a process which moved rapidly during the eighth and ninth centuries. England could boast of three such kingdoms; modern France had four; Lombardy, now northern Italy, Burgundy, and the German Saxony (at that time pagan), were all governments of importance, and at one time or another supported the Papal States. Modern Spain and southern Italy were under the Moslems, who were rabid enemies of the Popo. On Christmas Day of the year 800 at Rome, the son of Pepin the Short was crowned Emperor by the Pope, Lea III. Charles, now called Charlemagne, succeeded in one way or another in getting control of nearly all of Southern Europe west of the Black Sea. He also tried to extend his domain north to the Baltic Sca. In Spain and Italy he made friendly treaties with the Moslem rulers.

Charlemagne, at his death, left a broad domain; but it lacked the social and political bonds necessary to cement a true State. His son and successor, known as Louis the Pious, could not preserve the semblance of an imperial domain. After the death of Louis, his sons, Lothair, Louis, and Charles, were at war among themselves until at the Treaty of Verdun in 843 the empire of Charlemagne was divided into three parts, never again to be united. At this time the modern France took form as an independent State; modern Germany appeared on the charts of history; and during this period of disruption England became a Power sufficient to endure the conflicts of the centuries to come. The papacy at this time, taking advantage of the un!versal turmoil in Europe, was striving to advance its pelitical influence and increase its territorial domain. Succeeding popes proclaimed their authority as the viceregents of God over the kings of the world as much as over the universal church.

These conditions and the ambitions of the popes plunged Europe into war for centuries, culminating in the terrible Thirty Years' War of the seventeenth century, which deluged all Europe in blood, where the decision was against the papal supremacy. Popes Sylvester III, Benedict IX, and Gregory VI were deposed by the German Emperor Henry III, who reigned from 1039 to 1056. In the course of time Henry IV became Emperor and in 1075 Hildebrand of Tuscany was made Pope as Gregory VII. This pope and Henry IV were continually at war for supremacy, until Gregory VII died in exile. To my mind it was during this period that the prophecy of Revelation 13:10-17 began to be fulfilled. The ten horns of Revelation 17:12 came up between the beginning of the seventh century and the end of the ninth. These kingdoms still hold their dominion and are pushing their authority to the ends of the earth. Three of them were united with the papacy for a time (see Daniel 7:20), but the papal dominion ceased to exist in 1870, the last vestige of its name having passed when Prussia defeated Austria in 1867; and three years later the same Power defeated France, the last protector of the papacy, and let the armies of Italy into Rome.—George H. Dewing in Present Truth Messenger.

## Among Our Workers

"The field is the world."—Jesus.

A MONG the many zealous workers of the Church of God are those named below. The list is far from complete, and cannot be termed "official," as it is drawn largely from very sketchy information furnished in reports from the localities mentioned.

ARKANSAS. Evangelistic work is carried on under local leadership with occasional help from without the state.

Ministers: R. A. Humphreys, Bear Route, Royal; Owen Jones, Driggs; C. E. Weaver, Rt. 1, Greenbrier.

ARIZONA. An active congregation is maintained at Tempe, under the direction of Pastor S. J. Lindsay, 502 Ash Ave.

CALIFORNIA. The state carries forward an energetic program of pastoral and evangelistic work.

Ministers: J. E. Adamson, 987 Weber St., Pomona; S. G. Elton, 2321 Sunset Dr., Ventura; J. E. Hammond, 735 N. Zeyn St., Anaheim; George P. Lichty, 350 Chester St., Pomona; Mrs. E. C. Railsback, 1020 S. Burlington Ave., Los Angeles; W. A. Reid, 3594 Larchwood St., Riverside; Norman John MacLeod, 1105 Val Vista St., Pomona.

FLORIDA. We have but one minister listed from this state: N. H. Geiselman, 312 W. Hillsboro Ave., Tampa.

ILLINOIS. Pastoral and evangelistic work are progressing under state and local organizations.

Ministers: F. L. Austin, 5439 Ohio St., Austin Station, Chicago; L. E. Conner, 610 N. Brinton Ave., Dixon; Gerald L. Cooper, Ripley; Harry E. Goekler, Marshall; Paul M. Hatch, Rt. 1, Harvey; Paul C. Johnson, Oregon; Harvey U. Krogh, Jr., Pearl City; C. E. Lapp, Ripley; G. E. Marsh, Oregon; Mrs. Mary A. Woodward, 5439 Ohio St., Austin Station, Chicago.

INDIANA. Indiana has a strong state conference and several exceedingly active local churches.

Ministers: J. H. Anderson, Michigantown; Vaughn Long, Hartford City; Paul N. Magnus, Rensselaer; O. J. Parker, 725 S. Waugh St., Kokomo; F. A. Stilson, 411 E. South St., South Bend.

IOWA. Both state and local organizations contribute to the pastoral and evangelistic work in Iowa.

Ministers: O. J. Allard, 2125 Main St., Cedar Falls; A. J. Eychaner, Rt. 2, Cedar Falls; C. W. Howe, 1036 Newson St., Waterloo; H. S. Hunt, Clarksville; J. Arthur Johnson, Rt. 2, Sac City; A. M. Jones, Eagle Grove; J. W. Williams, Gladbrook.

KANSAS. Arkansas City is the chief point of labor in this state. John Fiske, Jr., Milan, is the only minister listed from Kansas.

LOUISIANA. Churches exist at Hammond and Blood River. No local ministers listed, MICHIGAN. The Grand Rapids church has the largest Church of God Sunday school in the United States,

Ministers: Owen Barney, Byron Center; F. E. Siple, 135 Pennell Road, S. E., Grand Rapids; Cecil A. Smead, Blanchard.

MINNESOTA. The state has several churches under able pastoral supervision.

Ministers: John Dorn, Sebeka; John Denchfield, Mora: Adna Hoskins, 615 23rd Ave., N., St. Cloud; Richard Le Crone, Eden Valley; Virgil Thoms, Emily.

MISSOURI. Work is carried on in St. Louis, Morse Mill, Fredericktown, and other localities. No ministers listed.

NEBRASKA. Pastoral and evangelistic work is carried on by two conferences, the Eastern and the Western.

Ministers: Earl Cowles, Moorefield; E. E. Giesler, Moorefield; Grover Gordon, Holbrook; Wilsie McKnight, Moorefield.

NEW YORK. A growing church is maintained at Niagara Falls, under the pastorate of C. E. Randall, 1926 Tenth St.

OHIO. Several large congregations are maintained under pastors of unusual ability and progressiveness.

Ministers: M. W. Lyon, 13705 Diana Ave., Cleveland; Sydney E. Magaw, 243 N. 2nd St., Tippecanoe City; James A. Patrick, Ashland.

OKLAHOMA. Blackwell is the home of *The Gospe!* Trumpet. The only minister listed is Miss Lucille Le Crone, Rt. 3, Helena.

ONTARIO. Under the zealous leadership of C. E. Randall, one of our strongest churches is maintained at Fonthill.

OREGON. The work is carried on largely in connection with that in Washington. The only minister reported is A. W. Darby, 834 Gantenbein St., N., Portland.

TEXAS. The "Lone Star State" has several able evangelists who were very successful this past year.

Ministers: T. A. Drinkard, Rt. 2, Kennedale; E. O. Stewart, Sweetwater.

VIRGINIA. The "Old Dominion" continues to press forward bearing aloft the gospel banner.

Ministers: Harry A. Sheets, 72 Court Sq., Harrisonburg; V. Earl Thayer, Rt. 1, Woodstock.

WASHINGTON. The spirit of Indiana survives in the Church of God in this western state.

Ministers: A. L. Corbalcy, 1502 12th Ave., Puyallup; Lyle Rankin, Puyallup.

Note: The listing and addresses given are subject to correction as may be required.

# THE RESTITUTION HERALD

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NUMBER 15

## Christianity and Communism

By Norman John MacLeod

CONFLICT exists and will continue between two classes of society, the moneyed people. the aristocracy, the merchant on the one side, against the poor laborer on the other hand, the laborer with his hands, unskilled and unlearned. The people who

ories: it is a religion,

"do not labor" against the people who "do the dirty work" of the world! That conflict, said Karl Marx, the founder of modern Communism, will continue until the proletariat (the name he applied to the common unskilled laborers of the industrial order) become so numerous and so powerful because wealth is being concentrated more and more in fewer hands, that they will revolt and set up a dictatorship. Karl Marx, for many years, was thought to be a harmless hair-brained radical, who taught fanatical ideas about economics that were proved to be fallacious by his opponents. They said that all this talk about class conflict was not true. But the Bolshevik Revolution changed the tone of affairs. Here was an actual example of the outcome of class conflict. Communism is, therefore, commonly called "Class Conflict Socialism." But Communism is more than merely a set of political and economic the-

When Christianity came into Rome under the auspices of Priscilla and Aquila and was later developed by Paul, it appealed to the downtrodden. The slave, the serf, the common laborer, the outcast Jew, the despised fishermen, in short the dregs of humanity, were the earliest Christians. Christianity came to them with a hope that neither paganism nor any other ancient system could offer. In this life, Christianity said, you may suffer oppression, but in the age to come all those wrongs will be righted. But Paul had another kind of influence also. In his famous letter to Philemon he gave to the world a heritage of dealing with fellow men that had an immediate appeal. The master must treat his slave as an equal; the slave must submit in humility to the domination of his master without com-

In a day when even ministers professing to have faith in God are turning to the doctrines of Communism, a study of this sort by a clergyman, war veteran, and university graduate in history and the social sciences becomes especially interesting. We commend it to every reader.

of Roman life: the slave was no longer to be beaten to death; gladiatorial contests were forbidden; the moral tone of so-

plaint. A new relationship de-

veloped between the slave and

his owner that spread until it

took in the Emperor in relation

to his subjects. Christianity

changed the entire atmosphere

ciety was altered; and even the Emperor upon his throne felt his power affected. The Christian would not worship the Emperor as a god, and so Christianity became a weakening influence in the despotic power of the Emperor. But during the Middle Ages matters changed.

With the coming of the barbarian invasions, Christianity became almost entirely a thing of form, of wealth, of aristocracy, of system, of vested authority. It lost its appeal to the downtrodden and outcasts. With the Renaissance and Reformation it regained much of its original vigor, and went out for new fields to conquer. But the new impulse of life was soon lost in the growth of religious tolerance and indifference. Christianity, even under the early Methodists who believed in carrying the gospel message even to the most degraded portion of humanity, soon again fell into the hands of "respectability." The moral, economic, and political outcast could not longer belong to the noble churches. Christianity even among the more radical Protestant churches soon became a thing of politics. How many churches of the present day would welcome in their midst the social and moral outcasts! How many churchmen are even willing to go as far as many social uplifters in the world of taking interest in the cause of the common people? The Christian church has passed into that stage of lukewarmness noted in Scripture. They are not of the common people: for they play to the influence of political wealth and power. They are not of the aristocracy: the moneyed people spend their wealth in many instances on fine church buildings, but their hearts cannot be with the real purpose of (Please turn to Page Eight)

## Abreast of the Times

#### Floods in Palestine

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for . . . he will cause to come down for you the rain."—Joel 2:23.

JERUSALEM, Dec. 31.—The heaviest rains in ten years have been flooding Palestine recently. It is estimated by the Palcor News Agency today that damages approximating \$5,000,000 have been done to the orange crop alone, which represents about half of the economic resources of the country. Streets and houses in Tel Aviv were inundated, and impassable roads cut off Jerusalem from the valleys.

The One who stayed the progress of the storm on Galilee is needed to regulate the overflowing floods.

### Palestine "Air-Key" to India

"I will gather all nations against Jerusalem to battle,"—Zechariah 14:2.

Jerusalem, Dec. 30.—Recent developments seem to indicate that it is the purpose of Great Britain to make Palestine the center of its commercial and military aviation development between England and India. Major Cumblev arrived in Jerusalem today to assume the newly created post of Government Director of Civil Aviation, and his arrival is thought to mark the launching of a new British policy designed to make the Holy Land an aviation key to India and the East. Recent information from Egypt goes to show that the great British air center in that country is to be transferred to Palestine. It is said that the site for a huge new airport in this country has been selected, but the exact location has not been disclosed, although it is thought to be not many miles from Jerusalem. It is also believed that a central branch of the Royal Air Force will be set up here to give the British Government a more powerful and closer air base in the East. The student of prophecy will observe how the presence of such a base will serve to concentrate military activities, both land and air, around Jerusalem in case of war.

### Polish Jews Prepare for Palestine

"I will bring them again into their land that I gave unto their fathers."—Jeremiah 16:15.

Warsaw, Poland, Jan. 1.—Tens of thousands of Polish Jews are today preparing to return to Palestine. Last summer thousands of Jewish boys and girls whose lives have been spent entirely in the cities of this country were set to work on farms and country estates to study farming first hand and to develop the physical strength necessary

to carry on such work in Palestine, to which they are planning to go in the near future. A few seasons of such preparatory work on farms entitles them to a certificate from their employer stating that they are acquainted with farm work. This certificate makes one a "helutzi"—a farm hand—and allows application to one of the Jewish organizations promoting Palestine emigration.

The Polish Government is doing what it can to aid and to encourage Jewish emigration (Isa. 66:20). Passenger and freight traffic between the two countries is being rapidly developed, and a Polish steamship company operates a 15,000 ton liner between the Rumanian port of Constanza on the Black Sea and Haifa and other Palestine ports, and Polish Jews have invested millions of dollars in developing the land which Poland hopes some day may become a semi-colony.

Some report that if it were not for rigid immigration quotas fixed by the British Government Palestine would be speedily flooded by half a million immigrants from Poland, Lithuania, Latvia, and Central European countries where Zionist organizations have enormous memberships.

In the Nasz Preglad, the largest Jewish daily in Poland, Samuel Zuchowicki, a member of the board of the Keren Kajmet Society, which buys land for Jewish settlements in Palestine, reports that although 70,000 Jews are expected to settle in Palestine in 1935, this number will not be sufficient to meet the demand of Palestine Jewish agriculture. "The present Jewish farmers are employing two Arab farm hands for every Jew, and while it is true that the Arabs are better and cheaper workers, still in case some conflict arises the position of the Jewish farmers surrounded by Arab workers will be perilous," he declared. "There is also a serious housing shortage in Palestine. Palestine now has a building boom which will continue for some years. Building laborers are also needed. Jewish immigrants have invested approximately \$70,000,000 in Palestine and many new industries have been created." As a result, Zuchowicki declared, "Palestine towns are becoming more prosperous."

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## The Herald of Messiah's Reign

By J. M. Stephenson

THE kingdom of God is a definite phrase. If, as has been shown, the gospel is the glad tidings of the kingdom of God; and if, as has also been proved, the gospel is a definite proposition, then the kingdom of God to which it relates must be equally definite in its import. If faith in the gospel of the kingdom is essential to salvation, and if as is clearly evident, we must understand the gospel before we can believe it, then it must be equally evident that to understand and believe the gospel, we must understand and believe what God has revealed concerning His kingdom. Not only so, but it necessarily follows, from the foregoing premises, that such understanding and faith in the kingdom, as revealed in the Word of God, are absolutely essential to salvation.

To place this issue definitely before the reader's mind, I will affirm the following position, to wit: The kingdom of God proclaimed in the gospel of Christ is to be the literal kingdom of Israel restored under the personal supervision of Jesus Christ and His associate brethren, the immortal saints. Mark the faith produced in the minds of Christ's disciples as the legitimate result of all our Savior's teachings relative to the nature of the kingdom, during nearly four years, the last forty days of which had been devoted exclusively to this glorious theme. In such case, it must be presumed that there would be a striking analogy

between the teachings of Christ and the faith of His disciples. With these facts before our minds, let us note carefully the following question and our Savior's response.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1:6-8.

Here our Savior endorses the disciples' view relative to the nature of the kingdom, and only corrects their mistake in regard to the time in which this work shall be accomplished. If there is any analogy between this question and our Savior's answer, He certainly teaches that the Father

has reserved in His own power times and seasons for the specific work in reference to which the disciples propounded this question. Thus teaching beyond a doubt that His kingdom is to be the kingdom of Israel restored.

I will now give an inspired history of the children of Israel, from their sojourn in Egypt to the time in which David and his royal Son, Jesus Christ, are united in the throne and kingdom of Israel, in its original existence, and as it will exist when restored again to Israel. Acts 13:16-23-"Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that, he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own

> heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise: "I will give you the sure mercies of David" (v. 34), which were to be the throne and kingdom of David, as will appear by the following testimony. God sent the Prophet Nathan to David, a short time before his death, to make the following promises concerning the restoration and glory of his kingdom under the personal reign of his son, and the Son of God.

1 Chronicles 17:11-18—"And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He

### A Little Bhile

A little while, our fightings shall be over; A little while, our tears be wiped away; A little while, the power of Jehovah Shall turn our darkness into gladsome day.

A little while, the fears that oft surround us Shall to the memories of the past belong;

A little while, the love that sought and found us

Shall change our weeping into heaven's glad song.

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Blest Savior, make our spirits' vision clearer,
And guide, O guide us in the shining way.

A little while, O blessed expectation!

For strength to run with patience, Lord,
we cry:

Our hearts upleap in fond anticipation;

Our union with the Bridegroom draweth
nigh.

-Selected by H. W. Patterson.

shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore. According to all these words, and according to all this vision, so did Nathan speak unto David. And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God!"

From the foregoing, I would deduct the following conclusions:

- 1. The throne and kingdom of God, of David, and of David's Son were and shall be identical!
- 2. The Son of David to whom these promises relate will be the Son of God also.
  - 3. He shall build Jehovah a house.
- 4. He shall be settled in God's house and kingdom for evermore. And
- There are no conditions by which these promises can possibly be forfeited.

Of the same import are the promises made to David in 2 Samuel 7:12-19.

Before I proceed with this investigation, I will endeavor to answer the objections, urged by some, against the application of the foregoing promises to Christ, instead of David's immediate successors.

1. The perpetuity of David's throne and kingdom, by Solomon and his successors, was suspended on certain conditions, the non-compliance with which would forfeit these promises. Proof, 1 Kings 2:1-4; Psalm 132:11, 12, "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest. and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."

The promises here made concerning Christ are unconditional; but that made concerning David's immediate successors was conditional. David's successors failed to comply with these conditions. 1 Kings 11:9-12—"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto

him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son."

For the fulfillment of this threatened judgment, please read the following quotations from 1 Kings 12:20-24 "And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against you brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord."

Again, the application of the covenant God made with David (1 Chron. 17:11-18; 2 Sam. 7:12-19) to Christ, instead of to Solomon, as the Son of God and the son of David, through whom his throne and kingdom were to be built up and perpetuated forever, is objected to, because the personage through whom these promises were to be fulfilled was to build the house of the Lord. Solomon built this house; therefore, all the foregoing relates to and was fulfilled in him.

This is taking one or two points of analogy and making them the basis of a conclusion; whereas we must find analogy upon every point specified, for it cannot be supposed that inspiration made a mistake. I will name a few points in this covenant which were not fulfilled in Solomon and his successors.

- He was not established in God's house and kingdom forever.
  - 2. He did not establish the throne of David forever.
- 3. God did not, as far as Solomon and his successors were concerned, speak of the perpetuity of David's house (i. e., kingdom) for a great while to come.

These three points are vital to the very existence of this covenant. They cannot, therefore, be dispensed with without an entire abrogation of the Davidical covenant on the part of God. But as has been abundantly proved the covenant with David's immediate successor was forfeited by failure on the part of David's son, the second party, and the promises thereof withheld by God, the first party.

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## The Errors of the Age

THAT this disposition to eliminate or extract the divine element from the Bible is the root of widespread error is obvious; and that the errors are deep and perilous is no less plain. The tendency of each is, in a greater or less degree, to get rid of a personal God, or to remove Him to a distance from us, or to interpose a cloud between Him and us, so that the reader of His book shall no longer meet Him face to face in that book, but simply certain abstractions, certain algebraic symbols, or unknown quantities, which may or may not mean anything, which lay no hold upon the conscience, either for alarming or pacifying, which still leave the soul without a living personality either to worship or to love.

But this line of error goes further than the expulsion of the divine from the Word of God. There is the transference of this to the creature, the deifying of man, the robbing God in order to enrich and magnify man. "Ye shall not surely die" was Satan's insidious commencement of the rejection of the divine element from what God had spoken; his second step was the promised transference of the divine to the human, "Ye shall be as gods, knowing good and evil." As man ripens in iniquity, and as the errors we have dwelt upon unfold themselves, this daring transference—this full-blown impiety of Antichrist—this last and worst form of man's infidelity—will exhibit itself, both in the church and in the world, consummating the evils of the perilous times of which the Apostle has given us so appalling a picture.

Transfer the divine element to creation at large, you have pantheism; to images of brass or stone, you have idolatry; to the priest or the church, you have Romanism; to forms and rites and sacraments, and you have tractarianism; to the visible things of the senses, and you have materialism; to the invisibilities of disembodied spirits, and you have spiritualism; to the intellect, and you have rationalism; to the fancy, and you have religious pictorialism; to the feelings, and you have religious sentimentalism; transfer it to man, simply as man, and you have the last form of Antichrist—the dethronization of the divine, the enthronization of the human, the rejection of the Godman and the exaltation of a man into His place as the only Messiah of the race, the world's only Redeemer and King.

Most subtle is the error that would have us deal with religious truth as a mere bundle of abstractions or ideas or speculations, of which every man is at liberty to form his own opinion. The essence of the Bible, the Alpha and Omega of revelation, is not truth alone, nor religion alone, but *Christianity*, a Christianity which is not presented to us merely as the communication of doctrines, but as the settlement of the great personal question between the sinner and God, the solution of the difficulty which law and conscience necessarily raise as to righteousness and grace.

#### CHRISTIANITY DEFINED

And what is Christianity? Not metaphysics, not mysticism, not a compilation of guesses at truth. It is the history of the seed of the woman—that seed the Word made flesh; the Word made flesh the revelation of the invisible Jehovah, the representative of the eternal God, the medium of communication between the Creator and the creature, between earth and heaven.

And of this Christianity what is the essential characteristic, the indispensable feature from first to last? Is it incarnation or blood shedding? Is it the cradle or the cross? Is it the scene at Bethlehem or at Golgotha? Assuredly the latter! "Eli, Eli, Lama Sabachthani," is no mere outery of suffering nature, the cross is no mere scene of human martyrdom, and the great sepulcher is no mere Hebrew tomb. It is only through blood shedding that conscience is purged; it is only at the cross that the sinner can meet with God; it is the cross that knits heaven and earth together; it is the cross that bears up the collapsing universe; it is the pierced hand that holds the golden scepter; it is at Calvary that we find the open gate of paradise regained, and the gospel is good news to the sinner of liberty to enter in. Let men with the newly sharpened axes of rationalism do their utmost to hew down that cross, it will stand in spite of them. Let them apply their ecclesiastical paintbrush, and daub it all over with the most approved of mediæval pigments to cover its nakedness, its glory will shine through all. Let them scoff at the legal transference of the sinner's guilt to a divine substitute, and of that surety's righteousness to the sinner, as a Lutheran delusion or a Puritan fiction, that mutual transference, that wondrous exchange, will be found to be wrapped up with Christianity itself. Let those who, like Cain of old, shrink from the touch of sacrificial blood and mock the "religion of the shambles," purge their consciences with the idea of God's universal fatherhood, and try to wash their robes and make them white in something else than the blood of the Lamb; to us, as to the saints of other days, there is but one purging of the conscience, one security for pardon, one way of access, one bond of reconciliation, one healing of our wounds-the death of Him on whom the chastisement of our peace was laid; and one everlasting song "unto him that loved us, and washed us from our sins in his own blood."

When we speak of error or of truth, we speak of an idea, an abstraction. But the Bible does not deal in mere ideas. It has an orbit of its own, a religion of its own, a world of its own—very different from that into which the wisdom of men ever enters—an orbit of which God's throne is the center, a world of reality, a region of personality, in which the distant becomes the near, the invisible the visible, and the shadowy the substantial and the palpable. In

the Bible we look the living God in the face; and He fixes His gaze upon us. Divine revelation, as developed in Christianity, is not the elucidation of certain unpractical or impersonal questions; but the adjustment of all that is personal between us and God, so that we shall know, of a certainty, that in believing we are forgiven all our iniquities. Christianity is not the mere improvement of natural religion, nor the correction of certain philosophical obliquities, nor the removal of certain heathen misrepresentations as to the character of God; but the settlement of the great controversy between us and God, the readjustment of our relationship to Him, upon a basis and in a way which not merely secures future reconciliation for us, but gives us the present assurance of it, with all the peace, and the liberty, and the holiness which that assurance brings.

#### CHRIST THE CENTER

It is round the Christ of God that all truth revolves; and hence all error connected either with His person or His work must be perilous. The revelation of the Christ begins at the beginning, and sweeps round a vast circle. It takes up the whole question between the sinner and God, and gives judgment upon every part of it. It condemns man, and justifies God. It pronounces authoritatively, both as to the way of life and the way of death. It does not accept earnestness as a substitute for truth, nor a justification or extenuation of error. It does not show man how to lay the foundation of the great settlement for eternity; it lays the foundation and presents us with everything on God's side as finished. It begins by announcing what God has done, before it says one word of what man is to do; it shows us God as the doer and the giver-man as the receiver, setting aside unsparingly every religion and every doctrine which would make man either in whole or in part his own savior; or which would make worship or service a thing of proxy, and shift the personality and the responsibility of the great transaction between the soul and God, to a priest, or minister, or a church, or a ceremony, or a sacrament, or a creed.

Thus it is that, through the belief of God's testimony to the great propitiation, we are not only justified, but we know, we are assured, that we are; and thus it is that, through the simple reception of the glad tidings, all the gladness which they contain is transferred to us. Believing, we rejoice; we are saved; we have everlasting life.

The revelation of the Christ embraces in it the revelation of the church in Him, as His temple, His body, His bride; His present witness on earth, and the watcher for His return in glory. This church, even on earth, is no mere association of men holding certain opinions, no mere corporation favored with certain privileges, but a body chosen and called out of the world of darkness. Its legislation is divine, not human; its laws are not its own ideas of expediency and order, but the commandments of its Head. The essence of its constitution is not socialism, nor republicanism, nor despotism, nor anarchy; but an unearthly organization founded on entire subjection to its heavenly Head; an organization working itself out in order, unity,

growth, fruitfulness, love, and zeal. Its ministers are not philosophers, nor lecturers, nor theorists, nor humorists, nor orators, nor priests; but messengers of God's free love, expositors of the Word, and shepherds of the flock, and executors of government and discipline. Its members are not politicians, nor lovers of pleasure, nor worshipers of gold, nor men who are trying to make the best of both worlds; but men alive from the dead, through the power of the holy Spirit, possessors of a heavenly peace, bearers of a cross, yet heirs of a kingdom, strangers upon the earth, yet citizens of the New Jerusalem, which cometh down from God out of heaven.

#### FREEDOM IN TRUTH

All the errors of the age we cannot hope to shun: yet many more we might be delivered from, did we trust more to the heavenly Teacher and His heavenly teaching: for surely the promise is to us, "He will guide you in all truth. . . . Ye have an unction from the Holy One, and know all things." Let us learn each truth directly from the Master's lips, so shall it be vital and productive; otherwise we shall be the possessors but of a second-hand, and therefore a second-rate religion—a reflected religion, with all the coldness of moonshine, but none of the warmth of the glorious sun; a timid and shriveled piety that does no mighty deeds, and speaks no words of power—that will not even stand the tear and wear of life, far less brave the brunt of battle, or compete for the martyr's crown.

It is truth that makes us free, for all error is bondage. If, then, you would be free men, grasp the truth, tenaciously, bravely, calmly; bind it round you as a girdle, treasure it in your heart of hearts. "Buy the truth and sell it not"; that is, get it at any cost, part with it never. Error is sin, for which every man shall give an account to God; and sin is no mere mischance or misfortune that claims pity only, but not condemnation nor punishment; else what means the fiery law; what means the cross of the sin-bearer; what means the great white throne; what means the everlasting fire? (See Jude 7; 2 Peter 2:6; 2 Thess. 1:8-10.) "Stand, therefore, having your loins girt about with truth," remembering your high calling, as witnesses for the truth and the True One. Let neither your words nor your lives give any uncertain sound. Every man to whom the Bible comes is responsible for believing all the truth which that revelation proclaims, and for rejecting all the error which it condemns. Cleave, then, to the Word of the living God: and sit, as teachable disciples, at the feet of Him who has said, Learn of Me. So shall you be led into all truth and delivered from all error. Otherwise, how shall you stand, either now or in the evil day? How shall you hope to win the victory, or receive the recompense to him that overcometh? We once saw a painting-the representation of the last struggle of an ancient king. He and three of his pursuers are on horseback, engaged hand to hand in deadly battle. Even with such odds, he looks a man, for stature and strength of sinew, fitted to win the day. But the shield which he holds in his left hand is broken; the sword which he grasps so firmly in his right, is snapped in two, and his helmet has fallen from his head. With half a sword, with splintered shield, without a helmet—how can he, old warrior as he is, win the field? What can he do but die? Let us in our great battle of life remember this, and if we would overcome, let us take the whole armor of God—the shield, the breastplate, the helmet, the sword. So shall we fight; so shall we be more than conquerors; and the God of peace shall bruise Satan under our feet shortly.

The day of error will not always last. The day of truth is coming. For we know that though in the last days perilous times shall come; yet beyond these there is the splendor of the most glorious day that ever dawned upon the earth; for He that shall come, will come, and will not tarry. He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.—London Journal of Prophecy.

## The Importance of Youth

 $N^{\rm O}$  ONE over magnified child life more than Jesus. At one time He spoke of the honor conferred upon those who receive children, using these words: "He that receiveth one of these in my name receiveth me." Did vou ever think why Jesus came into the world as a babe? We read that He was tempted in all points just as we are. He passed through the long preparation stages of infancy and adolescence to emerge finally into the comparatively short period of adult life. Christ knows by experience how a child feels. He has entered into all the experiences of childhood and youth; was tempted as a child; felt hurt as a child; knew from experience how to sympathize with all the ages of youth. I like to be able to preach to the children and young people about a Savior who fully understands them, and can help them in all their difficulties. He knows; He understands; He is able and willing to help. You remember, do you not, how Jesus looked on the young man that came running to Him, and, falling at His feet, asked what he should do to inherit eternal life? When Jesus had finally told him the plain facts as to what he should do, Jesus said it all for his good, for we read that "he loved that young man." We understand by the words of Jesus already quoted, "whosoever receiveth me," that He (Jesus) honors and comes very near to all those who are interested in children and young people. There is a special blessing for all those who do not neglect the children, whether it be in the home or in the church. There is a severe warning given for those who neglect the children, and who are sometimes a hindrance to them instead of a help. Jesus says it would "be better if a millstone were hanged about his neck and he be thrown into the sea." Do not say, "It is only a child." I have heard some people belittle a congregation when the half are children and young people, every time. Do you not know that most all of Jesus' miracles were performed on the children and young people? Let me just mention a few. There was that nobleman in Capernaum whose boy was very sick. He heard that Jesus had returned to Cana, and he went in great haste and said, "Come, Master, ere my son die." Jesus said to him, "Go thy way; thy son liveth." And on his way back he met his servants, who came in a hurry to tell him that the boy was all right.

Look up Matthew 9. Here, in this chapter, we see

Jairus the ruler falling down at the feet of Jesus, saving, "My daughter is now dead." Jesus starts immediately for Jairus' home; but He is hindered by a woman who touches the hem of His garment, and is made whole. She also was a young woman, for Jesus, in speaking to her, reassuring her, said, "Daughter, thy faith hath made thee whole," Jesus Himself, being a young man, would not have called an aged woman daughter. She must have been younger than He. Well, after this interfering in Jesus' journey to the Jairus home, some one from the home comes to tell him not to trouble the Master, as the girl is past any help; but Jesus says to Jairus, Do not give up hope, Jairus, only believe. Finally, when Jesus has reached the home and has sent out of the room those who are mourning and wailing (He just wants the father and mother, and some of His disciples with Him), then He speaks to the little girl, calling her and saying, Wake up, girl, and He takes her by the hand and she arises and begins to walk about. and He advises the parents to give her something to eat. The record distinctly says that the girl is only twelve years of age. All those whom Jesus raised from the dead while here on earth were young people.

Then here is another wonderful thing about miracles. When Jesus fed the five thousand men, and it is not said how many women and children there were present, the wonderful thing about it was that, when Jesus asked Hiz disciples if they did not have anything to feed these thousands with, it was a little boy who came to the rescue and offered his lunch, and out of it Jesus fed the people.

"A little child shall lead them."—Isa. 11:6. I once preached a sermon to boys and girls from this text. I had no time to prepare it, as I did not know I would be called on to speak to children. I knew there was such a verse somewhere, but I did not know where. Anyway, the Lord gave me the sermon on the spur of the moment. I brought out three children whom God has chosen to lead His people. 1. Moses. 2. Samuel. 3. Jesus, the Son of God. Of course, the greatest of these children is "the child Jesus." "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."—Samuel J. Boy in The Messiah's Advocate.

#### CHRISTIANITY AND COMMUNISM

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the church today any more than it was in the days of Christ. The church is in a serious state of decline for that reason.

Just when the economic system that had become closely allied with the Christian church began to receive such blows that rocked it to its bottom, just when the church itself was suffering most from criticism from within and bitter attack from without, a new influence came to take the place in the world of the old appeal of Christianity. Communism had an appeal to the laborer that Christianity apparently as it was and is practiced no longer possesses.

Communism is the new gospel of the working man. Not that a Christian at heart would hear it. But how could the average workman accept the church of his oppressive employer? How could the unemployed man who was suffering for the common necessities of life support the same church as the man who robbed him of his savings on the one hand, and the man who made it impossible for him to secure a position on the other? Too much has been brought to light of corruption in high places not to have its effect upon the mind of the common man. Christianity has lost its appeal in large measure through lack of aggressive sympathy with the downtrodden. Communism, a thing of the downtrodden Jew, an appeal to the unskilled manual laborer, a new-found focal point for the fanaticism of the zealot, soon made greater headway. Communism came to be the religion, officially, of the Bolsheviks of Russia, and Lenin became their patron saint. Man became the savior of the new religion, and the legendary figure of Lenin came to occupy the place in the new religion of a god. Christianity had failed in all these centuries to bring about the long looked-for redemption of the downcast: a German Jew pointed the way to a new atheistic religion. Faith in self is the keystone principle of the new Communism. But the promises to its followers are much the same as those of Christianity, that is, at least, nominal Christianity. Relief now and present, however, appeals more directly to the hungry man than a promised relief in the future. A man who sees his family gradually starving will be more quickly influenced by promise of immediate relief than he will be by promises of future blessing when Christ comes. Then the fact that the nominal Christians had in such large number ridiculed the idea that the future hopes set forth in the Scriptures were true did not in any way increase the faith of the common man in the things of God. Ignorance of the real plan and purpose of God as set forth in the Scriptures of truth, coupled with a new fanatical hope that there was a chance that man might gain blessedness here and now, led many people to discard the older faith for the new Communistic religion. Communism is more than an economic theory, more than a new social method of organizing a State, it is a religion, a way of belief, a program to be believed in as well as to be followed. Only a religion that honors unskilled manual labor can permanently hold its converts. Christianity has in its nominal sphere failed any longer to do so. Communism not only honors labor, it almost worships it.

NEW IMPERIALISM VS. THE INTERNATIONALE

Perhaps in no sphere has Russian Communism been so successful as in the field of Asiatic relations. When Bolshevik Russia began to emerge from the chaos of the collapse of Czarism, the time was ripe for a new imperialism based upon Russia's peculiar position in the continent of Asia, and in harmony with Russia's new curtailed position. A glance at the map of Eurasia will show us that Russia as a European nation had returned pretty much to the days before the time of Peter the Great. True, she still had her "windows on Europe" in her outlook upon the Black Sca; in her outlook upon the Baltic; and in her friendly Slavic nations of the Balkans. But she had been thrown back upon the continent of Asia. Her best possessions in Eastern Europe had been taken from her by the Treaty of Brest-Litovsk and have never been returned. Russia, by necessity, then became more interested in Asiatic affairs. Here the spirit of the "Internationale" played into the hands of the new imperialism of the Russian nation. For a time in 1917 and even as late as 1919 there were many indications that Russia would dissolve into her component nationalities. But those who thought more deeply and observed more carefully and understood the peculiar Asiatic mind, could see that Russia was putting herself in a new position of strength. Old Russia under the Czars had gone forth into Asia first as a vigorous colonizing nation much of the type which we have seen spread itself in our own land: a pioneer spirit led the Russians east just as it led the Americans west. Then an aggressive diplomacy vaunted itself into Central and Eastern Asia: trickery, bluff, demonstrations of power, actual fighting. and the complete and perfect use of bribery put Russia forth into the first rank of imperialistic Powers in Asia. When Czarism collapsed the Bolsheviks showed themselves to be even greater masters of diplomacy than the Czarists. They "voluntarily" withdrew from Persia (troops were needed other places), and made protestations of cordial friendship for the people of that long misgoverned country. "We, the Bolsheviks, are your friends, not your oppressors," they said in effect. The results were beyond the wildest dreams of magic. Especially because, as the Russian troops were withdrawn from the old "sphere of influence" in northern Persia, the British troops followed closely to take over the whole of Persia as a British sphere. Naturally the British became enemies and the Bolsheviks emerged as friends and champions of the downtrodden people of Asia. The same methods were used in Mongolia: the nomads of that district care little who owns them in name; but they do recognize the actual forces of tyranny. Czarist Russia had ruled them with an iron hand; Bolshevik Russia gave them a Soviet government of their own. But the real hand of the Bolsheviks was shown when the Mongolians did not want to become Bolsheviks. Russian armies put down the tribesmen with great cruelty. But that is one of the most effective methods of Asiatic diplo-

In Sinking (Chinese Turkestan) the Russians have been playing a less successful game, but have been biding their time. In India and China proper is the situation in which the Bolshevik diplomacy works to its best advantage. Propaganda found a ready foothold in those two countries because there particularly were the evils of economic imperialism evident. China was torn asunder by contending Chinese parties, each subsidized by various people. In discussing many of these things with a man who lay next to us in the Naval Hospital at San Diego, a man who had just returned from active service in the United States Marines in China, a man who had seen the Chinese situation first hand, we had our opinion of Chinese conflict confirmed. Anybody, he told us, who could pay soldiers could raise an army in China. A war lord in China was a man who could pay soldiers. When his money was all gone the common soldiers would go over to his enemy who could continue to pay them. That is why there is such interminable quarreling in that sorry country. Dr. Sun Yat-sen was looking for friends in the family of nations for his Chinese Republic. He found nothing but treachery and double-dealing in the circles of most of the nations. But in Russia he felt he had found a friend that really understood his aspirations. He had found a new champion of the anti-imperialistic feelings that filled his breast. The Bolsheviks were truly the friend of the oppressed people of Asia. Russian imperialism of the new Bolshevik variety stormed the citadel of Chinese opposition by coming in the guise of the "Internationale"; the hold of those who wish to make the oppressed of the world into one huge brotherhood. Only when some of the Bolshevik agents became so overbearing that even the Chinese sympathizers could not endure them any longer did the Chinese lose sympathy with Soviet Russia, and even then large numbers of southern Chinese clung to Bolshevism as the hope of Asia.

In India Russia has found the same sympathetic audience. She realized that the best way to defeat British prestige in India was not by a show of force but by a demonstration of friendship to the peoples of India. Quickly Mahatma Ghandi recognized the hand of friendship stretched across the Khyber Pass. Here was the old story of Russian intrigue in India under another guise: Bolshevism and the Internationale. In spite of the fact that India is composed of some 250 distinct racial and language groups, and that they are minutely divided as regards religion, they have found Ghandi a rallying point for all races and creeds. Why? Because he represents the antiimperialism that animates all of India. Because he comes with such backing he is at once the recognized savior of India, the friend of the oppressed. Even far-off Siam, the Philippines, Turkey, and other parts of the world have found a cord of friendship tying them to Russian Bolshevism. But nowhere perhaps is the situation more acute than it is in the Slavic States of the Balkans. Yugo-Slavia, Czecho-Slovakia, and others have found that in order to preserve the Treaty of Versailles and hence themselves they must rely on France. But that is not the sympathy

of the peoples of those countries. The leaders of those nations are sitting on veritable volcanoes. Assassination should be considered to be the order of the day, for in assassination do the Slavs of the Balkans hope to find their way of freedom from France and union with Bolshevik Russia. Now Russia has come into the camp of those who want to keep the Treaty of Versailles intact. Russia never hopes to win back her actual possessions on the eastern side of Europe, but she can do as she has done in Asia: a friendly independent nation can be of more assistance than a hostile subject nationality. A friendly group of independent States may be more powerful in the hour of need than so many irritated provinces ready to desert to the enemy at the most inauspicious hour. Even in Japan has the echo of the new Russian attitude been heard. To the surprise of the new Power of Asia, Russia has been very docile. When Japan expected the most opposition, she has often found the Russians quite cooperative. When the Bolshevik regime was established Japan immediately set about to define her spheres of interest more clearly in Manchuria; she found the Russians not only willing but cooperative. Many things have entered in to upset the tranquillity of those relationships, but even in the trying times of Japan's invasion of Manchuria, Russia was singularly hesitant to enter directly into the field. Of course there were many things to deter the Russians aside from winning Japanese friendship, but at least that element entered in. Expediency told the Russians to keep out.

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European diplomacy has been singularly connected with the missionary efforts of the church of the Western World. When Spain was building up her empire throughout the world in the sixteenth century, the great leaders of the period of exploration were the Franciscan and Jesuit friars. At the same time that the fearless priests were roaming over the wilds of North America (such priests as Marquette and Hennepin) their fellows were penetrating the vast unexplored regions of inner China and Tibet. Nestorian Christianity (Unitarian in its concept of God) came into China and India long before European civilization awakened the Far East. The people of the outskirts of the world have, therefore, looked upon the missionary as the forerunner of the imperialistic oppressions of European nations. A somewhat intoxicated Spanish sea captain told the Japanese just how these things worked; first, he said, the European sends his missionaries to teach Christianity; when the convert learns Christianity he secures many of the benefits of an advanced civilization; immediately he wants European goods, and so the trader comes to take advantage of that desire; in order to see that the merchant is treated properly in the remote regions of the world, the European calls on his home government to avenge him of the wrongs that have been committed against him by the natives; the troops follow; and then as a final step the imperialist nation annexes the region outright. Needless to say, Asia associates Christianity with imperialism. Needless to say, the people of Asia and Africa think that the only way they can get rid of the odious system of imperialism and exploitation is to get rid of Christianity. Hence, Asia, already infidel (they know not God) becomes militantly atheistic. All of the more important religions of Asia (except Mohammedanism) are atheistic. All these elements, coupled with the fact that the Greek Catholic Church of Russia was the bulwark of the throne of the Czars and their oppressive regime, have made the very name of Christianity a name of contempt. There are three great civilizations of the world: Buddhist, Mohammedan, and Christian. Wherever Buddhism and Mohammedanism hold sway, there is the home of anti-imperialism; there is the best field for the work of Communism. Religion is ever the ally of government. Whether we feel that church and state should be united or not, they usually are: though that religion be Christianity or Communism.

Is it too late for Great Britain and France to adopt the new benevolent imperialism that grants freedom to its subjects? Have the British imperialists learned the lesson of the American Revolution, that it is better to have friendly independent allies, rather than hostile subject peoples? Or will not the course of history rather follow the prophecies of God that will bring all these nations into the welter of war in the Valley of Jehoshaphat?

#### COMMUNISM AND THE UNITED STATES

"Parlor Bolshevism" has been the curse of the United States for a good many years. Fashionable women who did not have enough to do with their time have toyed with Communism for a long time. They have extolled the benefits of a system that would do away with many of the restrictions of a Christian civilization. In the universities and colleges of the land the same benevolent attitude toward Communism has found sway. Such leading authorities on sociology as Prof. Harry Elmer Barnes of Smith College, and even to a certain extent Prof. James Harvey Robinson of Columbia University, have proclaimed loudly the virtues of a system that will take away all the "taboos" of religion. Prof. Barnes thinks that religion, especially Christianity that is based upon the Bible (he thinks he is a Christian, but will not allow the biblical basis), is one of the elements in our life that is keeping us from a higher state of pleasure and efficiency. He bemoans the fact that we have such institutions as private property; and though he would not speak quite so loudly on the matter, he feels that our Christian attitude on marriage and sex life is wholly wrong; that we should adopt the system of marriage and divorce that is in vogue in Russia and has been the law in China and Japan for many centuries. In order to be married according to Japanese custom the name of the woman is taken from the records of her own family and placed in the records of her husband's family; if the man wishes to divorce his wife he merely transfers the name back again. Under such a system the sacred institution of marriage becomes merely licensed prostitution. Thus in another way Communism strikes at the very roots of Christianity, at the home, which makes a nation strong or weak.

In addition to the fashionable nature of Communism in the United States, economic depression has made many people look for relief in any direction that would seem to offer it. If a system such as we have had in our country since its beginning has led to such extremes of poverty on the one hand and extremes of wealth on the other, surely something is wrong. In addition, graft and corruption in governmental circles, and fraud and embezzlement in high finance, have shaken the faith of even the most loyal advocates of democracy in our leaders and institutions. Hunger speaks even more loudly. People who have lived in affluence find themselves without even a roof to shelter them from the weather. Will Communism offer a solution? How are the Russians making out? Can we find some help from them? They overthrew some of the worst tyrants of history; can we follow their example? The Bolshevik propagandist is only too anxious to answer affirmatively. The "Parlor Bolshevik" says that she has found the theories of Communism have liberated her from the galling restrictions of society. The college professors of economics answer that they have found that the old theories of economics have not been proved sound, but that economically Marxism is the only thing that will work. At least, they feel, we should try out the principles of Bolshevism. They have long ceased to be Christians in most cases, and the feelings of Christian restraint do not deter them. They look back to the "glory that was Greece" and long for the pagan golden age of the "Libertines." Then the labor unions have for many years been permeated with Socialistic ideas. Many radicals have been found in their ranks. Not that the labor unions have been completely converted to Marxism, but that among them is found a large number of people who have been radical in principles. The men who belong to the unions have been in general the group that has suffered most from economic difficulties. Then in England the Labor Party just following the World War adopted as its platform the "Communist Manifesto," Such example had its direct influence in America. But still another element drove America farther along the road to the realms of Bolshevism.

Japan was the outstanding opponent of Communism in Asia. It must oppose and crush Bolshevism or die. Japan is fighting with her back to the wall much as the Roman Republic did in the days of the Carthaginian Wars. So far she has triumphed, and will probably continue to do so. Naval rivalry has stirred the United States and Great Britain against Japan. Nothing irritates the stately imperialistic atmosphere of British and American diplomacy more than naval rivalry. "Britannia rules the waves" and will bear no equal. The United States though an independent nation is in reality a part of the great British Commonwealth of Nations. To all intents and purposes the United States is an integral part of the great British political organization. Japan must be curbed at all costs. Affairs are at a critical juncture. In diplomacy the matter does not rest with conscience and scruple, but with expediency. International friends are friends only because of common enemies. Japan became the common enemy of Great Britain, Russia, and the United States. In order to fight Japan and the influence of its diplomacy, the United

## Berean Department

ARLEN MARSH, EDITOR

### Christ's Second Coming

We find in the great book called the Bible that it says our Savior is coming back to earth again. In Mark 1:7 we find where John said, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Matthew 24:27 says: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." And in Matthew 26:64, "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up. For as the lightning that lighteneth out of the one part under heaven shincth unto the other part under heaven, so shall also the Son of man be in His day. 1 Thessalonians 5:2: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," the Lord saith.

Revelation 16:15: "Behold, I come as a thief." Matthew 24:15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand)."

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bondman and every freeman, will hide themselves in the dens and in the rocks of the mountains, and will say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come; and who shall be able to stand?" Matthew 24:30: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." 1 Corinthians 15:51, 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: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Therefore, be ye also ready; for in such an hour as ye

think not the Son of man cometh. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. And what I say unto you I say unto all, Watch.—Miss Julia Fyfe, 14, Lockwood, Missouri.

### Sic Semper Tyrannis

Thus always to tyrants! Few more famous—or infamous—expressions exist than that coined by John Wilkes Booth on the occasion of his assassination of President Lincoln. Nor are there many which appear to have a greater bearing upon present-day occurrences.

Dollfuss, the King of Yugo-Slavia, and Minister Barthou of France begin the roll of those who, within comparatively recent months, have been killed by assassing Dollfuss and the Yugo-Slavian King were definitely autocrats, founding their power, in common with Hitler of Germany and Stalin of Russia, on the rule of the iron heel.

And they are only the beginning.

In the days of Rome's decadence, emperors ascended the throne during one period at the rate of more than one a month. Assassinations, forced abdications, and terror-stricken flight drove them one by one from the throne they had seized. The entire empire was in a state of chronic chaos.

Civilization today is no less decadent. Rulers are almost as autocratic. Property is, even in the United States, quite as subject to confiscation. The days of Rome's abysmal failure are enjoying repetition.

Rulers maintain their power only by military force. With the frequency of revolutions in Cuba, they come today and are gone tomorrow. Pogroms become more common. Sound money is a thing of the past. The world whirls like an unmelodious musical top toward cataelysmic self-destruction.

Tyrants come, and tyrants go, but God goes on forever. Those who, through their avariciousness, have brought the earth to its present sorry state, will discover in all truth that their sins will find them out.

Force of arms will be no stay to the punishments of God. One who held the infinite energies of the universe within his grasp would neither brook nor be dismayed by opposition. And Jehovah holds those energies.

They who have stripped the world of its wealth for their own aggrandizement will receive death as their portion of the favors to be distributed by the Judge of the nations. Assassination will become a minor matter for those whose dictatorships have destroyed civilization. For God's judgment will be just and His decision final, and death will fall upon the world for unrepented sin.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Blessed are the meek: for they shall inherit the earth."

### PETER LEARNS A HARD LESSON

YOU remember last week we said that Peter had many lessons to learn before he became the great worker for Jesus that he finally was. Today we are going to study the first lesson he had to learn, and maybe we will learn it, too. This is a hard lesson, the hardest of all for some people.

Nearly all'of us are just a little bit proud, aren't we? We like to do the big things, the showy things, the things that people notice. And Peter was no different than we are. He liked to be the leader.

Well, it was all right for Peter to be the leader. And it's all right for any of us to be the leader if we know how to be: But we must be willing to be many other things as well. We must find out just what sort of person makes the best leader. And then we must try to be that sort of person.

Now Jesus, who was the best Teacher there ever was, and the best Leader, also, could see that Peter was going to make a good leader if he learned something first. That was to be a good follower.

And He knew that if He just stood up and told Peter that, Peter wouldn't learn the lesson, nor remember it if he did learn it. So He decided to act out the lesson Himself, and then maybe the other disciples also would understand.

You know, the Holy Land or Palestine is a very sandy country and warm, something like California. You boys and girls who live in California and who read this page, think once in a while about us who are shivering these days because the temperature is around zero. But, then, they don't have the fun sleigh riding and snowballing that we have, do they?

Well, as we started out to say, it was warm and sandy there, and Jesus and the disciples and everybody, for that matter, wore sandals instead of shoes. Something like you do in July and August. Now you can see that the sand would get into their sandals and be uncomfortable. You've found that out when you've gone to the lake in summer.

And so they had a very courteous custom. When a guest came to one's house, a servant stood at the door with a basin of water and a towel. He slipped off the guest's sandals, rinsed the sand off his feet, dried them, and then replaced the sandals. The guest could then go into the

house and be quite comfortable while he visited. Don't you think that was a nice, polite thing to do?

I know when your mother has guests, you try to make them comfortable by giving up the most comfortable chair, if you are in it, and by doing other little things to make them feel at home. Then they enjoy their visit and want to come again.

You recall how Peter and John had gone ahead to find a room to eat their last supper with Jesus and the other disciples. Well, I presume there was no servant there to remove the sand from their feet, and who do you suppose did it?

Why, Jesus Himself did! Their Lord and Master stooped down, and with a basin of water and a towel He made them all comfortable. You'd think He would have told Peter to do it, because Peter was the one He wanted to teach. But no! He did it Himself.

'At first Peter didn't see that Jesus was trying to show him that even though He was their Leader, He was willing to do the lowliest thing for them. He was willing to be their servant even. Neither did the other eleven see what Jesus meant. And so He had to explain it to them.

You see, if we are willing to be just like servants, then we can understand how a servant feels. We will know what a servant likes. We will know how he suffers and also what he enjoys.

Then when we are leaders, we can lead so much better. We'll know just what to do for those we lead that will be best for them. And we will do it in a way that will make them want to follow our great Leader, Jesus.

Do you see what Jesus meant now, when He said, "He that would be chief must first be servant of all"? And we know Jesus never asked others to do anything He wasn't willing to do Himself.

Now when we read what Peter wrote to the Christians in his first letter to them, chapter 5, verses 5 and 6, we will know that at last Peter had learned to be humble and lowly just like Jesus. And he wanted those he taught to learn that lesson as well.

"The bravest hearts are tender;
The greatest are most kind;
Love's service let us render
With meek and lowly mind."

## The Sunday School Lesson

LESSON 3. — January 20, 1935

#### PETER'S LESSON IN HUMBLE SERVICE

John 13:1-17; 1 Peter 5:5

Devotional Reading: Luke 14:7-11

#### GOLDEN TEXT

All of you be subject one to another, and be clothed with humility.—1 Peter 5:5.

#### A STUDY OF THE SUBJECT

Humbleness leads to Christian growth and to increased opportunities for service.

Class Discussion; Is humility an indication of weakness? Should a sense of humbleness cause one to refuse responsibility? Can one volunteer his services in something which he knows he can do well and still be humble? Can a business man advertise his goods and service without boasting?

I. Jesus Exemplifies Humility. (John 13: 1.5). No task that needs to be done for the benefit or the comfort of others is too humble to be performed by the most honored and successful of the Lord's followers. All men are equal before God, even the man Christ Jesus, who has left us this splendid example of

II. Peter's Willfulness. (Vv. 6-11.) Jesus, seeing into the heart of Peter, observed his thoughtlessness of the desires of others. Jesus wished to wash the disciples' feet, but Peter refused to submit to the Lord's will in the matter until He had warned him of the cousequences of such refusal. Then Peter demanded more than the Master had said was required! Again setting his will up in opposition to that of his Lord.

III. Jesus Applies His Lesson on Humility. (Vv. 12-17.) To recognize in Jesus' act of washing the disciples' feet only a formal rite would be to deprive it of its richest value. It was the Master's purpose to impress upon His followers a self-forgetful and humble attitude in every walk of life, not to provide them with an ordinance to be rigidly observed. "There are two ways of imitating the example of a person," said Hallock. "One is to imitate the form of his example. The other is to imitate his spirit." It is the latter that

Jesus desires on the part of His followers.

IV. Peter Learns His Lesson. (1 Pet. 5:5.) It required many bitter experiences, including the sorrow he felt over his denial of his Lord, which we will study in a future lesson, to teach Peter that complete submission to the will of Christ was demanded of him. But when the lesson was once learned he was ready not only to practice it in his own life, but also to teach it to others, that they might be made happy in the Lord's fellowship and service.

#### PRACTICAL APPLICATIONS Humbleness

- -is always present with true Christians;
- is a virtue worth developing;
- -aids the man who possesses it; -acts as a safeguard against pride;

—was very pronounced in Christ's life. Humility. You can possess bumility without having Christianity, but you can't have Christianity without humility. The latter two are coupled together. The need for and the blessing of humility are set forth through-

out the entire Bible. Humility must be present before God's grace can be bestowed. "God' resisteth the proud, but giveth grace unto the humble."—Jas. 4:6. He forgetteth not their cry for help (Psa. 9:12). Humility precedes honor. "Before destruction the heart of man is haughty, and before honour is humility."-Prov. 18:12. Humility is the fruitage of love. Love is the soil in which humility thrives (1 Cor. 13:4). The humble in spirit serve with an eye single to God's glory and are not desirous of the plaudits of men or the vainglory that comes of selfish service (Gal. 5:26). All service is rendered with lowliness of mind that God in all things might be glorified (Phil. 2:3).

Servants. The disciples needed the lesson that Christianity serves rather than is served. Some of the happiest moments of one's Christian experience come when serving others in the name of the Lord. We are Christ's servants. Not bond servants, but free. We are freemen doing service as to the Lord and not as to men (Eph. 6:5-9). We are servants in the sense that sons and daughters are servants of the parents. When God's spirit comes into our hearts whereby we can cry, "Abba, Father," we are no longer recognized as servants, but sons and daughters. Thus our service should be as obedient children.—C. E. R.

#### THE GOLDEN TEXT

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."-Phil. 2:3. Jesus gave us an example in humility in that He humbled Himself as servant and washed the disciples' feet. He also "made himself of no reputation, and took upon him the form of a servant" (Phil. 2:7),

He is our Lord and Master, and as no servant is greater than his master, we should ever be humble and through love serve one another. "Clothed with humility," that is, never be overbearing or haughty, but always be kind and gentle. "God resisteth the proud, and giveth grace to the humble."—1 Peter 5:5. —L. А. R.

#### INTERMEDIATES The Dignity of Lowly Service

The cager Peter, even as we have, had many lessons to learn during his discipleship. We recall his ringing words, "Thou art the Christ, the Sun of the living God," in answer to his Lord's question, as given by Matthew. imagine how proudly he made this bold declaration. He is still the same impulsive, dominating personality in today's lesson.

In Ilis ministry among men Jesus had a great twofold purpose: to proclaim the good news of God's coming kingdom on earth, and to fit others to carry on His work when He had finished. To accomplish this latter, the twelve must not only learn the message thoroughly, but they must pattern their characters after that of their great Leader. Can you name the outstanding trait possessed by Jesus (Matt. 11:29)? How did He display this trait in today's lesson? Discuss the common custom prevailing in the sandy country of Palestine, which made it the usual thing for a guest's feet to be washed. Who, however. usually performed this act of courtesy? Did Jesus do this merely for their physical comfort? Show that Peter so considered it by his question (v. 6). Jesus went on to show Peter that by serving others in even the low-liest manner, he would add that shining jewel to his character-humility. Discuss in class the value of humility, how our fuith in God is increased when we have less faith in ourselves. Peter was slow to learn the lesson Jesus intended, that he that would be a leader must first be a servant. But he finally understood what Jesus meant (1 Pet. 5:5, 6). Try to discover how humility will add to your usefulness in Christian service.

God rewards the one who is willing to serve in a lowly way by giving greater opportunities.-M. G.

#### JUNIOR CLASS

Memory Verse: "A new commandment I give unto you, That ye love one another."- -John 13:34a.

Review of Lesson. Review lesson may be given by some child. Questions may be asked entire class by teacher to cover past week's lesson. Filled blanks from last Sunday may be read.

Presentation of Lesson. Introduce lesson by inquiring what little acts of kindness they have done for others during past week. After this discussion tell of service described in our lesson today as follows: The finished supp r (John 13:1, 2); Jesus rising from table; preparation for washing disciples' feet; was iing of disciples' feet; conversation with Pete ; Jesus' reference to Judas; His explanation of act of washing their feet. Emphasize humbleness of service rendered by Jesus. Let children discuss lesson.

Memory Verse. Jesus showed His love for His disciples when He washed their feet. He wanted them to know He loved them. But He also wanted them to love each other. Te said, "A new commandment I give unto you, That ye love one another." He wants us to do the same. We should learn this verse.

Notebook. If you can find a picture of Jesus washing disciples' feet, paste in notebook. Should you have child in class with an inclination to draw lesson free-hand, let him do it that way. Write under picture Jesus' and Peter's conversation. Give children some "yes" and "no" questions about lesson to answer. Sample: Was Jesus with His disci ples? Was Judas there? Did Peter want Jesus to wash his feet? All papers should be corrected before end of class .- V. C. T.

## AMONG THE CHURCHES

#### ARKANSAS CONFERENCE PLANNED

The church in Arkansas is planning an aggressive forward movement for the new year that will include the employment of Evangelist E. O. Stewart of Sweetwater, Texas, during the months of March, May, and July. The state conference dates, it is hoped, will be so arranged that "those who wish to do so may attend the General Conference (which convenes from July 30 to August 11, 1935) at Oregon, Illinois." The Arkansas Conference will meet this year at Bear, Atk., fourteen miles west of Hot Springs.

This information reaches us through the kindness of Mrs. Ruth H. Kinser, Meyers, A rk

#### WELFARE COMMITTEE REPORTS

Letters from O. J. Parker, pastor of the Kokomo, 1nd., Church of God, and from D. G. Harvey of the same church indicate a re-markable record for the relief work of the Kokomo congregation for 1934, in spite of the impoverished condition of the city. (Kokomo is a manufacturing town of approximately 40,000.)

During the year ending November 27, 1934, the Welfare Department, through the courtesy of the Dale Myers bakery, has distributed in Kokomo 2,503 loaves of bread and 3,045 dozen buns, rolls, doughnuts, and cakes. Baskets of food were provided needy families, as well.

Bed clothes are made from cast-off clothing, and the Welfare Department also receives and renovates considerable clothing for A few toys were distributed to children. needy children at the recent Christmas season.

The head of the Department is O. J. Parker, with Lee Thomas and Charles Martin as assistants and Edgar Harvey as secretary.

#### FROM DIXIE LAND

We are now engaged in meetings in southern Louisiana, the section of our boyhood home, and it is a pleasure to meet with the loved ones and friends of years gone by, as well as to make the many new acquaintances.

The meetings here are being divided into two parts. The first one, which started on Year's Day, is being conducted in the new log church erected in the country near Blood River and some fifteen miles southwest of Hammond. This meeting will likely continue till January 13, and then the last week of our stay will be put in at the old Happy Woods Schoolhouse, just three miles west of Hammond. That is the section in which Bro. W. H. Wilson once conducted his Pine Woods Bible Class.

We have some loyal workers down here, who with the aid of a minister once each year maintain much interest. Two lively Sunday schools and Berean classes are kept going, and a real influence exerted. F. E. Siple.

#### DECEMBER REPORT OF INDIANA EVANGELIST

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymonth, 1; North Salem, 1; Blush, Mo., 7; St. Louis, Mo., 1. Funerals, 1. Marriages, 1. Money received in Indiana: Pleasant View, \$22.50; Rensselaer, \$24.60; Hillisburg, \$20.83; Plymouth, \$12.00; North Salem, \$7.00; Conference Board, \$11.60. Expense, \$15.20. J. H. Anderson.

#### SOUTHERN CALIFORNIA PREPARES FOR CONFERENCE

The end of the year 1934 brought to our hearts much cheer in the large attendance for our Christmas and New Year's programs. Many of those who are ordinarily unable to attend were out for those two services. The giving of a Christmas play by the younger members of the Sunday school, followed by giving of Christmas candy to the children, and special Christmas music (largely the work of Kermit Olsen) during the worship period. were features of special note on December 23.

On December 30 the regular annual Sunday school election took place, the following offi-cers being elected: Bro. Wilson Calkins, Superintendent; Bro. Murl Cripe, Asst. Superintendent; Bro. Bradley Crundwell, Secretary-Treasurer; and Sr. Bettie Blackwell, Home Department Secretary. The Sunday school wishes to extend to Bro, Rahn, the retiring Superintendent, and his staff, its appreciation of their splendid efforts during the past year; and with our congratulations to Bro. Calkins goes the hope that the coming year will be as profitable.

Final arrangements are under way for the Quarterly Conference to be held at Los Angeles, January 13, morning and afternoon. Bro. S. J. Lindsay from Tempe, Ariz., will have charge at 10 a.m. to teach the lesson: "Life Only Through Christ." At the morning worship hour the pastor of the Los Angeles church will develop the prophetic subject: "When the Lord Pleads," to be followed by the Communion, with the subject: "Bread From Heaveu." After a picnic lunch at noon, the conference sessions will resume at 2 p.m. for a social hour. At 2:30 Bro. Lindsay will again hold forth with the subject: "For What Is Your Life?" To those who know Bro. Lindsay nothing further need be said; and to those who have never heard him, all that need be said is, "Come and hear him for yourself."

Norman John MacLeod, President, California Conference of the Church of God.

Are you still paying your Dollar-a-Month pledge?

#### SEASONAL PROGRAM AT HOLBROOK. NEBRASKA

A program in keeping with the spirit of Christmas season was given at the church Sunday evening, Dec. 23.

After Scripture reading and prayer by Bros. Grover Gordon and Arthur Hornaday the opening numbers were recitations and songs given by the younger members of the Sunday school under the direction of Sr. Ruth Knosp.

Following this a pageant, "Hope of the World," was very effectively presented by members of the Berean class in costume on a softly lighted stage.

The choir, with Sr. Icel Stedman at the piano, very ably gave the message in song af stated intervals of the pageant. Sr. Lulu Johnson of Freedom, Neb., added much to the program with her piano solo and song.

Another faithful member, Bro. George Scott, was laid to rest Sunday afternoon, Dec. 23, to await the resurrection morning. May Christ soon come as the Hope of the world to banish sorrow and death.

(Received unsigned.)

#### ARRIVAL AT BRUSH CREEK, OHIO

On December 17 a son, James Warren, was born to Bro, and Sr. Ralph Kleppinger. The mother is now able to resume her household duties and little James II, named after his grandfather Kessler, is rapidly developing into an amateur farmer.

Srs. Elgin Black and David Lehman, both previously reported ill, are well past the danger point and will soon be back to normal strength

Final plans are being made for a trip to Ripley, Ill., where we are to assist Bro. Lapp in holding a serve applanning to go along.
S. E. Magaw, Pastor. in holding a series of meetings. Several are

#### SUNDAY SCHOOL ADVANCES AT RIPLEY, ILLINOIS

I am very glad to say that our Sunday school at Ripley has been a very satisfactory institution this year.

We have had an average attendance of approximately 50 each Sunday of the year; and our collections for each Sunday have averaged approximately \$3.70.

I hope that our Sunday school may grow and that it may spread the gospel news to many people.

Francis E. Burnett, S. S. Sec.

#### EDITH MILLER

Edith Miller, wife of Charles E. Miller, died at her home in Dixon, Ill., December 19, 1934, in the fifty sixth year of her age, bringing deep sorrow not only to her household, but also to the Dixon Church of God, of which she was a most devout and active member, and the entire community in which she had lived in comfort and happiness for many

She was born in Dixon, in which city she resided during her entire lifetime. She was united in marriage with Charles E. Miller October 22, 1901.

Her parents both died before she was three years of age, and she was adopted as a daughter by John W. and Elizabeth Anderson, in which home she grew to womanhood. Early in life she became a member of the Church of God, in which fellowship relations she remained true and active to the end.

Of her immediate family she leaves only her husband to mourn the loss of a most faithful, loving, and devoted wife. Of the family of her adoption she leaves four nieces-Mrs. Al Wierks of Milwaukee, Wis.; Mrs. Myrtle Webster of Chicago; Mrs. Edna Beck of Downers Grove, Ill.; Mrs. Ben Shaw of Dixon, Ill.; one nephew, Charles Anderson of Downers Grove, Ill.; and one sister in law, Mrs. Orpha Sanford of Downers Grove, Ill., together with the grief-stricken members of the church she loved so devotedly, with many friends and neighbors to whom her death came as an unusual shock.

Her devotion to her church, her kindly deeds and generous assistance to many who were less fortunately situated than herself, caused her to be loved and admired by all who knew

It was with unusual sorrow that we said farewell to her for a little while, till we meet

She lived well; therefore, she sleeps well. L. E. Conner.

#### MRS. THOMAS M. SAVAGE

Our dearly beloved sister in Christ, Mrs. Thomas M. Savage, was laid to rest until the time comes when the dead in Christ shall come forth to meet the Lord in midair. She suffered a great deal, but with a smile of hope that carried her to her grave. To the last she was concerned for those that were not prepared to go into death. Her life has been like her dear husband that died last April, anxious that all who came in contact with them would know the way of salvation. The church here misses these dear ones, for they have sacrificed a great deal that the work may go forward. She loved the Word of God, for it was a lamp unto her feet, and her desire was that all would study to show themselves workmen not ashamed, rightly dividing the Word of truth.

Mamie Dell Bowers was born at Hoopston, Ill., April 26, 1863; married Thomas M. Savage, Sr., May 17, 1893; was haptized at the age of 17 by Elder Peter Matheny, when the first revival was held here, and the beginning of the church in St. Cloud, Minn. They lived happily together since in their home at Waite Park, Minu., where all the children were born and have grown up and married, living at the same town.

She leaves to mourn friends all over the States; five boys, George, Thomas, Jr., Frank, Harry, and John; one daughter, Sadie; also one sister, Mrs. E. J. Franklin, St. Paul; three brothers, J. B. Bowers, Wenatchee, Wash., Harry Bowers, Bemidji, Minn., and L. L. Bowers, Waite Park.

For many years she was Secretary of our State Conference Board, and until her death

and home, yet her beautiful life's influence and a consecrated life as essential to salvation.

will live on. May the God of comfort hover over this dear family of children and five grandchildren, and that Mother's influence will lead them in paths of righteousness.

Sr. Savage died December 31, 1934. The funeral was held in the church Wednesday,

A. E. Hoskins.

#### HERALD RECEIPTS

Mrs. R. C. Drew; Mrs. Ray Maysilles; C. A. Smead; Arnold F. Sealine; Mrs. W. H. Poole; Gust Carlson; Emma M. Scott; Ruth H. Kinsey; J. A. Johnson; Lottie E. Young (for others); Mrs. George Siple (for another); W. F. Hoskins; Anna D. Springer; Mrs. C. Seely; Lucy B. Groat (for another); Otto H. Momsen.

#### 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 Je-Painfully missed in her community, church, sus Christ for the remission of sins, Acts 2:38.

## BETWEEN YOU AND ME-

"The President's Warning" will be the sermon of G. E. Marsh at Oregon, Ill., next Sunday night. Attention will be drawn to the President's message to Congress in which he said, "I cannot with candor tell you that general international relations outside our bor-ders are improved," and then mentioned world developments of a threatening nature.

Manager L. E. Conner returned last week from a brief visit to his farm in Indiana, where he spent the holiday season wielding an ax in the timber. The temperature dropped to 6 below zero while he was thus engaged, but the work went on just the same. Hard wood or hard business, Bro. Conner "hews to the line" regardless of weather conditions and external circumstances.

Bro. J. Arthur Johnson of Sac City, Iowa, gave an inspiring New Year's message from the Oregon pulpit Sunday morning. Bro. Johnson and his wife and daughter were over Sunday guests at the home of Bro. and Sr. Paul C. Johnson.

The key of prophecy is the Jew. He who fails to take into account Jewish activities throughout the world will miss the most sig-nificant of all "signs" that foretell the coming of the world's Redeemer, who is also to be the King of the Israelitish commonwealth. Wonderful events are transpiring among this people in these days.

Through an error, the address of Elder T. A. Drinkard, Texas evangelist, was given in the ministerial list recently published in The Restitution Herald as Kennedale, Texas. His correct address is Handley, Texas.

We are pleased to be able to present in this issue a poem that is done in the modern style, "The Humanness of Life," by Mrs. Richard Skeels of the Grand Rapids, Mich., congrega-

. Have you renewed or started your payments to the Dollar-a-Month Club yet! Receipts will be mailed to all members.

Pastor Norman John MacLeod of Los Angeles will speak on January 20 on a timely theme based on Ezekiel 37:4—"O ye dry bones, hear the word of the Lord." This will be one of a series of sermons Bro. Mac Leod is giving in interpretation of the writings of this prophet.

The Seventh Day Church of God is establishing world headquarters in Jerusalem. Sentiment, historic association, and perhaps certain prophecies (Isa. 2:3?) were probably the motives behind this movement. Of course it will make but little difference where the business center of the church may be when the Lord calls its members to meet Him in the air. The important thing is for each one to be ready.

### A PARTIAL LIST OF PUBLICATIONS

NATIONAL BIBLE INSTITUTION Oregon, Illinois

GROUP I. One and two page tracts listed in Group No. 1 will be sent postpaid to any address for 10 cents per dozen, or 30 cents per

Baptist Confession of Faith of 1660 Essential Truths God's Promises, by Anna E. Drew Obedience (Baptism), by F. E. Siple Resurrection, The, by S. J. Lindsay Reasons Why, The

GROUP 2. Four page tracts listed in Group No. 2 will be sent postpaid to any address for 10 cents per dozen, or 60 cents per hundred.

Diabolus, the Antigod, by J. G. Haupt Did Christ Preexist? by H. B. Hathaway Did Christ Preexist? by R. H. Judd Immortality of the Human Soul, by S. T. Shirley

Immortality, Well Known Men on Life! Life! Eternal Life! by R. H. Judd Shall Never Die, by F. E. Siple Soul, A Study of the Word Thief on the Cross, The, by F. E. Siple

What Is a Christian? by J. W. Williams What Must I Do to Be Saved? by J. F. Waggoner

Who Owns the Wool? by J. B. Gambrell GROUP 3. The following six page tracts will be sent postpaid to any address for 15 cents per dozen, or 90 cents per hundred.

Coming of Christ, The, by Rufus A. Curtis What Do the Scriptures Teach? by R. H. Judd

GROUP 4. The following eight page tracts will be sent postpaid to any address for 20 cents per dozen or \$1.20 per hundred.

Baptism, by S. J. Lindsay Hell - What Is It?

Rich Man and Lazarus, The, by F. E. Siple

GROUP 5. The following twelve to sixteen page tracts will be sent postpaid to any address for 4 cents each; 25 cents per dozen; or \$1.75 per hundred.

God: Did Christ Create the Heaven and the Earth? by R. H. Judd

Rich Man and Lazarus, The, by J. II. Ander-

GROUP 6. The tracts listed in Group No. 6 will be sent postpaid to any address for the prices named below.

First Resurrection, The (20 pages), by Wm. Leask. Each 5 cents; 50 cents per dozen; \$3.00 per hundred.

Where Are the Dead? (36 pages), by L. S. Bronson. Each 5 cents; 50 cents per dozen; \$4.00 per hundred.

A Letter to a Friend on the Covenants of Promise (32 pages), by Mrs. C. C. Woodruff. Each 10 cents; \$1.00 per dozen; \$6.00 per hundred.

Present Conditions in the Light of Prophecy (24 pages), by J. H. Anderson. Each 10 cents; \$1.20 per dozen; \$10.00 per hundred.

NATIONAL BIBLE INSTITUTION Oregon, Illinois

#### CHRISTIANITY AND COMMUNISM

Continued from Page Ten

States must give aid to her enemies. To recognize Russia was to honor a possible foe of Japan. Russian influence and political institutions were foreign to the attitudes and desires of the American people, but diplomacy hesitates not at such difficulties. The strange anomaly of a "Communist Party" appears in the "seat of Capitalism," the United States. With religious indifference permeating the masses, with "higher criticism" undermining the power of religion among the more highly educated, with privations eating at the vitals of the common people, with "Economic Laws" being proved false by hard actualities, and with diplomacy demanding recognition of the Bolshevik State, Communism is on its way to strike Christianity a tremendous blow in the United States. Just as Christianity weakened the pagan State of Rome by its refusal to worship the Emperor, so Communism is working as a ferment in the Christian-democracy that is the peculiar bulwark of civilization in the Western World. Decadent Christianity is no equal to militant Communism.

### THE HERALD OF MESSIAH'S REIGN

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Continued from Page Four

I now propose proving the following two points, viz.:

1. Jesus Christ will build the Lord a house.

2. The promised possession of David's throne and kingdom is unconditional, and therefore cannot be forfeited.

Please compare the following analogous portions of Scripture, to wit: Zechariah 6:11-14; Jeremiah 33:14-26. "Then take silver and gold, and make crowns, and set them upon the head of Joshua, the son of Josedech, the high priest; and speak unto him, saying, 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: . . , and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." "Behold, the days come. saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and rightcourness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith

the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers."

### THE HUMANNESS OF LIFE

By Mrs. Richard Skeels

Your life is hid with Christ in God-God's gift to all, And what are we doing with This life? This wonderful gift That does so much appall?

Some take the gift and squander it in pleasure. Some stain it dark with little sins, and mean, Injuring good people by carcless speaking, Learning too late what they might have seen.

Their record down, and sadly now they view it. They were not all they had the strength to stem. They took the gift of life, and soon ran through it. As though life would renew the gift to them.

Had they been wiser, they would have been stronger, And not been lured to trip life's rosy way. Had they not been so selfishly foolish, they would have been braver.

And better fitted for their tasks today.

Life is too rare a gift for thoughtless living; And to understand in youthful days Spares one many tears and sorrows, And so grow lovelier along life's way.

God pours out life from His abundant measure; And should it be spoiled by what one has done, For forgiveness, tear deep from your heart passion and strife,

And go to Jesus, your Jesus, the crucified One.

And Jesus stands ready that life to renew, And to cleanse it from all sorrow and sin; And, knocking, He stands at the door of their hearts, And entreats them to bid Him come in.

Because He hath borne with them all this long while. They having so little to offer, He patiently waits, interceding for them. And calls them, as a mother, her child.

And with the peace that comes with purity, And strength, with simple justice due-This is our royal dream of them. Dear God of our fathers, make it true,

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, JANUARY 15, 1935

NUMBER 16

## Footprints of God

WE STAND today on the threshold of a new age. Events of vast magnitude and of unprecedented importance are transpiring around us. Tremendous problems of the most vital nature are elamoring at our doors demanding solution. Re-

ligious, social, political, and scientific questions thus far unsolved and apparently altogether unsolvable by human reasoning are facing the wise men of the world on every side.

Life has become very complex, very intricate, very hard a understand. It is a time of universal iconoclasm. Old dols are being shattered, old ideals discarded. Revolution is sweeping the earth like the enguling waters of a tidal wave. Nothing seems able to stand before it. All things normal seem about to be swept away in one tremendous disaster.

It is a time when the warning Isaiah addressed to Israel might well be applied to all the rulers of the nations and to the leaders of all the peoples of the earth. "Wherefore hear the word of Jehovah, ve scoffers, that rule this people that is in Jerusalem: Because ye have said, We have made a covenant with death, and with Sheol 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: therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation; he that believeth shall not be in haste. And I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hidingplace. . . . that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth."--Isa. 28:14-22, A. R. V.

Such is the warning of almighty God!

That the earth and its inhabitants are in the hands of

The following is the first of a series of three articles in which the Editor suggests the unfolding of God's plan for the deliverance of the earth and its inhabitants from the sin, the suffering, and the death which have been brought upon it by sin.

God is undeniable. Men may purpose and plan and endeavor to carry out their plans, but the final outcome will be determined by Jehovah of Israel! Of this there can be no doubt. "The lot is cast into the lap; but the whole disposing thereof is of the

Lord."—Prov. 16:33. God has a supreme end in view which He will permit no human agency to circumvent. The divine plans were laid far in advance of man's initial appearance upon the scene, for "known unto God are all his works from the beginning of the world" (Acts 15:18). The primary purpose of this study is to point out clearly the truth of this assurance.

For assuring it is to know that God does know the end of all things from the very beginning of them, that He has not forsaken the world in the hour of its greatest need, that He is still working on every side in the accomplishment of mighty purposes of deliverance and salvation, and that out of the tangled strands of human mistakes and failures our God will eventually evolve a tapestry of surpassing beauty that will be a last joy and comfort to all mankind!

#### THE END OF ALL THINGS

To many earnest Christians the end of all things is as intangible and indistinct as a mirage. To such the history of the world and its people is but a meaningless dream, a nightmare of failure and disappointment. But to the more careful student of the Bible this is not the case. For as he scans the pages of Inspiration and compares what he finds recorded there with what he sees happening in the world around him he is quickly convinced that God is obviously working out a marvelous scheme of redemption that includes within the scope of its influence men and nations and the earth itself. Under such comprehensive viewpoint provided by the prophets Nature takes on a new and more beautiful significance, the puzzle of history begins to resolve itself into a symmetrical pattern of purpose, and a divine reason is seen in (Please turn to Page Ten)

## Abreast of the Times

### Religious Education

"He will teach us of his ways."-Isaiah 2:3.

NEW YORK, Jan. 12.—Dr. Nicholas Murray Butler, President of Columbia University of this city, said recently that religious training should be recognized as an essential part of every child's education. For himself he favored the French method by which children in elementary schools are granted a weekly half holiday to permit them to be brought under such religious training as their parents may desire. "The primary and responsible influence of the religious education of children should, of course, be the family and the church," he said.

### The Hauptmann Trial

"Deliver my soul, O Lord, from lying lips."

FLEMINGTON, N. J., Jan. 11.—The attention of the world is focused on the trial of Bruno Richard Hauptmann for the kidnaping and murder of the little son of Colonel Charles A. Lindbergh, which is now in progress here. Aside from the renown of the baby's hero-father there is an emotional appeal in the trial that has sent hundreds of the country's best writers to this county seat town to report the proceedings. More than 2.500,000 words are sent over the wires daily to say nothing of the volume of material forwarded to the newspapers by mail and directly to the public by radio. Aside from the news value of the trial the arguments, methods, and disputes of opposing lawyers, together with the conflicting testimony of witnesses, provide matters of great interest to the thoughtful. Only God knows who is telling the truth and who is guilty of the crime for which the defendant is being tried.

### It Does Not Pay!

"Be sure your sin will find you out."-Num. 32:23.

Chicago, Jan. 11.—Confessing to the theft of at least \$48,000, it is alleged, a trusted clerk in the auditing department of the Swift Packing Company acknowledged that he had but 11 cents left when he was arrested yesterday at his desk in the office he had occupied for sixteen years. The amount stolen was all taken during the past two years, and was in part lost in betting on horse races, according to the statement issued by the accused. Two years ago he and his wife separated, she retaining custody of their three children, and the two residing on the same street near each other. It was the wife's suspicions that first directed the attention of the company to his excessive spending and which resulted in his arrest. An ironic turn is given to the situation by the announcement of the company that it had recently marked the man for promotion to the position of assistant manager of the department where

he worked, where he would have been paid a salary double that which he had been receiving. The money he dishonestly obtained obviously did him no good, and resulted in the loss of reputation, liberty, and opportunity for success and credit in life.

### Cleared by Lie Detector

"Behold, I know your thoughts."-Job 21:27.

Lansing, Mich., Dec. 23.—After having served for fifteen years in prison for bank robbery, Joseph Blazenzits has been exonerated by a "lie detector" and pardoned by Gov. William A. Comstock. The "lie detector" is a scientific instrument which indicates the nervous reactions of a person questioned, and after long experiment it has been found to be surprisingly accurate and is now accepted in many courts.

Mr. Blazenzits was seventeen years of age when he entered the penitentiary and is now thirty-three. During his period of imprisonment he made so thorough a study of mathematics that he was able to detect an error in a college textbook which the author, Prof. Leonard M. Passano of the Massachusetts Institute of Technology, acknowledged and corrected.

The man was twice convicted of murder, but has now not only been exonerated by the "lie detector" but also by satisfactory additional evidence. Such dreadful miscarriages of justice as this will no longer occur when Isaiah 2:3 and 4 are fulfilled!

### Prospect for Peace Poor

"We looked for peace, . . . and behold trouble!"

NEW YORK, Dec. 31.—Mrs. Carrie Chapman Catt, "dean of women pacifists," surveying the prospects for peace in 1935, said frankly "there aren't any." At the same time she said tonight that "the abolition of war is the greatest next change that will come in the history of the human race," and urged the United States to manifest more clearly its "intent to keep the peace and join those nations that are willing to end war."

#### THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.

Published by National Bible Institution, Oregon, Illinois.

G. Eldred Marsh
Paul C. Johnson
L. E. Conner
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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Ill., under the act of March 3, 1879.

## The Herald of Messiah's Reign

By J. M. Stephenson

HAVING removed the objections to the application of the prophecies, before introduced, to our Lord Jesus Christ, I will now proceed with the investigation of other evidences upon the same point.

The last words of David express his unwavering confidence in the completion of these promises, covenanted to him through Samuel and Nathan. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue. 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. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the ten-

der grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."—2 Samuel 23:1-5.

That this everlasting covenant, ordered in all things and sure, pledges the great God to give His Son the everlasting possession of His father David's throne and kingdom, will appear from His own testimony and oath. Psalm 89:3, 4, 27-29, 34-37--"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. ... Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will'I make to endure for ever. . . . My covenant will I not break, nor alter the thing that is gone out of my lips. 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 moon, and as a faithful witness in heaven."

Of the same import is the prophecy of the Prophet Isaiah, chapter 9:6, 7—"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." The testimony of the angel Gabriel confirms the foregoing view. Luke 1:30-33—"And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the

throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Our Savior's testimony is of the same import of all the foregoing, and proves that He is heir to all those promises covenanted. Compare Matthew 19:28 with Luke 22:28-30, also Peter's testimony on the day of Pentecost, and Paul's testimony in Acts 13:34, where the Apostle declares that God raised His Son from the grave, "no more to return to corruption," that He might give unto Him the "sure mercies of David," which, as has been shown, are the gift of His throne and kingdom, to the Anointed, His Son, forever.

Also the testimony of Simeon and James, that having taken out of the Gentiles a people for His name, the Lord will return, "and will build again the tabernacle of David, which is fallen down; and . . . build again the ruins thereof, and . . . set it up" (Acts 15:13-16). All of which proves beyond the shadow of a doubt that the throne and kingdom of Christ will be the throne and kingdom of David or Israel, restored.

The literal kingdom of Israel, restored, will be the kingdom of God. The following prophecy spans the entire history of the kingdom of Israel,

Please turn to Back Page

### Neurer Home

O'er the hill the sun is setting,
And the night is drawing on;
Slowly comes the gentle twilight,
For another day is gone.
Gone for aye, its race is over,
Soon the darker shades will come,
Still 'tis sweet to know at evening
We are one day nearer home.

One day nearer, sings the sailor,
As he glides the water o'er,
While the light is softly dying
On his distant, native shore.
Thus the Christian on life's ocean,
As his light boat cuts the foam,
In the evening cries with rapture,
"I am one day nearer home."

Worn and weary, oft the pilgrim
Hails the setting of the sun;
For the goal is one day nearer;
And his journey nearer done.
Thus we feel, when o'er life's desert
Heart and sandal-worn we roam,
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home! Yes, one day nearer
To the peaceful land of rest;
To the green fields and the fountains,
Where we shall meet all the blest.
For the heavens grow brighter o'er us,
And the lamps hang in the dome,
And our tents are pitched still closer,
For we're one, day nearer home.

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-A. Hull.

## The Great Events at the Water

By J. H. Anderson

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.

IN THE BIBLE it is taught that all must die and be buried except the living saints who will escape burial by being translated when Jesus comes (Eecl.

This article, one of a series on types and antitypes of the Bible, is dedicated by the author "to a dear friend." It is deserving of careful study. voice came to them and informed them that Christ was His Son (Matt. 3:13-17). As the brides of Isaac and Moses were found at the water, so Christ finds His

9:10; 1 Thess. 4:13-18; 1 Cor. 15:51, 52). As the great majority of the citizens of the kingdom must be buried before they enter the kingdom, so of the earth; the territory was buried in the water at the flood (Gen. 7:17-24). In John 3:1-13 Jesus taught that a man would have to be born of the water and of the Spirit to enter the kingdom. Water birth begins the Christian life and the Spirit birth eternal life for us (1 Peter 2:1-3; Rom. 6:1-5; 8:11; Col. 1:15, 18). So the earth had to be born of water by the holy Spirit (Gen. 1:2, 7-10). Again, after the flood the earth came out of the water (born of water: Gen. 8:13).

Every student of the Bible knows that Isaac was a figure, type, of Christ (Gen. 21:12; Gal. 3:16). Isaac was born when his parents were past the age to have children. Christ had no earthly father. A miracle was done in bringing these two into the world (Rom. 4:17-25; Luke 1:26-35). When Isaac was a young man Abraham was commanded to make a sacrifice of him and would have done so had not his hand been stayed by the angel (Gen. 22:1-14). In Abraham's mind Isaac was offered and he believed God would resurrect him (Heb. 11:17-19). This pointed to the offering of Christ, the great seed of Abraham of whom Isaac was a type (John 1:29; 1 Peter 1:18, 19).

As Isaac stands as a type of Christ, his bride is a type of the Lamb's bride (Rev. 21:9). In the 24th chapter of Genesis, we have the history of the selection of Isaac's bride and let's remember that this is a type of the selection of Christ's bride (Rom. 15:4; Acts 15:13-17). Abraham called his servant and made him take an oath to go to their old country and select the bride of their kindred, and everything that the bride would need was furnished by Abraham. In the story Abraham is a type of the Father, who provides everything for the Lamb's bride (2 Cor. 5:17-21). The servant going for the bride represents the minister with the Word calling the Lamb's bride (Mark 16:15, 16; Isa, 55:10, 11). As the servant reaches the old country he prays that he may find the bride and know her by her action at the water. As soon as he finishes his prayer a beautiful maiden comes to the water and meets the test. Later this maiden becomes Isaac's bride.

Moses stands as a type of Christ (Deut. 18:15-19; Acts 3:22-26). Moses found his bride at the water (Ex. 2:15-21). Many years later Christ the bridegroom was found by John the Baptist at the water, and it was here that the Father's

at the water (Eph. 5:25-27; Rom. 6:1-5).

When Moses was leading Israel out of Egypt (a type of Christ leading us out of sin into the kingdom: 1 Cor. 10:1-13), they came to the waters of the Red Sea, and there God opened up a way for them to pass to the other side. Fifteen hundred years later Paul writes: "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 unto Moses in the cloud and in the sea."—1 Cor. 10:1, 2.

It was this baptism that took Israel out of Egypt and started them on their way to the Holy Land. It is the water birth that brings one into Christ and starts him in the Christian life (Rom. 6:1-5; 1 Peter 2:1, 2; Gat. 3: 26-29).

Here let me again call your attention to Isaac's bride. She had to be of his kindred (Gen. 24:1-4, 10-15). So the Master's bride will be of His kindred, not of His Jewish kindred, but of those that do His will (Mark 3:31-35).

To do God's will Rebekah left all her friends and went with the stranger to become the bride of his master and by thus obeying God she became the ancestress of Christ, had her name enrolled in God's holy book (Gen. 24:42, 43). To become a member of the bride class one must be willing to forsake all if need be (Matt. 16:24, 25; Rom. 12:1-21).

Abraham provided ten camels to bring the bride to his son. God gave Israel a law based on ten commandments to bring them to Christ (Gal. 3:24, 25). When the bride met Isaac she got off the camel. Israel made a mistake: when Christ came to them they still held to the law, and some in this age seem to think they can ride the law (camels) into the kingdom (Rom. 6:14, 15; Gal. 3:16-21).

Abraham also provided the bride with the wedding garment and the jewels with which she adorned herself (Gen. 24:53). We find that the Bible reveals a filthy garment of man's righteousness that some people boast of, who claim that they are perfect, can't sin. God looks on this as a filthy garment. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. 10:3. "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."—Isa. 64:6.

Let's not wear such a garment; for the Father has provided a spotless garment and only those that put on and wear His garment will be permitted to remain in the wedding chamber (Matt. 22:1-14). "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. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. 19:7, 8. We put on this garment by faith when we come into Christ by baptism (2 Cor. 5:17-21; Rom. 4:17-25; 6:1-5).

As we type this the ground is robed with a beautiful garment of snow and the pure, white flakes are still falling. Soon in the kingdom of God the earth will be robed in the white garments of God's glory, and then all living creatures will give glory to the Father who provides everything that His people need (2 Cor. 5:17, 18; Rev. 5:9-13; Isa. 35).

In our next on "The Wonders of the Bible," we shall consider the spiritual meaning of water used so many times in the Bible for our learning (John 4:10-14; Jer. 2:13; Rom. 15:4).

## The Prophets

WHEN we undertake the study of religion it at once appears that among all peoples there have been prophets. And these religious prophets strive to give credence and authority to their opinions by claiming immediate and peculiar relations with the god or gods of their respective religions. Such a claim involves all the requirements for divine revelation that are set forth in the Christian Bible. Who are these prophets? How may we determine the true and the false? In this inquiry we shall confine ourselves to the sacred writings of the Christian church. May we study them faithfully and prayerfully.

In many passages all the characteristics of prophetic declaration are apparent, although the writing may not be called a "prophecy." The story of the flood, found in the sixth and seventh chapters of Genesis, is treated as a prophecy by the writer of the book of Hebrews, when he declares: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saying of his house; by which he condemned the world, and became heir of the righteousness which is by faith."-Heb. 11:7. Tradition records that Noah proclaimed for 120 years the certainty of the coming flood. In like manner the story of Abraham and the battle of the kings is converted into a prophetic event in the book of Hebrews (chapter 7). . . . Once more, Peter, on the day of Pentecost (Acts 2:25-32), quoted from the songs of King David to show that the resurrection of the dead was a vital part of the faith of the Hebrew people, that it was an event which had been long expected; and he applied it to the resurrection of Jesus in these words:

"I have set Jehovah always before me:

Because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth:

My flesh also shall dwell in safety.

For thou wilt not leave my soul to Sheol;

Neither wilt thou suffer thy holy one to see corruption."

—Psalm 16:8-10, A. R. V.

It is somewhat difficult for the present-day reader to arrive at a clear comprehension of what the word "proph-

et" meant to the people of Israel and the early church. No simple definition has been found in the sacred writings for the English word prophet that will apply to all the various uses to which the word has been put. And this is also true of the Hebrew words-there are three of themwhich in the English are all translated "prophet." Two of them are derived from the same root and mean "to see"; that is, to understand. So the prophet was one who understood or saw the real meaning of the events of life, and could explain the situation and advise what course of action to follow. The third Hebrew word meant "to announce," "to bubble up," or "to pour forth." And this indicates the method of getting the message to the people. The Greek word is prophetes, indicating "one who speaks before or in the presence of another." It is from this term that our English word is derived, and it does not mean foretelling events so much as it carries the notion that the speaker is declaring the mind or judgment of another person, and not his own opinion.

The Bible use of these words, or the word prophet. seems to carry the significant idea that God is speaking to His people in the person of His chosen minister, who is called a prophet. It requires careful study of all the related facts of any particular declaration of the prophet in order to understand the full import of his message. In no case does the Lord speak at random. There always is a cause for speaking, a well understood occasion, and a fully explained purpose for the expected action. Dr. J. H. Gardiner, in his book The Bible As English Literature, says: "The prophet of the Old Testament was at once preacher and statesman, seer of visions and guide in the affairs of the nation, reformer of religion, moralist, and poet." He might add: He was a teacher of youth, a social worker. and a minister of good to the needy, to the unfortunate and the downtrodden, as well as counselor to kings and proclaimer of good news to all men.

Israel always has lived among the nations. In the writings of the entire Scriptures there is a tone which keeps

\*Please turn to Page Nine\*

## "LAND"

AND!" There is nothing obscure about the meaning of this term. It ought not to be difficult of comprehension what is meant by its use in holy Scripture. Its sense is given in the first chapter of Genesis, and it stands until further definition is supplied us. In ordinary parlance, everybody understands what "land" signifies.

"Earth" is another word equally plain. "God called the dry land earth." The habitable part of our world is meant, in its closest sense; if in its widest, the planet on which we dwell.

These two words, "land" and "earth," are incorporated in the promise of God in many of the scriptures that speak of the rest and final home to which trend the steps of the saved of men. They say: "All the land that thou seest, to thee will I give it"; and, "Blessed are the meek: for they shall inherit the earth."

To you who fear God: brethren, alike we find these terms in the Book we call our standard. They were there before we were born. They will be there when some of us have departed this life. Your Bible has them; so has mine. It devolves upon us to understand what they signify, that we may have a knowledge of the truth. Let us talk the matter over; for we be "brethren."

It is not proselytism we are after. We bring no peculiar sectarian definition to impose upon you. We seek only a unity of understanding in the true sense of the term as it may appear from scriptural usage, that so agreeing we may "all speak the same thing."

It will not be denied that these terms, "land" and "earth," are bespeaking the inheritance of the saints, are profusely scattered over the sacred pages. Candor unhesitatingly admits it. The question is, What sense were they used to convey to us? Let us search and sec.

As far as we know, the two following positions are those usually taken in the premises by such as cannot say with Pcter, "We, according to God's promise, look for new (renewed) heavens and a new (renewed) earth, wherein dwelleth righteousness." They are these:

- 1. That "earth" and "land" are to be understood naturally, but that they refer to the present and not the final place of the saints, and that now, in this life, the saints are the real inheritors of the earth.
- 2. That the words "earth" and "land" are not to be understood literally, but are typical of an abode other than what is known as "earth."

We will examine, in a fraternal spirit, these positions, and test them by Scripture.

First, as to the position that they have no reference to the life everlasting, but that they mean that the saints do now inherit the land.

We think it untenable, for reasons which we will presently adduce. We are happy that we can agree that the true Christian can use the world as the ungodly man can-

not. Being in harmony with its Creator, its beauties and fragrance and comforts, as far as he is permitted to experience them, are duly appreciated as so many tokens of his Father's love and care for him; and they awaken in his heart response of gratitude and such acknowledgment as is in his power. But this is not inheritance-settling down to undisturbed possession, in everlasting enjoyment. He is a pilgrim, hasting through the present order of things as a man of another country-another in the sense of quality, not of place. If he stops too long in any enjoyment—if his tarry is such as to excite the fear that he will become a permanent resident in the land—he hears a voice telling him to "arise; this is not your rest." So, while we are happy in agreeing substantially with brethren in the truth that the Christian gets more out of the present gifts of God's bounty than the children of the devil, we do not think this fills the measure of the scriptures which speak of "earth" and "land" as the abiding place of the ransomed. For two reasons:

- 1. Because possession is placed after the dissolution of the present order of things, in a condition which is called "the regeneration." See 2 Peter 3:10-13.
- 2. Because the invitation to inherit is not given till the sheep and the goats have been separated, represented in parable to be *after* our Lord's second advent (Matt. 25: 31-46).

Many other reasons could be added, showing that these promises of a kingdom and dominion under the whole heavens, to be given to the people of the saints of the Most High—that this taking root in the restored and renovated earth—is subsequent to the rule of sinful man, and under the rule of the blessed Potentate, Christ the Lord.

The other position—that "earth" and "land" are types of a realm neither earth nor land—is equally unsatisfactory.

For where in holy Scripture is either "earth" or "land" used as a type of another world—planet or fixed star? It is sometimes, and very rarely, used to signify the people of a country, and there are places where it means the inhabitants of the whole earth; as in the following examples: "O earth, earth, earth! hear the word of the Lord"; and in the title of the Almighty, "The God of the whole earth." So far, and no farther, does the Bible use these terms away from their natural signification. But never do they refer to another abode by the name of this. Indeed, Scripture keeps distinct the dwelling places of the various intelligences it recognizes. For instance, alluding to God Himself, we read: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." So far is it from confusing places of habitation. . . .

Conceive of the earth—the eurse lifted from its bosom and sky, the sun of divine favor smiling on it without in-

terruption, every sun-burned and parched desert healed of its scar, every waste place a blooming and redolent garden. He comes back who was a true man as well as the Son of God, the inhabitants all holy and delighting to do the pleasure of their heavenly Father and beloved Lord, mortality gone, graveyards abolished, funeral processions unknown, sickness forgotten—what could be objectionable in such a home?

"Land"—"earth": these are the words in the deeds of gift of our final home. Brethren, I submit the documents do not mislead. If instead of putting our inventive faculties at work to make other of these words than what they really mean, we, like Paul, believe "even as it is spoken unto us," we shall find we have kept the safe path.

Let us in closing repeat a few scriptures:

"And the Lord said unto Abraham . . . 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 . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Gen. 13:14-17.

"Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed.
... My faith he sojourned in the land of promise ...
These (Abraham, Isaac, and Jacob) all died in faith, not having received the promises, but having seen them afar off."—Heb. 11.

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## The Fig Tree Parable

By Emma C. Railsback

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."—Matthew 24:32.

OCCASIONALLY we meet a Bible student who insists on taking the above parable literally. I have before me quite a lengthy dissertation along that line, which to me seems quite illogical. But parables cannot be taken literally. A careful examination of the parables found in Matthew 13 and our Lord's reasons for teaching thus, as found in verses 10-17, and also the disciples' request for an explanation found in verse 36, prove this to be true. If we insist on taking this parable literally, we must not condemn the immortal soulist for attempting to do the same with the parable of the rich man and Lazarus.

A parable is a placing beside, a comparison, an illustration of one subject by another. In Matthew 24 the Savior has been describing events leading up to His second coming, when He inserts this parable of the fig tree. Trees are frequently used in the Scriptures in figurative and parabolic language, to represent nations and rulers.

In the time of the judges we find that the trees went forth on a time to anoint a ruler over them. They called first the olive, then the fig tree, then the vine, and finally the thistle. This parable was given to describe a certain deplorable condition that existed in Israel at that time. Then Nebuchadnezzar's dream concerning the great tree, which was to be cut down and a band of iron and brass placed around the stump for seven years, referred to the sudden cutting off of this wicked king for seven years. Then again in Ezekiel 31:3 the Assyrian nation is called a cedar in Lebanon, and Jehovah commands the Prophet to warn Egypt that she may expect a similar fate to that of Assyria, comparing the nations to the trees in the garden of God.

But the strongest evidence of this fact is found in Ezckiel 17:24: "And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it." This language can only be applicable to the nations of the earth, and the dry tree here refers to none other than Israel. God has decreed that the dry tree shall flourish, shall put forth leaves, and the Prophet is made to speak of things that be not as though they were already accomplished (Rom. 4:17).

Now, going to the New Testament, we find the parable of the fruitless fig tree planted in a vineyard, which the Savior commanded to be cut down, after seeking fruit for three years and finding none, is descriptive of the barrenness of the Jewish nation (Luke 13:6-9). Also the cursing of the fig tree by the Savior prefigured the curse brought upon Israel by themselves when they replied to Pilate, "His blood be upon us and our children." The withering away of that nation, destroyed and scattered until they ceased to have a national life, fulfilled the prophecy of these parables. Then why should anyone object to the fig tree standing for the Jewish nation in Matthew 24:32? Luke's rendering, "Behold the fig tree and all the trees," always reminds me of Ezekiel's, "All the trees of the field shall know," and, instead of detracting from the Israelitish explanation, strengthens it. The Jewish or Israelitish nation is truly putting forth leaves, a national resurrection has begun, and all the nations are fulfilling the predictions of the prophets; and so there are signs not only in the fig tree, but in all the trees.

#### "ONLY A BOY"

MORE than half a century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face were a very resolute but distressed expression.

"I came early to meet you," the deacon said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," the pastor said. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon; "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man, "but 'charity suffereth long, and is kind; . . . beareth all things, . . . hopeth all things.' Aye, there you have it, 'hopeth all things.' I have great hepes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation and had welcomed the children of a new generation, and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

But that boy was Robert Moffatt. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert," said the minister.

"Do you think if I was willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Several decades later there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on

earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had brought honor to the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvest of faithful work is sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work, because of what he was to that one boy, and what that one boy was to the world.

"Only a boy!"-Elim Evangel.

### LIQUOR IN CANADA

THE following letter from our esteemed brother, R. H. Judd, appeared recently in *The Toronto Globe*, and indicates the deplorable results on young people that have followed the opening of Government liquor stores in the Dominion.

"On our way home Saturday night we passed by a newly opened hotel on Danforth Avenue.

"Desiring to obtain first-hand knowledge of the character of these places, licensed by our newly elected Government, I entered. I am well on in years and have traveled widely, and have no hesitation in saying that the beverage rooms as seen tonight are a greater potential source of evil than anything occurring in the times of the barroom. Young people of both sexes were crowding the place to overflowing.

"Anyone can see at a glance that even from the lowest standpoint—that of the financial—the business will be a curse to the community. Dollars by the thousands that should in the ordinary course go to legitimate trade that makes Danforth outstanding as one of the prosperous portions of our fair city are diverted into unproductive and destructive channels. The Government may talk of returning 40 per cent to the city, but what of the balance? To what and where does that go?

"But the worst feature by far is that on the very threshold of life, when our young people should be looking forward eagerly to the future, their lives are ruined at the commencement, and their opportunities for future success doubly endangered by lowered moral standards and the curtailment of finances that would otherwise provide profitable employment for them.

"Any Government that will thus ruthlessly destroy its own people will in due time reap its reward. The evil already done outweighs by far any gains made by its spectacular financial policies, even granting that they were in a large measure necessary.

"That the churches of this district should fail in a matter of such urgent requirements seems almost inconceivable. Let us meet this enemy as a common foe, and defeat it in the name of the Lord God of hosts.

"R. H. Judd."

### THE PROPHETS

Continued from Page Five

one's mind on the human mass outside the Israelitish brotherhood, and the prophets continually kept this world view before the people. Even before the days of Noah this condition was recognized. So we read: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."-Gen. 6:1, 2. Boaz and Ruth, Solomon and the princes of Egypt, and others, have perpetuated the mixing of races. The one enriched the house of David and added to the line of descent from which the Son of promise was born, the other resulted in the division and final ruin of the Israelitish kingdom. Out of such situations as these written prophecy was developed, and the "matter of prophecy took on the form of literature." In this way the prophets of God became the spokesmen of all people and tongues and kindreds. Dr. Moulton says of these writings: "The distinction is not one of form, but one of spirit. Biblical prophecy, in a sense that belongs to no other class of literature, presents itself as an actual divine message." From the Jewish Encyclopedia, concerning the prophets, we read: "Foremost among such truths were the facts now first practically realized, that God's government and interest were not merely national but universal, that righteousness was not merely tribal or personal or racial, but international and worldwide." Out of such convictions as these, out of the personal consciousness that they spoke for all time, that they were dealing with a divine source, a Mind that knew the end from the beginning, prophets of the Lord not only have spoken, but they have toiled and endured and died in order to enlighten the world for all time to come.

If we turn now from the sayings of the prophets of God as related in Christian history to the present-day conditions in the church, we are immediately met with the question, "Why are there not such prophets today?" It is perfectly safe to assume that such prophets are still serving the church. Perhaps they do not bear the same name, yet they perform the same public ministry, invoke the same divine providence, and support the same benevolent customs as were observed all through the historic centuries. True, some stop at existing "nature," and applaud the attainments of recent "science," and neglect to give God the glory. Notwithstanding, the same God is immanent in the world, and many of His faithful ones are worshiping Him in "spirit and in truth." We are admonished in 1 Thessalonians 5:20, 21: "Despise not prophesyings. Prove all things." The church is instructed, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."-Deut. 18:22. This same rule is admitted universally today. The same kind of prophets are still with us.

A recent writer, referring to the prophets of the Bible,

says: "They sought to preserve, explain, and spiritualize the law. . . . They were much less concerned with prediction (of concrete occurrences) than with true prophecy; that is, with the verbal portrayal of the great regulative lines of the future course of things." Almost any faithful pastor of a congregation or a parish performs these same services. Such prophets are found among Christian educators, jurists, statesmen, philosophers. While they do not rise to such cestasies as did Isaiah, they do guide and sustain a constant progressive order under divine direction. Our material environment has been greatly changed and our spiritual privileges have increased through the advance of knowledge (Dan. 12:4). The attitude of the masses toward the saints of God is entirely different from that which was manifested in the days of the apostles, or any other past time. Human nature, however, remains unchanged. The purposes of the Creator still persist in the religious and the physical universe. The enemies of rightcousness are myriad and the need of succor from the wiles of the devil is insistent, and the heart of man "is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). But the modern prophet still stakes his all on the redeeming grace of God. In the vivid words of the ancient Prophet Amos, the prophet of today cries out: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"-Amos 3:7, 8.-George H. Dewing in Present Truth Messenger.

"The greatest thing in the world is a good man."

## "LAND"

#### Continued from Page Seven

"(Abraham) removed . . . into this land, wherein ye now dwell. And (God) gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him."—Acts 7.

"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. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:12-14.

We must not omit the golden text: it is our individual solace: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

When many shall come from the east and west, north and south, after the resurrection of the patriarchs, to sit down with Abraham, Isaac, and Jacob in the kingdom of God, may the reader and writer be of the number!—W. Kellaway in *The Messiah's Advocate*.

### FOOTPRINTS OF GOD

Continued from Front Page

human life and experience which had never been recognized before.

"Known unto God are all his works from the beginning of the world"! Those words continue to ring through our hearts with a melody of hope! The Revised rendering, while changing the text completely, adds, rather than subtracts from the depth of meaning of this passage, stating simply, "Saith the Lord, who maketh these things known from of old." God not only knows "all his works from the beginning of the world," but He graciously makes that knowledge available to His people. He reveals His sublime purposes to them, "and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

In the sixty-six books of the Bible there has been mapped out for our instruction not alone a history of the world as God sees it, past, present, and future, but a vast comprehensive plan of divine purpose that stretches from the beginning of time to the farthest reaches of eternity!

The divine Record begins with Man in a beautiful Garden of Delight, where he was in constant fellowship with God, and it closes with the same glorious condition restored in full, and more than that, for all possibility of its loss again is to be removed when the inhabitants of earth pass beyond the reach of the wasting waves of time!

#### THE BEGINNING AND THE END

Let us look at the beginning and the end of this splendid picture for a moment.

Beside that limpid stream that flowed through the Garden, and under the shade of those fruitful trees whose heavily laden branches bent on either bank, moved the forms of the first man and the first woman of earth—but they never walked alone. Another form of benignant glory was ever present with them! Even after they had sinned and forfeited all right to the security and plenty of their Eden home, God remained still within their reach.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."—Gen. 3:8.

Conscience-stricken by a sense of their ingratitude and guilt, they sought to hide themselves from the presence of their best Friend and Counselor at such a time. But they could not do so. God was there—there in the Garden of Delight with His sinful children!

We turn to the concluding chapters of the Bible for the final scene, as we did to the opening chapters for the initial one. John paints the picture here.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . 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."—Rev. 21:1, 3.

God is seen again upon the earth in the midst of the Garden of Delight, and in close and tender association with His people! Such is the beginning, and such is the ending of God's great plan as it is pictured in His Word.

#### LOST THROUGH DISOBEDIENCE

How did it happen that our fathers lost this rich heritage that came to them from their heavenly Father's hand—the heritage of a home of beauty and comfort upon the earth, together with perfect freedom from pain, anxiety, and death, and doubly blessed by intimate fellowship with the eternal God? What tragedy entered the picture that made necessary Jehovah's stupendous plans for human recovery?

One little word answers the question: S-I-N!

Called into judgment before God Adam heard this sentence pronounced upon him:

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying. Thou shalt not eat of it: 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 to thee; and thou shalt eat the herb of the field; 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."—Genesis 3:17-19.

It was not Adam and Eve alone who suffered as a result of their disobedience to God, but they passed the penalty, as they passed the tendency to sin, on to all succeeding generations of their posterity. So Paul reasons: "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. Home and life and fellowship with God were forfeited for all mankind.

However just such action might have been, the compassionate Father did not leave His disobedient children entirely to the fate they had brought on themselves—He suggested the possibility and provided the means of eventual deliverance and redemption. In immediate connection with the penalty pronounced upon them, He held out the olive branch of conditional pardon and restoration to divine favor. Addressing the tempter, He said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

Here at the most awful hour of their experience God brings to Adam and Eve the promise of a coming Redeemer, a Savior from sin!

Art little? Do thy little well;
And for thy comfort know
Great men can do their greatest work
No better than just so.—Goethe.

<sup>&</sup>quot;MINDS are like parachutes: they function only when they are open."

## Berean Department

ARLEN MARSH, EDITOR

### To Illinois Bereans

A new year lies before us—a year filled with opportunities of service, of growth, and of individual consecration.

Let us all work together during the coming year for the purpose of not only improving and building up our own local societies but organizing new ones, if possible. The Berean lessons offer a wonderful opportunity for teaching the truths of the Bible to those who are not familiar with them and for this reason new societies should be organized wherever possible. Your president would welcome suggestions as to where and when new classes could be established.

Please remember also that it is time to pay our dues. The state treasurer is Mrs. Mildred Somers, 1807 Ridge Ave., Rockford, Ill.

What do you say, folks, let us organize new societies at Ripley, Eldorado, Plum River, Casey, and other places. We need them.—Harry Goekler, Pres., Illinois State Berean Society.

#### The Pinkness Fades

It has been a century and a half since the Constitutional Convention meeting in Philadelphia drafted what has been one of the most important documents ever compiled by human hands.

During that entire period, the people of the United States have had, were they only willing to recognize the fact, reasons possessed by no other people in the world to be thankful to the God who gave them liberty to act, worship, think, and speak as they pleased.

The Constitution has been the buttress upon which every attempt to foist a dictatorship, a Socialistic system, or any other form of limitation of personal liberty on this Commonwealth has been broken.

Presidential or other executive flats have been held, thanks to the document which controls the freedom of this people, to have no force in law. Congress may delegate only a limited portion of its legislative powers to any executive branch of the Government,

While other nations suffer from the personal whims of absolute dictators or from the atheistic, ironelad rule of Communism, the United States can move serenely on its course, because its founders trusted God and were motivated in their actions by that trust.

Communism and Socialism have—has might be the better word, since no real distinction between the two exists—been advancing throughout this, as throughout every, nation. Those well versed in academic theory and willing to put man above Jehovah have adopted the ideas of Karl

Marx rather than the ideas of the Deity who ever has protected them.

The United States has become colored, not a brilliant, Bolshevistic red, but at least a slight pink. The indifference and the empty theories of the religionists have furthered the cause of the world revolutionaries more than the religionists have dreamed.

It is sad to contemplate that where the church has failed the politics of men has, in a semblance, succeeded. It has been at best a sorry success, but even so the Constitution has guaranteed a freedom to its subject people that they who occupy the nation's pulpits are unwilling to consider.

In an eight to one decision the Supreme Court of the United States has decreed that Presidential orders can have no place as law. In approximately the same proportion, the ministers and religious teachers of the country are turning away from the institutions of the historic past and toward the vague, fallacious theories of impractical, Socialistic-thinking men.

Russia is, presumably, a government essentially by the people; yet Russia, in actuality, is a government by Stalin. The sundry boards and regulations of much of our own government are, by their own admission, a movement to the Left—the Left being the designation by which dictatorial Communism politically is dignified.

God visited a Socialistic system upon Israel only as a punishment for their sins. God's plan for Israel and for the entire world calls for an absolute monarchy to establish peace, contentment, and eternal prosperity. And no wider political gulf exists than that between a monarchy and a Socialistic government.

Dictatorships, however benevolent, can have no place in the United States as long as the Constitution remains in force. Socialism, that will-o'-the-wisp that ever has proved impractical in use, can never receive a place in the government of the United States as long as the Constitution continues as an active power.

Citizens of this nation have real cause to obey that dictate of the Apostle Paul, to "give thanks for those that are in authority." They who framed the government of which we are a part exhibited a wisdom far greater than that of those who would discard the system upon which the country has been built.

The pinkness of the United States has faded under the brilliant light of the Constitution. No constitution, however well framed, can bring about perpetual peace and happiness; only the establishment of God's kingdom on the earth can accomplish that. But, nevertheless, there is in the Constitution of the United States a document to be cherished and protected as a document built upon the freedom-giving principles of God.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Create in me a clean heart, O God,"

My DEAR GIRLS AND BOYS,

It is the last day of the old year as I sit writing to you. The snow is gently falling, large white flakes of it. Soon everything that was not already protected will be covered by a beautiful soft blanket. Mother Nature, under the guiding hand of God, cares for the earth, just as your own mother eares for you.

The last day of the old year, the year of our Lord, 1934! Which means, as closely as men can figure, one thousand, nine hundred and thirty-four years since the birthday of our Savior that we have just so happily celebrated.

Think of celebrating that many birthdays of the same person! Long, long before that everyone would have forgotten that we ever lived, wouldn't he? But not so, our Lord and Master! He means as much to the world today as He did that day He was born in Bethlehem so long ago.

Perhaps He means more to the world now. At least, surely the world could not have needed Him more then than it does now. Every one of us can look about us and see many, many things that Jesus would change if He were here.

But we are happy, in spite of these things, because we believe and know He is coming back soon. Back to this earth where He once lived and labored among men, scattering happiness and comfort every place He went. And He will do the same when He comes again.

Every time you read one of the beautiful stories of Jesus, think how wonderful it will be when He comes and does just the same for us. The more you learn about Him, the more you will want Him to return. And the gladder you will be to see Him when He does come.

You know, every little while I get to thinking I'll not write this Page any more. I'll tell Bro. Marsh he'd better get some one else to do it, because surely the boys and girls must be getting tired of listening to me every week. Some one else would have some new and interesting and peppy ideas.

And then, when I've decided, something happens just as it did this morning. In my mail on this last day of the old year was the finest little letter, also a card of greetings and good wishes, and a snapshot!

The letter tells me that the little boy who wrote it and

his mother read their Bibles every day, and he and his father, every Sunday. Can't you picture their home? Even though it is 'way, 'way up in Canada, where it gets very, very cold, yet there's a happiness and cheer in it that no money could buy, I'm sure. And a child in such a home will never forget to love the dear Lord he has heard his mother and father tell about so often. Of that I am sure also.

Each one of you other girls and boys who has a mother and a father like that, don't forget to say "thank you" to God for them at night when you kneel beside your bead. And don't forget to love them a lot and try to obey them in all things.

But, to go on with my letter. My little correspondent says, "Mother and Father and I thank you very much for your faithfulness in writing the Children's Page."

And I say, "Thank you, David Harrington, from Alberta, Canada. You've sent me the warmest greetings and gratitude from your cold country." For that is who wrote me the nice letter.

So, you see, I can't stop writing this Page, at least not just after getting such a beautiful message. I'm afraid, too, I'd miss all you other boys and girls too much. When one is away from others a great deal, as David always must be and as I am now, little things mean much more to him. And it's the little deeds of kindness and thoughtfulness, such as David's letter this morning, that make life happy.

I look out of my window now, as I think of many of you, and I watch the white snow, falling, falling, falling. And I think, why, it's just like the old earth turning over a new leaf. Tomorrow everything will be white just like the new year, the year 1935. Everything will be clean.

And so each one of us has before us a clear, white page of life. Last year with all its mistakes is gone. Let's not sigh over it. Let's get busy in this new year God has sent and see how clean we can keep our page. How much happiness we can bring to others, and in that way joy to ourselves and our parents and God.

Even though it is the middle of January before you will be reading this, the new year has just begun. Let's all join hands and form a Happiness Circle, chase away the shadows, and bring smiles to those around us. We'll elect David our first member. Who wants to join?

## The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 4. — January 27, 1935

### PETER'S DENIAL

Mark 14:12-72

#### GOLDEN TEXT

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Corinthians 10:12.

#### A STUDY OF THE SUBJECT

Aim: Thoughtless boasting often leads to lifelong remorse.

Class Discussion: What are some of the tests of loyalty to Christ? Would you defend an absent friend who was being harshly critieized by people whom you were anxious to please? Do you criticize others for giving up to temptations which have no appeal to you?

I. Peter Denies the Word of Jesus. (Mark 14:27-31.) The great sin of Peter was unbelief. He professed a profound faith in Jesus, and yet when the Lord predicted his own fall he promptly and vehemently denied that such a thing could possibly take place. In other words, he was willing to believe all that Jesus said that was favorable to himself, but anything, even when it was solemuly foretold by the Lord, which seemed to question his future steadfastness he set aside as untrue. He had more confidence in his own strength than he had in the word of Christ.

II. Peter Denies Fellowship With Jesus. (Vv. 54, 66-71.) Disloyalty to Christ begins, as in the case of Peter, with rejection of reproof and warning, and ends with a full denial of all allegiance to Him. The one leads to the other. Unless we are willing to be corrected for our faults we will never experience the joy of perfect fellowship with the Lord. Peter's bodily fear exercised a more powerful influence over him than did his faith in the Son of God. His faltering faith led him into the further sin of blasphemy. So long as Jesus was with him personally I'eter continued true and fearless (John 18:10, 11), but so soon as he was deprived of the confidence that presence provided he quickly lost his courage and fell from his steadfast fidelity. Safety to the Christian is found only at the Savior's side

III. Peter Remembers Too Late. (V. 72.) It required but a commonplace happening to recall to Peter's mind the Lord's prediction, and to fill his heart with bitter remorse. Why had he not heeded the warning? Why had he not suffered death just as he had claimed and believed he would do when the testing time came? Peter could not answer those questions-he could only weep weakly over his failure and look forward to a lifetime of repentant regret.

### PRACTICAL APPLICATIONS

#### Denial

-comes at crucial moments;

as words;

-of the Word is denying the Author;

-of duty to one's church is frequent; -of wrong does not free from responsibil-

Denials. Denials are always costly and must be fully atoned for by restitution. When we think of "denial" we naturally think of

denying Christ. This of course is the most significant, but not the only one of importance. But in noting this type of denial we submit a few questions. Can people deny Christ today? If so, name ways in which He is denied. Is denying His Word, denying Him? Is His Word being denied today? How can a person deny Christ's Word? In considering other kinds of denials let us think about the church. The members of the church owe certain responsibilities to the church and are duty bound to perform certain tasks in the interest of their church. The church has a right to expect its members to respond to its call for help, but how often members deny any responsibility or the right of the church to expect that they will do anything! Denial of duty and responsibility is a wrong of no small proportions. Then there is the denial of wrong. To deny a wrong does in no way right the wrong. It merely adds to the seriousness of the sin. Admission of sin is a long way toward receiving forgiveness of the sin. As long as there is denial there can be no forgiveness.

Guilt. Guilt is not removed or in any way lessened by a denial or the covering up of an overt act of transgression. It is increased by these unchristian acts rather than diminished. There is only one way of getting rid of guilt and our next lesson deals with that, namely, restitution.—C. E. R.

#### THE GOLDEN TEXT

Ofttimes when we think we are strongest, we are tempted in some unguarded way and fall before we are aware of what happened. Peter was so sure that he would go all the way with Jesus, but at the fatal moment he denied Him, not realizing what it meant. Most of us are no stronger than was Peter and we are just as apt to make the same mistake.

As a chain is no stronger than its weakest link, neither are we any stronger than our weakest point of contact. Therefore, we must always be on our guard and not be too sure that we will always do the will of God, for temptation lurks on every corner, and we may meet it; but take heed that ye neither stumble nor fall from God's grace.-L. A. R.

#### INTERMEDIATES

#### Be Prepared to Meet Temptation

Peter was still the impetuous leader for the - of Christ can be made by actions as well twelve apostles, still sure of himself and of his allegiance to his Lord. He and John were the two chosen by Jesus to prepare the Passover (Luke 22:8). Relate the interesting manner in which they found a room where they could keep this feast. Review briefly the reason for this memorial. At the end of the feast Jesus instituted the "last supper," which we call the "Communion," symbolizing

His death so soon to take place. At its conclusion they went out, following the little path to the Garden of Gethsemane, and the conversation between Jesus and Peter ensued. Jesus knew what lay ahead of Him, and also that the natural result would be that His disciples should be in fear of their own lives and be scattered. But stoutly Peter declared that though every one of the others should leave their Master's side yet he would not. Relate the story of Peter's downfall.

How did Jesus meet temptation (vv. 32, 35, 36) ? Could He have endured the terrible suffering that lay just ahead, if He had not received strength from God? How did He advise Peter to meet temptation (v. 38)? Do you think that advice holds good for you today? Discuss in class different temptations that come to you and the ways in which to meet them. Read James' instructions regarding temptation, 1:13, 14. Then read the blessing that comes to the one who overcomes, v. 12. Paul, in Hebrews 2:17, 18; 4:15, 16, shows us that Jesus, being tempted even as we are, yet without yielding, is able to show us the way to overcome, if we will ask Him.

Peter followed Jesus "afar off"; let us keep close to His side .- M. G.

#### JUNIOR CLASS

Review. Oral review of last Sunday's lesson. Have children repeat conversation between Peter and Jesus

Presentation of Lesson. A brief description of some important events of Jesus' life leading up to His trial. Only those events in which Peter is connected should be especially stressed. Have children discuss incidents in their lives when they have said they would not do anything and the first thing they knew they were doing it. Present lesson story as follows: Jesus telling of His death and resurrection; telling how disciples will be of-fended; Peter's denial of fact; Jesus telling Peter how he will deny Him before the cock crows twice: Peter's second denial of fact: Peter following Jesus as He is led before high priest; Peter's denial of Jesus; Peter's feelings after denial. Have one child pretend to be Peter and let him tell Peter's part in story. Let another one describe Jesus' part.

Memory Verse. Ask children this question, Was Peter a true friend to Jesus at the time be denied knowing Jesus? The Bible says, "A friend loveth at all times." Repeat verse.

Notebook. Picture of Peter to be pasted or drawn in notebook. In the background have children place picture of cock. At one side put picture of Jesus. Under Peter's picture write v. 29 of lesson. Under Jesus' picture write v. 30. At bottom of page write memory verses. Have children make group story of this lesson. Copy this lesson in notebook. Have group story read. (How to write group story given in lesson 1.)—V. C. T.

## AMONG THE CHURCHES

#### NEW PASTOR AT BURR OAK, INDIANA

At the recent business meeting of the church at this place a call was extended to Elder A. L. Hoskins of St. Cloud, Minn, to become the pastor of the Burr Oak church. For more than a year Bro. F. L. Austin of Chicago has been acting as supply pastor at Burr Oak, visiting the congregation twice each month, and it was largely through the advice of Bro. Austin that the congregation decided to employ a resident pastor on full time.

The new leader comes strongly recommended by those whom he has served in the past. He was for a number of years pastor of the Church of God at St. Cloud, Minn., where he has accomplished much effective work. Hereafter "The Morning Star," the interesting bulletin which has been published at St. Cloud, will be continued at Burr Oak. We pray for the success of the congregation under its new leadership.

## FORTHCOMING MEETINGS AT MARATHON, IOWA

The next preaching services and Sunday school in this vicinity will be held at the home of Sr. Anna Boyanovsky near Marathon on January 20. It is expected that both Bro. A. M. Jones and J. Arthur Johnson will be present to give the sermons.

On February 3 the meetings will be conducted in the home of Arthur Carlson, which it also near Marathon, when the same able speakers are expected.

#### BLANCHARD IS STILL ON THE MAP

Sr. Woodward wrote me she wondered how the church at Blanchard, Mich., was progressing, for there had been no report from here in a long time.

We are busy bringing in the young folk. We have a nice Berean class, and yesterday, the first Sunday of the new year, there were 41 present at Sunday school, and more than that present at evening service. The young folk are very active and we appreciate very much the work of Bro. Smead, who I am told has visited homes that no other minister has ever entered, and succeeded in bringing them into the church.

We have started the new year with a new staff of officers and teachers in the Sunday school. Those who were at General Conference last year will remember our good friend and brother Emory Toogood, who has consented to act as superintendent of the school. We ask the prayers of all Christians that we nay continue faithful in the Master's service and that many more may be added to God's church.

Mrs. Laura Briggs.

## SUNDAY SCHOOL ELECTION AT SOUTH BEND

The Sunday school at South Bend, Ind., recently held its annual business meeting at which time the following officers were chosen for the year 1935: R. C. Stilson, Superintendent; Mrs. Lewis Romine, Asst. Superintendent; Horace Pierce, Secretary-Treasurer; Mrs. William Hunt, Pianist, Albert Hunt and Elwyn Stilson will have charge of the library.

The business meeting of the church was set for Sunday, Jan. 13, 1935.

#### DIXON SUNDAY SCHOOL PROGRESSES

The last Sunday of the year 1934 for the Dixon, Ill., Sunday school was good, 55 being present.

January 6, 1935, the first Sunday of the new year, was the best in a long time, 72 being present.

After Sunday school the election of officers for the new year was held, the following being elected: Superintendent, William Ford; Asst. Superintendent, William Eckert; Treasurer, Mrs. Eckert; Secretary, Elwyn Drew.

Mrs. Ford was elected at this time to fill the vacancy of secretary of the church held previously by Mrs. Charles Miller.

The Christmas program held Friday, Dec. 21, deserves mention at this time. The committee and young folks working together put on a program that was much enjoyed by both the children and their parents.

We pray the Lord will be with us in our Sunday school that there may be more come and study the Bible together during the coming year.

Elwyn Drew, Secretary.

#### THE NORTHWEST

Mr. and Mrs. J. A. Prior and family of Portland spent Thanksgiving vacation at Gresham with Sr. Prior's father, Bro. A. W. Darby, and Sr. Darby.

Illness has visited practically all of our homes in recent weeks. Members of the D. H. Hathaway family are still on the sick list, while Sr. Tremaine and small son are out again after several days' illness. Sr. Minnie Kerr and Sr. M. Rogers have submitted to minor operations.

Among visitors at the Quarterly Conference, December 6-9, at Corvallis were Bro. A. W. Darby, Gresham; Sr. Minnie Rogers, Eugene, Orc.; and Bro. H. B. Hathaway, Felida, Wash.

We were shocked and deeply grieved to learn of the sudden death of Bro. Dan E. Prutzman of Vancouver, Wash. He was a member of the Pelida Church of God, a fine man and a true Christian who followed faithfully in the steps of his Master. May our heavenly Father give comfort to Sr. Prutzman and the family is our prayer.

Gladys Barber.

## ANNUAL ELECTION AT BURR OAK,

Bro. Austin will continue to be with us over the third (Jan. 20) Sunday.

We are sure that Bro. Austin's labors at Burr Oak have been deeply appreciated and that they have been an inspiration to all who have heard him to press toward the mark of the high calling in Christ Jesus.

At our annual business meeting on January 4 the following officers were elected: Elders—Dewey Overmyer, Melvin J. Osborn; Deacons—Albert Overmyer, Gerald Osborn; Deaconesses—Evelyn Overmyer, Leona Zechiel; Secretary—Nettie Guge; Treasurer—Mary Hatten; Trustee—Russel Currens; Musical Director—Evelyn Overmyer; Pianist, Elizabeth Zechiel; S. S. Superintendent—Ferris Zechiel; Berean President—Nettie Guge; Ladies' Aid President—Pearl Zechiel.

Said officers were consecrated and installed Sunday, Jan. 6, by Bro. F. L. Austin.

Mrs, Nettie Guge, Secretary,

#### A PLEASANT AND A SAD OCCASION

On Sunday, Dec. 30, 1 went to Cleveland to fill the pulpit for Bro. M. W. Lyon, who was away visiting his home folks.

It is always a great pleasure to preach to the Clevoland brethren and sisters because of their intense desire to learn more of the truth of God's Word and he of service to their Master. They are very good listeners.

In the morning I spoke on the subject, "Looking Forward, or Behold, He Cometh"; in the evening the subject was, "War, or the Day of the Lord."

Sr. Patrick, Merle, Cccil, and Ione accompanied me. Sr. Patrick and I had intended to come home Monday and the young folks were to stay for a New Year's party with some of the young folks there.

Our plans were changed and our pleasure much marred by the death of Bro. Richard Lindstrom on Sunday afternoon. Sr. Patrick and I stayed at the hospital most of the afternoon with Sr. Lindstrom and her father and mother, Bro. and Sr. H. J. Stadden. The end come about five o'elock.

The young folks and Sr. Patrick came home Monday and I stayed for the funeral on Wednesday.

Thus death comes and we must make way for him. And in the case of Bro. Lindstrom we have another human sacrifice to Mars, the god of war.

James A. Patrick.

#### FROM THE PINE WOODS

Our trip and meetings in the pine woods of southern Louisiana are proving very interesting. The log church which the brethren in the Blood River district have built is well filled every night, with the most respectful and attentive listeners. The meeting at this church will close next Sunday (13th) with a baptismal service at the river in the afternoon. That night meetings are to begin at the Happy Woods Schoolhouse near Hammond and continue over the 20th.

It is a pleasure to have our family with us on this trip, and for the children to get acquainted with many of their relatives whom they had never met. It is also a great joy to the writer to have his dear old mother, who is well up in her eighties, well and active and always ready to go to church.

The change in scenery and experiences is doing us all good, and we shall soon be ready now to return to our Grand Rapids labors with more zeal than ever.

F. E. Siple.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

J. W. Lent (\$3); Mr. and Mrs. H. S. Bell (\$10); Mr. and Mrs. Vern Lansbery; Fannie Le Crone; Lillian A. Greiner (\$2); Mac Mick (\$2); Silas M. Claypool; Ida Vogel (\$10); N. Goodrean (\$3); Mr. and Mrs. D. W. Kirkpatrick (\$10); Mrs. Ray Maysilles (\$3); Glenn M. Birkoy (\$5); Georgia and Wayne Thompson (\$22); Mrs. C. Seely (\$6); W. A. Reid (\$2); Helen M. Chisholn; Eva H. M. Pletcher; Anna Mne Bottolfs; Mr. and Mrs. J. H. Williams: Albert and Ella M. Siple; Ida F. Orem (\$3); Jessie M. B. Kauffman (\$5); Mr. and Mrs. J. Don Swartz (\$5); Grace M. Marsh; Mr. and Mrs. John E. Miller (\$3); Golden Rule S. S. (\$3); Golden Rule Adult Class (\$3); Ruth and W. S. Tomlimson (\$14).

#### HANNAH BAILEY GRAHAM

Hannah Bailey, daughter of Mr. and Mrs. J. P. Bailey, was born at Windfall, Ind., February 20, 1857, and came to Missouri with her parents at the age of seven years. She was united in marriage to P. J. Graham March 23, 1873. To this union eight children were born.

Her husband; three sons, Joshua, John, and Ernest; and only daughter. Hattie, preceded her in death. She is survived by four sons, Frank of Farmington, Mo., Joe and Fred of Fredericktown, Mo., and Claude of St. Louis; five daughters-in-law; sixteen grandchildren; and two great-grandchildren. Two half brothers also survive: Tom Bailey of Fredericktown and Allen Bailey of St. Louis.

She was baptized into the all-saving name of Jesus some forty years ago by Brc. John Foore and has lived true to her faith ever since. She fell asleep at 5 p.m., December 3 at the home of her son Joe, after a lengthy illness from infirmities incident to advancing years.

Funeral services were held at the Blush, Mo., church at 2:30 p.m. December 5, by Bro. J. H. Anderson of Michigantown, Ind., and she was laid to rest in the family cemetery nearby.

We have lost a kind and loving mother, and our church has lost a faithful member, but we sorrow not as those who have no hope, for we know she is at rest, awaiting the Master's coming. Mrs. Claude Graham.

#### RICHARD S. LINDSTROM

The Golden Rule Church of God of Cleveland, Ohio, was saddened on Sunday, Dec. 30, by the death of one of its deacons, Richard S. Liudstrom.

Bro. Lindstrom was born in Michigan September 21, 1887, of Swedish parents. Most of his boyhood days were spent in and around Manistee. He moved to Cleveland to make his home about 1914.

In 1917 he was called to serve his country in Company A, 308th military police, but was honorably discharged before the end of the war, being incapacitated for service by an injury.

In the latter part of October, 1922, he was baptized by Bro. Joseph Prosek and joined the Church of God and remained a faithful servant of his Master through the remainder of his life.

On June 20, 1925, Bro. Lindstrom was united in marriage to Alice Stadden by Bro. L. E. Conner. To this union were born two sons. Richard, Jr., and Ralph.

During the early part of last September the injury to his heart grow worse and he was later taken to the U. S. Marine Hospital where he died.

Surviving are his wife and two sons, his father, Mr. N. W. Lindstrom of Grand Rapids, Mich., and his brother, Mr. O. W. Lindstrom of Mobile, Ala., and a host of other relatives

## BETWEEN YOU AND ME-

In our next issue Elder C. E. Randall, president of the Ministerial Association of the Church of God, will present an analysis of the chief points of difference between the teaching of the Church of God and the Advent Christian Church. Many have questioned us regarding this matter and Bro. Randall, who is thoroughly acquainted with both denominations, has consented to prepare a general answer.

We regret to learn that Bro. F. L. Austin, our former executive secretary and the editor for many years of this paper, has been confined to his home in Chicago by an attack of the 'flu. We pray for his speedy recovery.

Watch for unusual developments in Palestine to be presented in our next issue in the "Abreast of the Times" department.

Encouraging news reaches us from St. Louis, Mo., in a letter from Sr. Claude Graham, who writes: "Our Bible classes are progressing nicely with increasing interest." Sr. Graham ealls attention to the fact that visitors who drop in to the classes are manifesting a deepening concern in the lessons. Roy Graham, a teacher in the Sunday school, and Clyde Graham, Sr. Graham's son, are preparing a series of lectures on "The Gospel" to be given in the near future. Both of these young men contemplate enfering the ministry eventually.

Mrs. Orpha Sanford, who is conducting independent relief work among the needy of the Church of God, has moved to 5346 Main St., Downers Grove. III.

The Emphatic Diaglott, edited by Benjamin H. Wilson, containing the interlinear literal translation of the New Testament Greek together with the author's own scholarly version, may be ordered from the National Bible Institution at \$2.50 a copy, prepaid,

Bro. Howard Moore of Red Bluff, Calif., was a visitor with the Los Angeles congregation over Christmas. He returned to his home December 31 with his family, who had been spending some time with the Railsbacks.

The Dollar-a-Month Club is still ready to receive renewal and new memberships.

Ten cents sent to the National Berean Society, Oregon, Ill., will bring to any address a book containing 75 lessons on strictly biblical themes. This is as much material as 75 tracts would contain at a cost of 75 cents.

"We find," pens Mrs. Mary Hatten, treasurer of the Burr Oak, Ind., Sunday school, "by handing a disinterested member a quarterly he will in a short time show renewed interest. This to me certainly speaks well for the quarterlies." Anyone can obtain a copy for 17 cents. Why not try it?

A new series of sermons will be introduced at the Oregon, Ill., church next Sunday night on the purpose, value, and forms of worship of the past, present, and future. The initial sermon will take the name of the series, "Secking After God." At the Wednesday night gatherings a study of the life and teaching of Paul will occupy the attention for some weeks to come.

A reader in Ohio says he would like to have some of our writers discuss through our columns "the abomination of desolation, spoken of by Daniel the prophet" which Jesus mentions in Matthew 24:15. Our Lord refers no doubt to Daniel's predictions found in Daniel 9:27: 11:31; and 12:11.

Continuing his studies on Ezekiel 36, 37, 38, and 39, Pastor Norman John MacLeod of the Los Angeles church will speak Sunday. Jan. 28, on "The Land That Is Brought Back From the Sword," Ezek. 38:8.

and friends. His mother and a sister preecded him in death.

We tried to give the bereaved ones words of comfort from the Scriptures of truth, showing that the time is coming when the inhabitant of that land shall not say, I am sick, and that there shall be no more death, neither sorrow and crying, neither shall there be any more pain.

We laid him to rest in Columbia Center Cemetery where he awaits the call of h s Master. James A. Patrick.

#### NOEL BOND SMITH

The remains of the late Noel Bond Smith, 62, of Pascoe, Wash., were brought to Corwillis, Ore., and a short funeral service we sheld at 3 o'clock this afternoon (Dec. 10) at the graveside in Crystal Lake Cemetery. Elder A. W. Darby of Gresham officiated. Interment, under the direction of the Keeuey Faneral Home, was in the family plot.

Mr. Smith was a brother of Sr. Flora Hogue of Cavallis, who, with her daughter, Sr. Dulu Tremaine, and the latter's small son Robert, went to Pasco upon learning of h's death, and brought the remains to this city. Prior to locating in Washington, Mr. Smith had lived in California for several years. He was born at Emporia, Kan., September 9, 1872. He is survived by four sisters, St. Hogue, Corvallis; Mrs. M. E. Roberts, Oakland, Calif.; Mrs. Robert Brannick, Watsorville, Calif.; and Mrs. Ed Virlen, Neosho Rapids, Kan.; and two brothers, Dwight Smith, Willington, Ohio, and George W. Smith, Oakland. His parents were members of the local Church of God.

Gladys Barber.

#### HERALD RECEIPTS

Mina Crosby; Silas M. Claypool; Fred N. Patterson; George T. Rennard; Ivinan Magaw; Mary Hatten; E. Dorothy Magaw; J. W. Lent; Edith R. Burke; Jessie L. Groves; Mrs. Frank Rogers; Lillian Dauntler; Mrs. C. J. Lamberson; E. E. Mills; Mrs. E. F. Giesler (for another); F. F. Upton; William Arbogast; Nora Mallory; Emma Eaton (for another); Azalia Winfrey (for another); I. C. Stilson; Bernard Crofton; Mrs. H. C. Starbuck; Mrs. Hedvie Jackson; Clara L. Stewart; W. S. Tomlinson.

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# 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 kingdor of God under the kingship of Christ, Luke 1:32, the church to be joint heits 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 HERALD OF MESSIAH'S REIGN

#### Continued from Page Three

from its subversion in the reign of Zedekiah, to its restoration to the Son of God and the Son of David.

"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. 21:25-27.

The first part of this prophecy was literally fulfilled. The royal crown, the sparkling diadem, these symbols of power, were removed and Israel's proud monarch was abased with the dust of his footstool. His kingdom was overturned by the Babylonians, the Medes and the Persians, the Greeks and the Romans, the Turks, Arabs, and Saracens, and will continue in ruins until He come whose right it is, and it shall be given to Him. But before it can be given to Him, after having passed through this series of subversions, it must be restored. And when thus restored and given to God's Anointed, His kingdom will be the kingdom of Israel restored. And it will be just as literal and substantial when thus restored, as it was before its subversion; for the word restore signifies to bring back to a former state, or replace in a former position.

That Jesus Christ is the rightful heir to the throne and kingdom of David, which were the throne and kingdom of Israel, will be seen, not only by a reference to all the evidence adduced in the former articles, but also by reference to His lineal descent from David His royal father, as recorded in Matthew 1 and Luke 3. All other evidences of His Messiahship will avail nothing without the additional evidence of legitimacy. The right of no prince to His Father's throne can be demonstrated without proving by the most unequivocal testimony this vital point. Matthew traces, with unerring certainty, the genealogy of Joseph, the legal father of our Savior, back to David as His royal father, and Luke traces Mary's pedigree back to the same kingly ancestor.

Joseph had two fathers, just as every married man has—one a legal, the other a natural father.

Prom David, the king of Israel, issue two lines of genealogy; one through Solomon, and the other through Nathan, his sons. These run parallel until they were united in the house of Zorobabel. Again they branch out and run down the stream of time, until they were united in the marriage of Joseph and Mary; and Jesus the Christ, being their eldest son, has all the right legally and naturally to David's throne and kingdom. This only rightful heir to David's throne and kingdom having ascended to heaven without issue, it follows as a necessary sequence that before the oath and covenant of God can be fulfilled, in placing Christ upon David's throne and kingdom, He must return from the right hand of His Father, and His throne and

kingdom must be restored from their ruins. But when thus restored to Christ, His kingdom will be the kingdom of Israel restored.

Will the kingdom of Israel restored be the kingdom of God which the gospel promises Jesus Christ, or will Christ inherit two kingdoms?

Answer: As the Son of God and the Son of David, He is heir to both of their kingdoms.

Luke traces the genealogy of Christ to Adam, who was the Son of God, and monarch of the world. Hence, Christ as the Son of God has the right of heirship as well as covenant to the kingdom of God. And not only to the kingdom of Israel, but the dominion of the whole earth: for such was the original title of His great primogenitor. But I will reserve this part of the subject for later.

That the kingdom of Israel was originally the kingdom of God, and consequently will be the kingdom of God again when restored, will appear in the light of the following testimony, viz.: 1 Chronicles 17: When speaking of the kingdom of David, God says: "But I will settle him (David's Son and the Son of God, verses 11, 13) in mine house and in my kingdom for ever."

David says: "Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel... And 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 Chron. 28:4, 5. According to the foregoing, the kingdom of David, of Solomon, and of God is one and the same kingdom.

The Queen of Sheba understood that the throne of Solomon and of God was identical. 2 Chronicles 9:8—"Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God."

Again, in chapter 13:8, we read: "And now ye think to withstand the kingdom of the Lord in the hand of the sons of David."

The kingdom of Israel must belong to the great God before He can transfer a valid title thereto to His Son. 11, therefore, the kingdom of Israel was originally the kingdom of God, then when restored it will be the kingdom of God again; and when He gives this kingdom to Christ it will be Christ's kingdom. Thus, the kingdom of God, of David, of Israel, and of Christ, is one and the same kingdom.

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.

EVERY noble life leaves the fiber of it interwoven forever in the work of the world.—Ruskin.

# THE RESTITUTION HERALD

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## IMPORTANT DIFFERENCES DEFINED

By Clyde E. Randall

FOR some time there have been certain good will overtures between some of the ministers of the Advent Christian denomination and our own. These contacts have been made with the idea of creating more of a fraternal relationship between the two groups, which have much in common, both in purpose and teaching. Such fraternity is commendable and ex-

hibits the spirit of Christian fellowship and good will. It should be possible to create a fraternal relationship between these two Conditionalist groups that would be beneficial to both, but as one of our leaders has stated, "To go beyond this, would not only be inexpedient but dangerous."

Fears have been evidenced on the part of some that should more fraternal relationship be developed between the Advent Christian people and ourselves there will follow a clamor for union which might lead to or result in dissolution of the Church of God. These apprehensions are not being minimized or overlooked, but are being considered very carefully. Reports from certain sections indicate that such efforts are being made at the present time and it is the purpose of this article to allay any fears that there is any concerted desire for destroying the independence of the Church of God. The maintenance and development of the Church of God is of far greater importance than the development of a fraternizing spirit. Having explored the attitude and sentiment of our ministers at the last General Conference and through correspondence I find there is no desire for union with any group and it would be a betraval of confidence imposed in them if the leaders of the General Conference, Ministerial Association, or State Conferences led their people into a relationship that would resolve itself into what the membership are opposed to, that is, union.

We have been requested, for the benefit of those who are

To prevent any misunderstanding that might arise in the minds of some regarding the outcome of the increasing friendliness which is now so happily developing between the Advent Christian Church and the Church of God, Brother Clyde E. Randall, President of the Ministerial Association of the Church of God, and who is thoroughly familiar with the teaching and practice of both bodies, presents the following thoughtful analysis.

not familiar with the earlier history of the Church of God, to set forth the reasons why our church fathers were forced to organize an independent body and become a separate people. We are a separate people because of doctrinal differences, and the same doctrines that our fathers held and which forced them to become a separate people are the very same doctrines which we

hold today and which keep us apart now as they compelled them to separate then. These doctrines are cardinal, and zeal or the trend for union among religious groups must not influence us in any way to withdraw from active declaration of these distinctive doctrines. These teachings are more vital than union and will never be sacrificed for the sake of opportunity for fellowship. The doctrines which our fathers held and which caused their ostracism and which we stand for today are principally the following: 1. The church name. 2. The kingdom of God, millennial reign of Christ, and the regathering of Israel. 3. Futuristic interpretation of prophecy. A brief treatment of these doctrines is given.

ΤĒ

We take the name Church of God because we can find no other Bible name for the church, and we strive to speak where the Bible speaks and to be silent where the Bible is silent. The Minnesota Church of God Conference had its beginning because such workers as Elders C. D. W. Scott and William Parsons were convinced that the Church of God was the Bible name, and having courage to stand by their convictions began organizing churches by that name and were thereby forced out of the Advent Christian denomination in that state. For years this was the only main doctrinal distinction, but we are still carrying the banner with the Father's name on it (Please turn to Back Page)

## Abreast of the Times

### Jews Seek Nation of Their Own

"I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all."—Ezekiel 37:22.

CHERBOURG, France, Jan. 17.—Vladimir Jabotinsky, president of the World Union of Zionist Revision, will embark today for the United States, where he will seek support among the Jews for his world petition to the British mandatory government of Palestine to encourage the more rapid immigration of Jews to the homeland. It is the purpose of Jabotinsky and those whom he represents to bring about the establishment of a Jewish national State, as the Revisionists claim that immigration is the only hope for the Jewish people who are now being persecuted in the countries of Central Europe.

To make such a general exodus of Jews from Central Europe possible and their establishment in Palestine practicable, Jabotinsky declares, a change in the policy of the mandatory government must be effected. Immigration regulations must be liberalized and the economic problems of the Jews more definitely considered and solved.

"A new deal for Palestine is necessary, because the whole face of Zionism has radically changed. It is still a national enterprise backed by much idealism," the Revisionist president asserted, "but it has now the added support of several million Jews who must personally go to Palestine or perish."

No other haven remains where the persecuted Jews can flee from their enemies and oppressors save the land promised to their fathers by the God of Israel. According to Jabotinsky only 22 per cent of the population of Palestine now are Jews, but they account for 60 per cent of the Government's taxation revenue, which indicates that the larger part of the taxable property is already in their hands, and that it is Jewish capital and enterprise that has brought this little country to an economic state of marvelous prosperity.

So far 600,000 signatures have been secured for the petition, which is to be addressed not only to Great Britain as the mandatory power in Palestine, but to the Governments of those countries where Jewish distress has become a grave problem for the State itself. The appeal to be made to the Governments will suggest that on their own behalf, as well as in the interest of the Jewish people, they do all they can to aid in the immigration and establishment of the Jews as an independent nation in the Holy Land.

The most significant event of all time, from a prophetical standpoint, is now taking place: the chosen people of Jehovah, in remarkable harmony with the predictions made concerning them, are being forced out of "all the nations, whither the Lord (their) God hath scattered (them)."

For He had promised long before they were a nation, "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will be fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."—Deut. 30:1-6.

### Japan "Sees Red"

"There went out another horse that was red: and power was given to him that sat thereon to take peace from the earth."—Revelation 6:4.

Токто, Jan. 14.—The military leaders of Japan are convinced that Soviet Russia is now engaged in mobilizing a vast force of men in Siberia and assembling great stores of war materials at various strategic points in the southeastern part of that country in readiness for an invasion of Manchukuo before the close of the present year. Lieut. Gen. Toshizo Okudaira, director of the Meirinkai, an influential patriotic body, said recently that "Japan's relations with the United States, Great Britain, and Holland over disarmament and trade questions have placed her in the position of a country isolated and persecuted. This country, thus, is in no position to wage war on Soviet Russia and has no intention of doing so," he continued. "Russia has a wonderful spy network and certainly knows what the situation in Japan is and that Japanese troops in Manchukuo are retained there to keep peace within that territory and not to fight Russia."

Gen. Okudaira sees in the Russian military program not only a menace to the peace of his own country, but also a definite determination on the part of the Soviet Government to conquer the whole world for Communism.

In the opinion of Licut. Gen. Toyoki Takata, retired, war with Russia is most likely in 1935 or 1936.

Developments in the Far East will be watched with the keenest attention by the student of Ezekiel, Daniel, Joel, and Revelation.

#### THE RESTITUTION HERALD

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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Ill., under the act of March 3, 1879.

## The Herald of Messiah's Reign,

By J. M. Stephenson

THE kingdom is local and universal. In the second and 1 seventh chapters of Daniel, we find the symbolic history of five consecutive and universal kingdoms upon the face of the whole earth, viz., Babylon, Medo-Persia, Greece, Rome, and the kingdom of God. While four of these kingdoms, as universal monarchies, were successive, vet as local kingdoms they were contemporaneous. And as such they will exist contemporaneously again to be broken to pieces together by the stone cut from the mountain without hands (Dan. 2:34, 35). These four kingdoms each existed in

two conditions, or occupied a twofold position in the earth: 1, as a local, and, 2, as a universal kingdom.

The symbol of the stone, exhumed from the mountain of the fourth kingdom of earth, and the mountain into which the stone is magnified after having broken in pieces the component parts of the image, represent these two conditions. See Daniel 2:34, 35. The stone existed as a symbol, contemporaneously with the image as a symbol of the four kingdoms of earth. It breaks the image in pieces; in other words, it demolishes the mountain from which it was taken, and then becomes a great mountain and fills the whole earth. Thus as a mountain it supplants its predecessor; and as a symbol of a universal kingdom, it supplants the symbols of all the kingdoms of the earth. Hence, the image in all its parts, as a symbol of all the kingdoms of the prophetic kosmos, is represented as being ground to powder, and driven as chaff with the wind

of heaven, before the rolling car of the triumphant stone. Having explained the four grand divisions of this stupendous image, as the pictorial representatives of four great kingdoms of earth, and the infusion of a fifth element prefiguring the last phase of the fourth kingdom, Daniel next introduces the fifth kingdom, symbolized by the stone; and describes minutely its relative position among the kingdoms of the world. Also, its transition from a local to a universal kingdom; verse 44: "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."

Note, 1. The stone represents the kingdom of God. 2. This kingdom will be set up in the days of these kings.

3. It exists as a kingdom contemporaneously with the kingdoms of earth. It is set up or organized into a kingdom before it breaks in pieces, or subdues, one of the surrounding kingdoms of the world. It occupies one locality, while they occupy other localities. Hence, it must be, as all its predecessors have been, a local kingdom before it becomes a universal kingdom.

4. Like the four great kingdoms which preceded this kingdom in its transition from a local to a universal kingdom, it breaks in pieces and consumes all interposing king-

> doms, and occupies their territorial domain. But unlike its predecessors, it will not be left to other people, but those who take it will possess it for-

> Where now are the proud kingdoms of Babylon, Medo-Persia, Greece, and Rome? Where Nebuchadnezzar, Cyrus, Darius, Alexander the Great, and Julius Cæsar, with all their splendid crowns and costly diadems, with all their magnificent, yet diabolical rule? Their kingdoms have long since passed away, and they are now moldering in the dust. But the kingdom of God shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Having consumed all the kingdoms of the world, it will be a universal kingdom. Thus, the kingdom of God will exist in a twofold condition: I, as a local; 2, as a universal kingdom. Or, more strictly speaking, the kingdom local and the

dominion universal. This discrimination between the kingdom proper and its dominion seems to be referred to by Daniel and Gabriel in their sublime description of the kingdom of God, in Daniel 7:13, 14, 27-"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And 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, and his kingdom that which shall not be destroyed. . . . 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." (Please turn to Page Nine)

### A Prayer of Gratitude

Dear Lord, I do not spend my time In futile whimpering, For in my soul the glad bells chime For every little thing. Instead of being sorrowful For what can never be, For all that makes life beautiful I raise my thanks to Thee.

Soon Spring will dance across the land In green and yellow dress, And there will lie on every band A cause for thankfulness. I will forget the Winter days When skies are clear and blue. The memory of cloudy ways Will vanish from my view.

Dear Lord, put gladness in my heart, For all complaints are vain, I would not want to draw apart From Life's sunshine and rain. I'll take the weather as it drifts Across my days, and strife Or happiness, accept Thy gifts, Glad for the boon of life.

--Anne Campbell.

## God's Plan Advances

IT SEEMS impossible for men to learn and to profit by the lessons taught by experience! The posterity of Adam walked not in the safe and peaceful ways of their God, but followed in the sin-stained footsteps of their human father. Sin in-

creased constantly with the multiplication of the race. Disobedience marked every act that men performed. Iniquity soon became so prevalent that the entire earth was filled with bitterness and strife.

"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. And it repented 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; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."—Gen. 6:5-8.

As was the case in the pronouncement of Adam's doom, God revealed to Noah also the method He was ever to employ for the eradication of sin. Adam was to return to the ground from whence he came, and the sinful inhabitants of the earth in Noah's day were to be destroyed. Destruction, not preservation in misery, was to be the fate of the ungodly of all ages.

The reason why Noah found favor with the Lord is given in the eleventh chapter of Hebrews, where he is named among that illustrious company who lived by faith in God. Faith carried Noah and those with him safely through the raging waters that drowned the sinful people of the earth. Faith saved him! But it was a faith that was shown in works of obedience. Faith in God that results in action is the faith that saves! It always brings deliverance, for the Lord works with His people who believe in Him sufficiently to blend their course of service into His own. A small group, out of all the myriads of earth, was saved by faith from the waters of the flood. They believed God, and consequently obeyed Him in building and entering the ark.

#### ABRAHAM PROVES HIS FAITH

The next great development in the progress of God's plans to bring mankind again into close relation to Himself took place in the days of Abraham, to whom Jehovah made a promise that reaches even to you and me.

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will mul-

This is the second article in a series of three in which the Editor points out the orderly development of the eternal purposes of God. . In the present number Abrahamic promises are seen to be full of meaning to the Christian as well as to the people of Israel.

tiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Genesis 22.

Here again we see the reward of faith, and also the nature of true and acceptable faith before God. "Because thou hast done this thing . . . because thou hast obeyed my voice!" Obedience, the fruitage of confidence in God's integrity, was the evidence of faith which God demanded of Abraham, and the evidence which He still demands of those who profess to believe in Him.

Increased value is attached to this passage in that it points to the coming of a Redeemer who was to be of the Isaac type. It further suggests the sacrifice by which salvation should be obtained through Him.

#### THE FIRST PROMISE TO ABRAHAM

Before leaving the Abrahamic feature of our study, upon which Paul places so much stress in all his writings, wo must return to consider briefly the first promise God made to him. As we do so we also recall the Apostle's remarkable assertion regarding the Christian's connection with that promise." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29. It is apparent that whatever the nature of the promise may have been, the disciple of Christ is vitally concerned in its fulfillment, for he is included in it.

We are now ready to sean that original promise with appreciative understanding of its bearing on our own eternal destiny through Christ.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 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."—Gen. 12:1-3.

The particular blessing of the Almighty is to fall upon the people of the nation that blesses Abraham and his seed! And who are they? From a racial and national standpoint they are represented today in the Jews!

And a curse is to be poured out upon the man or the nation who curses Abraham or his seed. And who is that seed? Again the answer comes, the Jews!

God speaks very emphatically on this matter elsewhere, for instance: "Thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."—Zech. 2:8, 9.

The literal manner in which this result of Jewish persecution has been accomplished in the past is clearly revealed in the history of Russia and of other nations who have directed bitter pogroms against the Jews. The ruling classes have been made the "servants" of those whom they governed.

Jesus pointed out in the strongest terms the danger that would follow the persecution of the Jews, declaring that all nations who have done this should suffer for their action. In the great picture of national judgment presented in Matthew, the determining factor in that judgment will be the attitude of the nations concerned toward God's people, the Jews.

"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; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25:31, 32. He then announces the basis upon which that division shall be made—"Inasmuch as ye have done it unto one of the least of these my brethren" (the Jews) "ye have done it unto me."—Matt. 25:40.

Let men and nations, then, be warned in time that God's righteous indignation will be poured out without measure upon all who misuse and persecute the people which, in spite of their sin, is still beloved of Jehovah for their fathers' sake and for the sake of His own most holy name (Ezek. 36:22).

Time hastens on!

## What I Believe and Why I Believe It

By A. Nichols

I THINK it is very important to know what we believe and why we believe it. I believe that God is the great architect of the universe. I believe He had the whole plan of creation and salvation in His mind before He created anything. I believe He created all things both in heaven and earth. I will try to give a reason why I believe it.

We read, "In the beginning God created the heaven and the earth."—Gen. 1:1. Isaiah says, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."—Isa. 45:18. Isaiah also says. "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together."—Isa. 48:13.

David said, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands."—Psalm 102:25.

Paul says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."—Acts 17:24.

Isaiah also says, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46:9, 10. "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."—Isa. 43:10.

Now I think this sufficient proof that God created all

things. I believe that Christ was in the mind of God before the foundation of the world.

Paul says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:9, 10. "In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."—Titus 1:2. 3.

Paul also says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. . . . Having made known unto us the mystery of his will, according to his 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."-Eph. 1:4, 5, 9, 10, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."-Eph. 3:9-11.

1 Peter 1:20-23: "Who verily was foreordained before Please turn to Page Nine

## The Coming Kingdom: When and Where Is It?

By Mrs. H. H. Kent

"And the seventh angel sounded; and there were great voices in heaven, saying. 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.

THERE are many different views concerning the kingdom of heaven. In the face of present conditions some people are still putting it a long way off in the future. The Scripture is our only safe guide.

When Christ was here on earth, as He was one day teaching in the synagogue of Nazareth, it is said of Him (Luke 4:18, 19) that He opened the Book and read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This is recorded in Isaiah 61:1, 2. All that was prophesied of Him was faithfully and lovingly carried out by our Lord at His first coming. However, He did not read all of what Isaiah had prophesied of Him, for He stopped in the middle of the second verse. He did this because the time had not yet come when He should "proclaim . . . the day of vengeance," as the rest of the second verse reads. This "day of vengeance" was to be proclaimed at the end of the Gospel Age, but Isaiah did not know then, so could not distinguish.

In Isaiah 63:4, we find that the "day of vengeance" mentioned above is connected with the coming of the "year of my redeemed." In Revelation 14:3, Christ is seen by John with the redeemed standing on Mount Zion, where it may be that the saints are taken for a short period, during the time of the world's greatest tribulation, while vengeance is proclaimed. This may be the "holy hill" that David saw when he gave the requirements of those who are to live in that "holy hill." Mount Zion is near Jerusalem, which will be the seat of the world's government during the Kingdom Age.

In Jeremiah 25:31, we learn more of this controversy with the nations, and we are told that "he will give them that are wicked to the sword." This sounds like war.

Hosea 4:1, 2 (R. V.) tells the reason for this "controversy with the inhabitants of the land." It is because "there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing, and breaking faith, and killing, and stealing, and committing adultery." Comparing the above conditions which the old prophets saw thousands of years ago, we are assured they agree with what New Testament writers tell of moral conditions relating to our present evil times, which precede the establishment of the kingdom, and upon which the vengeance of God is about to fall. For actual facts show us that evil seems to be getting worse every year.

As we read such scriptures as 2 Timothy 3:1-5, it leaves little reason for doubt that the time has now come that an entirely new order may soon be expected upon earth. Truly the Scriptures prove conclusively that "the day of vengeance" is about on us, and that it will include all nations and "this controversy with the inhabitants of the land" will take place "when the year of my redeemed is come," as the old Prophet tells us.

What could the last clause mean but that the Lord's people are to be redeemed at about the same time that the nations are gathering together for battle—for their own destruction? Does it not seem as if the beacon lights of prophecy are leading us up to that time? It will be the greatest of all world events, when the hope of the Christians of all ages will be realized—when the coming of Christ from heaven to set up His throne and kingdom on earth is nigh—and when the saints will reign with Him.

Isaiah tells us that "the government shall be upon his shoulder" and he calls Him the "Prince of Peace" (Isa. 9:6). Luke tells us He is to sit on David's throne and reign forever (Luke 1:32). David's throne was on this earth. If it were not for this glorious hope, ever looming up before us, we could expect nothing but sorrow, suffering, and death from our present outlook. But, praise God, this long night of darkness is about ended, the light is becoming clearer, and we know we are nearing the end of this age. The air seems full of expectancy, for we can see beyond this present storm to a time when there will be a perfect remedy for earth's troubles.

Of course this does not mean that there will suddenly come a state of utopianism for the nations that are left (Zech. 14:16). The Christians, hope will be realized at Christ's return. They will become immortal. Revelation 22:12 says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "The Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."-Isa. 40:10. Yes, it looks as if there will be plenty of reconstruction work to be done in the coming kingdom, and God will have a recovery plan that will bring blessing to all the obedient. This work, we are told above, lies before Him. The saints are to be associated with Christ on the earth (Rev. 5:10; 11:15). With their perfect bodies and perfect minds which Scripture teaches that the saints will receive at Christ's return, they will, with the help of Christ, be able to solve problems that human minds have failed to solve. It would take a divine

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hand to correct the complexities and perplexities of our present order, but Zechariah 14:16 and the 37th Psalm tell us that the nations which are left will become meek.

As we read Daniel 2:35 and 44, it gives us the condition of the last stage of earthly governments, and what becomes of them. The old foundation is very unstable when it comes to the clay. It soon becomes chaff when it has gotten into this state, for there is nothing of value left in it for future use, for the coming universal kingdom will

be built upon an entirely new foundation, that of right-eousness and justice. Psalm 37:10 says, "Yet a little while, and the wicked shall not be:... but the meek shall inherit the earth" (not the heavens). The overcomer associated with Christ will rule the nations with a rod of iron (Rev. 2:26, 27). "The kingdom under the whole heaven, shall be given to the people of the saints of the most High."—Dan. 7:27. "And every eye shall see him, and they also which pierced him."—Rev. 1:7.

## The Ark of Safety

By Lyman Booth

WHEN I stand by the ocean's shore and look out upon the blue waters and watch the ships with their white wings spread to eatch the wind which drives one to the north and the other to the south, I ask myself the question, How can it be that the same wind drives the vessels in opposite directions? One is moving with the wind, the other striving against it and making slow progress. I look again at the sails and I discover they are the same in shape but are spread differently. Now I see it is not so much the wind as it is the tack of the sail that drives them in their course. Then I say how much like a ship are we on life's stormy ocean. The same sunshine and showers, the same temptations and vexing trials are common to all. One is moving through many difficulties and perils toward the port of safety; the other is riding the waves leisurely without any exertion to a destiny that may prove destructive.

Again I say how like a ship is the Ark of Safety sailing over life's troubled ocean with its list of happy passengers bound for the haven of eternal rest, where the inhabitants never grow weary nor complain of sickness. All on board have nothing to fear from wind or wave, for Jesus is both captain and pilot who will guide the vessel into port. He has the power to still the tempest and to lull the waves to rest. Though the stars may refuse to shine and the moon to lend its silvery rays there is one whose gentle command can hush the hurricane's loud roar. Though raging storms gather round and disaster seems near, still there is one who can rescue and who will never forsake. Though clouds of sorrow cast their shadows over the waters and black darkness obscure the way, still I fancy I can hear a cheering voice saying, "Heed not the shadows and darkness; be not afraid; My arms are around you; I will guide you safely into the harbor." Beyond the heaving billows is the land of rest; beyond the darkness and the gloom is a home in glory.

A story is related of a ship that sailed from the New York harbor bound for England. The voyage was pleasant most of the way. As it drew near its destined harbor a low, dense fog settled which hid the land from view. Rather than east anchor and wait for the mist to clear away the captain climbed the mast, up above the mist where he could see the lighthouse. From his position he shouted his orders to his men below and the ship was guided safely into the harbor.

Thus it is with the voyagers whose destiny is the kingdom of God. The captain has climbed the heavenly mast, up above the mist, out of sight of all on board. He is standing in heavenly light to direct our course, and He sees the end of the voyage. In a clear and cheerful tone He is saying, "Never fear, but listen to My orders and obey." Thus we sail along; though unseeing, still unfearing we listen to our pilot as He says, "Trust in Me and I will land you safely on the ever green shore, where the storms are o'er, and where sickness, sorrow, tears, and death cannot enter and where an abundant entrance into My joy and rest awaits you."

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."-2 Peter 1:11. This language seems to have been borrowed from the account of a ship bringing its passengers to port on a pleasant day, its sails all white and whole, its flags majestically waving in the breeze. while loved ones are waiting on shore for the arrival of friends from over the main. How pleasant, after a long absence, to meet with those on shore who are well acquainted with the coast and who know the best landing place. We have such a friend on shore. He has passed over the waters, and through the dark valley of death, and is Lord of the sea. He will stand on the dock of eternal deliverance, clad in priestly vestments, till the feeblest in all the tribes shall have been landed, and escorted to the house of many mansions. How pleasant to contemplate such a happy ending of a stormy voyage.

Who will picture the condition of the careless professor—the faithless and fruitless idler? Though he may reach shore with his life it may be midnight, surrounded by tempest, full of bitter regrets and tormenting fears. Yet with broken ropes and tattered sails he may gain the port, "for the Lord is good: for his mercy endureth for ever." But who will describe the condition of the un-

godly, driven out to sea, in all their misery and wickedness, not even permitted to enter quarantine, but obliged to drift, disabled and dismantled, amidst the darkness and gloom? Why not engage passage in the Ark of Safety? There are room and accommodations for all. The captain has generously paid the fare. All that is required to secure passage is a receipt of obedience to the gospel, which is "the power of God unto salvation." Remember that the same law that will save and reward a good man may condemn and punish a criminal. Therefore flee for refuge to the Ark, and lay hold on the hope set before us, which is an "anchor of the soul, both sure and stedfast."

May I add, Faith believes the truth of the Word, hope waits for the fulfilling of it. Hope should keep us buoyant, and firm—immovable. All men live by hope, even though it is fixed upon the uncertain and changing things of the world. But the hope of those who have not fixed their hearts upon the promises of God tries to cling to the fleeting things of earth; while our hope is placed within the veil and lays hold on the Rock of Ages that towers far above the flying vapors.

Let us then be strong, for our future is not a mere supposition, nor an empty dream, nor a fancy of our own, nor an idle wish, but it is made and certified by Him who is the almighty and unchangeable God. It is built upon His Word. That hope is certain; therefore, let us live contentedly in it and be happy.

If I am even with my enemy, the debt is paid; but if I forgive it, I oblige him forever.—William Penn.

### WHAT IS A CHRISTIAN HOME?

By Harry A. Sheets

WE believe that we should think of a spiritual home rather than of a Christian home. It is more inclusive. We would say that a spiritual home is one in which each member has accepted Christ, has been baptized, and is living the new life, and is worshiping God daily. Daily worship and prayer are just as essential to the development of the spiritual life as are repentance and baptism.

In the spiritual home there will be three rules practiced. These in the personal are: (I) I will say nothing that I would not like to be saying when Jesus comes; (2) I will go to no place where I would not like to be found when Jesus comes; (3) I will do nothing that I would not like to be doing when Jesus comes. However, spiritual living is not a "don't," but a "do." A spiritual individual will serve in the spirit. As Paul said: "With my mind, I myself serve the law of God." Questionable stories and jokes are not heard in the spiritual home. All conversation will be honorable and uplifting. God's name will be spoken with utmost reverence—it will not be taken in vain. Christ's sacrifice will be appreciated and His commands studied and followed. The Golden Rule will be in evidence.

### FAITH

A FEW years ago at a seaside resort, there was an incident which illustrates the value of faith and confidence... A man and his two youngsters, a hoy of six or seven and a girl of nine, were swimming together in the surf. They were having a gorgeous time, and went out farther than they had intended.

All at once the father realized that the children were both quite tired. Rounding up his little family, he started for the shore. But he had not gone far when he saw that the children could never make it on their own strength, and that he was too exhausted to swim the distance to land with a double burden. He quickly decided that the best thing to do was to take the younger child, get help, and return for the little girl. Swimming up close to her, he called out that he was taking her brother in and that he would come back for her presently.

"Remember, Jean," he finished, "that you can float on your back all day and be perfectly safe. Don't be fright-ened if it takes Daddy a long time. He will surely come back for you."

He barely got in with the boy, and the search began for little Jean. There were a hundred volunteers as soon as the word got out, and a dozen boats were launched in less than ten minutes after the father had told his story. But the child was only a tiny speck of humanity out there on the vast expanse of the ocean. It was almost dark when they found her after more than three hours of desperate search. Jean was floating quietly on her back; she was very tired, but not at all frightened.

"No, I wasn't scared," she exclaimed gravely when they lifted her tenderly into a boat. "You see, Daddy told me I would be all right if I kept on floating, and Daddy always tells the truth."

The little girl's father may have failed her and almost did, as he was but a mortal man and not always capable of doing that which he may have promised.

But there is a God and Father in heaven whose promise is sure and unfailing, and will never leave you in the sea of judgment, if you will just trust Him and His Son by faith.—Sunlight for the Young; selected by H. W. Patterson.

#### GOD WATCHES OVER YOU

THERE were three children in the home, one of whom was very much younger than the others. A terrific storm came up and the two older ones were greatly frightened and cried very hard. The little fellow paid no attention to the storm and finally said to them: "Oh, stop your bawlin'! Don't you s'pose God knows His business?"

The small boy realized that God can take care of you just as well in a storm as when the sun shines. He is with you in the dark as well as in the light. Trust Him.

--Unknown.

### JEALOUS FOR THE HONOR OF GOD

FROM David's own experiences of life he saw the necessity of praying the following prayer. "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel."—Psalm 69:6. How could one be more jealous for the honor of God, or show greater interest for His people, than is shown in this prayer? "Let not thy people, O God, be ashamed on account of me. Let not those that seek Thee be brought to dishonor through me."

In this there is a great lesson for thoughtful consideration for every one that names the name of Christ. Our own welfare is not only to be considered, but all others who are followers of the meek and lowly Jesus. An inconsistent Christian life not only weakens the one living it, but brings shame to others. All we do or say must be jealously guarded.

Every Christian not only represents himself alone to the world, but the cause of Christianity in general. What he does either wins for God or repels from His service. Our example must always be positive. It is either good or it is bad. The cause of Christianity is always judged by its professed followers, and thus our words and deeds are far-reaching. Paul emphasizes that thought where he says, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."-2 Cor. 4:1, 2. Again: "Do all things without murmurings and disputings: 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." No Christian can lead a double life, whether he be minister or layman, without sooner or later bringing great reproach on the cause of God in the earth. Your sin will find you out, guard it as you may, and then your usefulness, if not destroyed, is badly crippled. Whenever a Christian is involved in any questionable transaction it often brings discredit, and too many times, discouragement, to the onlooker.

We cannot be too guarded of our conduct in these days of the multiplicity of the scandalmongers. Christians, watch your influence. Remember that one's life reaches beyond his immediate self, and for good or bad affects the very cause of God. You remember in our text how different the thoughts of the Psalmist! He kept in mind the divine interests of humanity, and prayed so to live that he might not bring any reproach upon the name of God.

Those who make no profession of Christianity may do many things that the Christian cannot do, and yet be considered a perfect citizen. We have high regard for American citizenship, but it is not to be compared with heavenly citizenship. Who would think, even of those who make no profession of the Christian life, of a heavenly citizen engaging in the common language of the day, and defiling his body with any of the defiling practices of the present day? The Christian cannot do any of these things. We must live above true grounds of reproach. May this prayer of David (our beginning text) be in the heart of every Christian.

—L. F. Trubey in The Bible Advocate.

## WHAT I BELIEVE AND WHY I BELIEVE IT

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Continued from Page Five

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. 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."

Now I think this is sufficient to prove the great wisdom and foreknowledge of God.

ONE man who will is worth more than ten who must.— George F. Hoffman.

## THE HERALD OF MESSIAH'S REIGN

Continued from Page Three

In reference to the foregoing scriptures, please observe the following ordinal points, viz.:

- 1. The time when the kingdom of God shall be set up, namely, when "one like the Son of man comes with the clouds of heaven."
- 2. In regard to the locality of this kingdom, it is to fill the whole earth—the dominion under the whole heaven—to be located in the same territory previously occupied by the four successive kingdoms of earth.
- 3. In regard to the order, it is first a local, and secondly a universal kingdom; or in other words, first a kingdom, and secondly a dominion. These points are clearly demonstrated by the foregoing scriptures.

At this point of the investigation, permit me first to illustrate the foregoing position, and secondly to avail myself of the evidences adduced previously relative to the nature of the kingdom promised to Jesus Christ and the saints. Babylon existed as a local kingdom more than seventeen centuries before it became a universal kingdom. Christ's kingdom will exist as a local kingdom at least forty years before it extends its dominion beyond the boundaries of the land promised to Abraham. For proof please read

carefully the following texts of Scripture. Ezek. 20:33-38; [sa. 11:11-16. Compare Micah 7:14, 15; Num. 14:33, 34.

To illustrate the difference between a kingdom proper and its dominion, take Great Britain as an example. The kingdom proper of Great Britain occupies a small sea-girt island, while the sun never sets upon its dominion. So with the kingdom of God; while it, as the kingdom proper, will only occupy the territory between the two rivers and the two seas, the territory promised Abraham, Isaac, Jacob, and Christ, its dominion will girdle, with a belt of glory, the whole earth. Let the stone, according to the divine application of it, represent the kingdom of Israel restored, which originally occupied only the land of Canaan; and let the dominion extend from that central point over the subjects of earth's kings and potentates, who will melt before the victorious march of Messiah's kingdom like mist before the rising splendor of the sun, and all is plain and harmonious.

In the light of the foregoing view, we can easily understand the application of the following parables. Matthew 13:31-33-" Another parable put he forth unto them, saying. The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." If the kingdom is like this parable, then this parable is like the kingdom. Let, therefore, the field represent the land of Canaan, covenanted to Abraham and to Christ. Let the grain of mustard seed be analogous to the stone, and represent the kingdom of Israel to be located in the Promised Land, thus fulfilling the promises covenanted to Abraham and David concerning the land and the kingdom. Let the full-grown tree be analogous to the mountain, and represent the dominion of Judah's king which shall fill the whole earth.

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The leaven controls the measures of meal and assimilates them to itself. Let the leaven represent the kingdom of God, and the three measures of meal the left of all nations (Zech. 14:16-21). Rev. 20:3; 21:24; 22:2. Let the conversion of the three measures of meal by the leaven represent the world's conversion through the instrumentality of the kingdom, as a great missionary society planted in the garden of the world, that great central position between the rivers and seas, with Jerusalem for its capital, which is destined to be the metropolitan city of the world, whence laws shall be fulminated for the world's control and the world's conversion (Isa. 2:1-5; Micah 4:1-4).

Thus nation after nation shall be converted and kingdom after kingdom subdued, until Messiah's kingdom shall fill the world; until all nations shall assimilate to the kingdom of God as the great center of attraction, and revolve around it as the planets around the sun. When, instead of the sighs and groans of the oppressed, the suffering and the poor—the songs of redeemed millions shall swell and fill our world. Then shall roll through heaven's lofty dome,

while far-off earth shall catch the symphonious sound, and reverberate back the sweetest music that ever smote on mortal ears, "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. While louder than all the thunders of heaven combined, shall respond the second blast of the seventh trumpet, not now as the loud peal of thunder which portends the coming storm, upon whose knit brow shall play the lurid lightnings of Jehovah's wrath—the last great storm of war whose thundering cannon and flashing artillery and leaden hail shall roll the car of destruction o'er Armageddon's plains, but the whiterobed messenger of peace, with his silver-tongued trumpet. sounding through earth and air, the world's great Jubilee; when, with the girdle of peace, the world's Messiah and Redeemer shall unite the whole family of man in one common and universal brotherhood, then will all the ends of the earth have remembered and returned to the Lord, and all the kindred of the nations will serve Him. Then shall the will of God be done in earth as it is done in heaven, and the whole earth flash back to heaven the glory of the great God, as her broad, transparent waters reflect back the gems of His starry diadem.

With the sweet poet of Israel, I will close this thrillingly interesting and sublime theme; "Give the king thy judgments, O God, and thy righteousness unto the king's son. 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. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall be be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. 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. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen, and Amen."

## Berean Department

ARLEN MARSH, EDITOR

### The Father's Will

"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."—John 6:35.

Jesus said, in John 6:38, 40, "For I came down from heaven, not to do mine own will, but the will of him that sent me.... 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."

2 Corinthians 3:12: "Seeing then that we have such hope, we use great plainness of speech."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

Galatians 3:27, 29: "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."

"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."—Gal. 6:8.

Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the voke of bondage."

Jesus said, John 3:3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Be born of what? Born of God, or the Spirit. For in John 4:24 Jesus tells us that God is a Spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Jesus said also, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. 1 John 5:18: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Hence, this goes to show that when we are baptized (or at the water birth) we are begotten of God, and by obeying 1 Peter 1:5-9 we "are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 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 your faith, even the salvation of your souls."

Then we are born of the Spirit at the first resurrection, and are ready to enter the kingdom. 2 Corinthians 3:17: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Romans 8:21.

"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." — Rev. 21:4. — Norman Fyfe, Lockwood, Missouri.

#### To Arms! To Arms! Ye Brave!

A Marseillaise and a Hymn of Hate are needed for the church today. A battle cry and a battle song are needed as never before.

The church is stagnating. Rather, the church has stagnated, and it now is moving backwards. It has swept to the acme of its influence, and its degeneracy is an established fact.

The cause for this is obvious. The church has come to teach that nothing is important except what one believes within himself.

The church has become a lodge, a club, a social order. But, unlike other lodges, other clubs, other social orders, it has no set cause to espouse and no definite aim in view.

The doctrines upon which it was built have been forgotten.

Young people's societies of almost every denomination in Christendom have become forums for the discussion of the Oxford Movement, unemployment, and the liquor question. How to obtain peace by human treaties, how to live a neighborly existence, how to conduct oneself in relation to dancing, eard playing, and the like—these are the problems which are the bone and stay of young people's meetings.

That God set down fundamental principles for men to know and teach is ignored. So the church retrogresses, and retrogresses rapidly. It stands for nothing more than a political society; it has lost its religion and become an empty shell, a mockery and a delusion.

The church must adopt and build upon a foundation of solid fact. It must return to the doctrines for which the apostles gave their lives. The better society is not enough. Dogmatic teaching must come back. The Bible, and not the philosophy of moralists, must become its sole support. Boots and saddles must be sounded for the defense of Christian Christianity.



## THE CHULDREN'S PAGE

PREPARED BY MARY A. GESIN

"If ye love me, keep my commandments."

### PETER HAS MORE LESSONS TO LEARN

L AST week we followed Peter through some of the saddest times of his life. It was just before Jesus was taken by the soldiers to be placed on the cruel cross. The Lord knew what lay ahead of Him. He had just been describing to His disciples some of the events that would soon take place.

Peter couldn't believe that all these terrible things would happen to his Master. He said, "Be it far from thee, Lord: this shall not be unto thee." But Jesus knew that if He was to be the Savior of the world, He must go through all of the pain and suffering, even death, that was soon to come upon Him.

The disciples knew that Jesus had been chosen by His Father to be King over His kingdom. And they couldn't understand why He didn't show His authority at once and make the soldiers obey Him. They didn't know that God hadn't planned to set up His kingdom then.

You see, God wants many people to learn about His plans for the earth and the people in it. He wants others, even you and me, to learn to love Jesus and obey Him now, so that when He does set up His throne He will have many helpers.

And so the disciples were sad because they saw Jesus letting the soldiers do just as they wanted with Him. Why, Peter even reached out with a sword and cut off the ear of one of those who were arresting Jesus. He was quite brave just then, wasn't he? But let's see what followed.

Into the palace of the high priest they took Jesus. John followed close behind, but Peter stayed outside the door. He wasn't quite so brave just then.

A young girl went up to Peter, as he stood warming his hands at the fire, and asked him if he wasn't one of Jesus' disciples. Peter said he wasn't. Three times he declared that he never knew Jesus.

Just think of it! The One that he had followed so many months and the One who had taught him so many things, to say that he never knew Him!

And, do you know, that was the very thing Jesus had told Peter he would do, and Peter had said he never, never would. Sometimes we say we will never, never do a certain thing we know is wrong. And then the first thing we know we are doing it.

Do you know how Jesus said we could avoid that? By

watching always and praying for help from God to be strong and true.

Poor Peter! We read that when he heard the rooster crow he realized what he had done. For Jesus had told him, "Before the cock crow twice, thou shalt deny me thrice." And he went out by himself and wept bitter tears.

He must have felt that now Jesus would have nothing more to do with him. He thought he wasn't worthy to be called one of Jesus' disciples now. But let's see.

We all know the story of Jesus' death, His burial, and His resurrection after three days in the grave. Not understanding what it all meant, Peter and some of the other disciples had gone back to their old task—fishing.

Turn to John 21:1-12, and read that interesting story of the breakfast on the shore, prepared by—whom do you suppose? Can you see the picture of it all in your minds? Jesus still loved every one of them, even though they had left Him to suffer alone. That was all past now.

But listen! Jesus called Peter aside and talked to him alone. Read aloud their conversation, verses 15-17. Do you see the lesson Jesus wanted Peter to learn?

It was easy for Peter to say he loved Jesus, as he did when Jesus was telling him that he would deny Him. It's always easy to say a thing. But to prove it by our actions—ah, that's another matter.

And so Jesus told Peter if he loved Him, he must show it by his works. "Feed my sheep," was what He told Peter to do. And that, of course, meant Peter was to teach the gospel to all who would listen.

That shows that Jesus had forgiven Peter and was giving him a chance to prove his love for Him. What a wonderful Savior He is, to be sure! For He is just as loving and kind to us today when we make mistakes, that is, if we are sorry for our wrongdoing.

"If we only are true,
In each thing that we do,
We shall meet the King some day;
Then His glory we'll share,
And a crown we shall wear
When we meet the King some day.

"If we toil for the Lord,
He will give rich reward,
When we meet the King some day;
Thus obeying His voice,
He will make us His choice,
When we meet the King some day."

## The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 5, — February 3, 1935

#### PETER'S RESTORATION

Mark 16:7; John 20:1-10; 21:1-23

Devotional Reading: 1 Peter 1:3-12

GOLDEN TEXT

Lord, thou knowest all things; thou knowest that I love thee.—John 21:17.

#### A STUDY OF THE SUBJECT

Topic: Peter's Restoration.

Aim: Love for Christ finds expression in

actions as well as in words.

Class Discussion: In what did the weakness of Peter's character consist? What were his strong points? How may we prove our love for Christ? Will Christian principles when adhered to contribute to business success?

I, Peter's Quick Obedience, (John 21: 11-14.) Jesus commanded all of the disciples to draw in the heavily laden net, but it was Peter who sprang forward at once to obey! his Lord was personally and visibly before him Peter was always the first to respond to His call and the most loyal of His supporters and defenders. But the faithful servant is the one who will carry out his master's desires when the master is absent.

II. Jesus Questions Peter and Gives Him a Great Commission. (Vv. 15-17.) The Master did not doubt the affection of Peter, but He sought to impress upon him the enormity of his offense in denying Him in the past, and to impress deeply upon his heart the importance of no longer depending upon his own strength, but upon the Lord. Thrice Jesus asked him, "Lovest thou me?" Twice He used a word for love that means constancy and involves obedience as well as affection. When this lesson of obedience had been impressed upon Peter's consciousness he was ready to receive the great dual commission from the Lord, to "feed" and to "tend" or "shepherd," which is what the Greek word translated "feed" in verse 17 means, the flock of God of which Christ is the chief shepherd.

III. Peter's Martyrdom Predicted. (Vv. 18, 19.) Jesus told Peter when he was a young man he could go and come as he chose, but the day would dawn when others would carry him where he did not care to go, "signifying by what death he should glorify God." The Lord thus pointed out to him the dangerous but glorious pathway of service he would be called upon to follow, and Peter never forgot that prediction. It all came true, for he followed Jesus a long and sorrowful road of sac-rifice which ended in a triumphant martyrdom. His crown of victory awaits him at the Lord's second coming when he will be made one of the kings who are to reign over the twelve tribes of Israel under the supreme rulership of Jesus Christ, Luke 22:28:30,

### PRACTICAL APPLICATIONS

Restitution

-is the way of forgiveness;

- -was made by Peter;
- -rights, rather than covers up, a wrong;
- -when made demands forgiveness;

-does not do away with repentance.

Not Established. The disciples were not established in the "present truth" at the time of Christ's death; else, they would not have

been so easily discouraged and turned back to their former vocations. One must be deeply rooted and grounded in the truth to withstand discouragement and reverses and still press forward toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14). It is very clear from Scripture that during the time of the end the love of many will wax cold because of the abounding of iniquity (Matt. 24:12). If the disciples would become inactive so soon after the death of the Lord, it is easy to understand why so many would become slothful during the long sojourn of Christ in heaven and begin to say within their hearts, "My Lord delayeth His coming."

Peter Restored. Peter was restored to favor and fellowship with Christ through restitution. Three times did he deny His Lord; three times must be confess Him. After this restoration we do not read of Peter ever denying His Lord, but he remained true and faithful under all circumstances and was strong enough to face a martyr's death. One of the precepts of Jesus was, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother bath ought 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.—C. E. R.

#### THE GOLDEN TEXT

Although Peter denied Christ in last Sunday's lesson, he acknowledges today that Christ knoweth all things and tells Him that he still loves Him. As a proof that Christ did know men read John 2:24, 25; Matt. 9:4; Luke 5:22; 6:8; 9:47; and 11:17. After Peter told Christ the third time that he loved Him, then Christ gave him a work to do. In Christ's words it was "feed my sheep"; in our words it would be, minister unto the children of God, which are called "sheep."

Peter did not give up because he made a mistake in denying Christ. He overcame the disgrace and went on in Christian service. If we make mistakes, and most people do, let us overcome as did Peter and go forward for Christ,-L. A. R.

#### INTERMEDIATES

#### How to Prove Our Love for Christ

We left Peter weeping bitterly as he realized that he had done exactly as Jesus said he would-deny that he had ever known his beloved Lord. The next mention we find of him is in John 20:3, where he and John visited the grave of the risen Christ. Now we see John running ahead of Peter, contrary to Peter's usual impetuous ways. What do you Peter's usual impetuous ways. What do think caused Peter's lagging footsteps!

Evidently beginning to comprehend the depth of the sin he had done in denying his

Lord, Peter went back to his former work, thinking He would have no further use for him. But Peter had not yet learned the depth of the wonderful love and forgivene: s of the Savior. These were what caused Jesi s to add, "and Peter," to the message for the disciples He had given the angel. Jesus m t seven of His disciples after His resurrection. Relate the story of His thoughtfulness of them (John 21:1-13). Realizing that soon His work would be completed and He wou I ascend to His Father, He placed the responsebility of carrying the gospel further on the shoulders of His chosen helpers. No doult Peter thought himself unworthy of that hono:. Useless regret, with its measure of untold suffering, always accompanies us on the pataway of sin. Read aloud the verses (15-17) which reveal Jesus' forgiveness of Peter ard His instruction to him to carry on His work. Peter's words in 1 Peter 1:6, 7 show the s:vere trial through which he had passed bycause of his weakness. He was ready now to prove His love for Christ by deeds, not word; We serve Christ best by serving others

most.-M. G.

#### JUNIOR CLASS

Memory Verse: "Lord, thou knowest all things; thou knowest that I love thee."-John 21:17e.

Review. Just to see which of the class romembers best the lesson from last Sunday a list of simple questions may be given each child. After each has finished, read answer :. Help any child who has not answered quetions correctly to recall lesson.

Presentation of Lesson. Call to mind what Peter had done in last lesson, emphasizing number of times Peter denied Jesus. Start today's lesson by giving word pictures of the following: The disciples returning from fishing; what they see as they land; Jesus speal's to them; what Peter does; they cat; Jesus' questions and Peter's answers, noting number of times Jesus questioned Peter and its significance to the number of times he denied knowing Jesus. Have one child read the words spoken to Peter by Jesus, and anoth r

words spoken to feter by Jesus, and anomy rad Peter's answers. Ask, Do you think Peter would deny Jesus again? Why not?

Memory Verse. Jesus asked Peter three times, "Lovest thou me?" In answer to the last question Peter said, "Lord, thou known than the property of the last specific property of the last specific property. est all things; thou knowest that I love thee." Let's learn it.

Notebook. Divide the page on which you wish to place your pictures into two part . In the top half draw what vv. 8, 11 tell you. In lower half draw what you see in vv. 9, 10, On your other page make a little play or di: logue of the conversation between Jesus and Peter. If children wish to read this after it is finished, let them do so, but not the same two that read during study of lesson.—V. C. T.

## AMONG THE CHURCHES

#### SUPPORT FROM OUR PASTORS

Many of our local pastors are energetic in their support of the work of the National Dible Institution, which is the business organization of the General Conference of the (hurch of God, and this faithfulness on their part is greatly appreciated by the management of the Institution. In the last issue of the "Church of God Messenger," published by Pastor C. E. Randall of Fonthill, Out., and Niagara Falls, N. Y., appears the following:

"We only have one official religious paper and it should be in every home of our members. It is of far more importance than a You need it to keep in touch with the work in general, and you need it for your own spiritual growth. Watch next issue for a testimony!"

We thank you, Bro. Randall, and will await with interest that testimonial.

Are you still paying your Dollar-a-Month nledge?

#### BIRTHDAY OFFERINGS

The following splendid suggestion comes from Sr. Lottie Logan Pickerl of Michigan, accompanied by a money order for \$4.40 to give emphasis to it. She says why not make birthday offerings to the general work after the order of those made in Sunday schools for other purposes? Sr. Pickerl would increase the amount given for each year of one's life, however, from a penny to a dime. If it chanced to be the 30th birthday that was being celebrated the amount sent to the National Bible Institution for the Lord's work would be \$3.00. Such a contribution might well be termed a "thank offering," indicating one's appreciation for the prolonging of life with its opportunities of service. She calls attention to the fact that some might be reluctant to reveal their age, but this objection could be taken care of by publishing only the initials of the one sending in the amount if he should so request. So send in your birthday offerings and we will keep your age a profound secret if you so desire.

#### SERVICES HELD AT CORVALLIS

December 7 we went to Corvallis, Orc., for a meeting over Sunday. We found the brethren all well as usual, but Sr. Hogue had been called that afternoon to Yakima, Wash., on account of the death of her brother.

Friday night we had a meeting, also Saturday at 2:30 p, m, and at night. Services were held Sunday morning and Sunday night. We arrived home at 9 p.m. Monday, after driving across country from Oregon City.
A. W. Darby.

#### HERALD RECEIPTS

Fay E. and Lois Logan (for others); Stephen Walker; Mrs. Sterling E. Maxwell; H. W. Stadden: Clara M. Stinnette; Belle Me-Candless; Mrs. Elizabeth Alldridge (for auother); R. A. Humphreys; Seraphine Cleek; W. E. Wharton; Mrs. Isaac Fish; J. S. Lyon; Lucian Murphy; G. A. Driskill; Mary E. Allard; C. O. Head; Jesse Weaver; F. E. Siple; R. F. Underwood; Sarah Manuwal; Mrs. William Lansbery; Charles E. Anderson; Mrs. W. V. Lansbery.

#### REED - LE CRONE MARRIED AT BLAIR, NEBRASKA

The Church of God at Blair, Neb., has been very fortunate in having preaching services the past four Sundays.

Sr. Lucille Le Crone, pastor of the Com munity Church near Helena, Okla., who has been visiting her parents, Bro, and Sr. Claar Le Crone of Kennard, Neb., since Christmas, spoke to us on Sunday morning, Dec. 30, and again on January 20.

Bro. Richard Le Crone, her brother, pastor at Eden Valley, Minn., spoke on January 6, and in the late afternoon of the same day, a number of the congregation had the pleasure of attending the ceremony of his marriage to Miss Jane Reed of Omaha at the First Christian Church in that city.

On January 13, Bro. Harvey Krogh, Jr., pastor of the Plum River Church near Pearl City, Ill., filled the pulpit. He and his wife were making a short visit at the parental Harvey Krogh home.

The progress of these three young minis ters has been of greater interest to the Blair church on account of their having been former members of the congregation and Sr. Le We hope to Crone our pastor at one time. have them with us again, if the Lord tarries whenever it is possible for them to come.

Mrs. Harvey Krogh, Sr.

#### ANNUAL BUSINESS MEETING HELD AT OREGON

The following officers were elected at our annual business meeting January 9: Trustee — Benjamin Carpenter; Deacous — Paul Johnson, Frederick Claussen, Lewis Lindsay, Charles Gesin; Asst. Deacons-Sherman Taylor, Floyd Nedrow; Deaconesses-Bessie Tay-Ruth Blanchard; Secretary-Mabel Andrew; Treasurer-Elizabeth Ordnung; S. S. Superintendent-Paul Johnson; Asst. Superintendent-Floyd Nedrow; S. S. Secretary-Iva Reynolds; S. S. Treasurer—Frederick Claussen; Organist—Alice Gesin; Asst. Organist-Lois Carpenter; Berean President-Arlen Marsh.

Fourteen new members were added to the church during the past year and five deaths occurred.

More than 250 services were held. Mrs. Mabel Andrew, Secretary.

The Dollar-a-Month Club is still ready to receive renewal and new memberships.

#### TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, the tithing organization at 730 Rush St., Chicago. offers this saving when using their four page bulletin. Two pages are printed with a stew ardship message, and two pages are left blank The company sugfor local announcements. gests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Pleasa mention The Restitution Herald; also give your denomination.

The Layman Company, 730 Rush St., Chicago, Ill.

#### UNUSUAL WEATHER MARKS CALIFORNIA CONFERENCE

All those attending the Quarterly Conference Sunday, Jan. 13, in Los Angeles, Calif., will confess it was one of the best we have had, with the church room full both morning and afternoon. Bro. S. J. Lindsay, of Tempe, Ariz., was the guest speaker and was leader of the Bible class during the Sunday school hour. His subject was, "Life Only Through Christ," and you all know how Bro. Lindsay brings out the best solutions to his many questions. and makes the old subjects new with a little different angle.

Before closing the Sunday school it is cusomary to ask all those who had a birthday during the week to come to the front and place as many pennies as years old, and on this occasion the Railsback family was well represented, as it was the birthday of Sr. Railsback Sunday, and during the week Bro. Railsback and daughter Mildred. I am going to tell on Bro. Railsback, as he has reached the "threescore years and ten" and is still 70 years young. The morning worship hour was conducted by Bro. Norman MacLeod with a masterly sermon on "The Pleading of God With the Nations and the Church." With charts before us the sermon was most in-structive, and Bro. Lindsay commended Bro. MacLeod very highly and said, "I was thrilled with his discourse, and if he gave out the bread of life every Sunday in such manner, the church should be filled."

Communion service followed, after which a picnic lunch was enjoyed in the church, duc to the unusual dark and cold day in California After lunch, a half hour was devoted to a praise service where favorite songs were sung and short talks were given. Bro. Lindsay then gave the sermon for the afternoon, his subject, "For What Is Your Life?" what a sermon, what power, what truth, and how clearly spoken! The congregation was moved and thrilled, and I am sure went home thinking and pondering these things in their hearts.

Bro, Lindsay is staying over and will have charge of the Bereans Tuesday night, and the study will be the "Three Crosses," and the difference of the two thieves. California is a large state, but we had brethren from Redlands, Pomona, Long Beach, Ventura, Santa Ana, Anaheim, Lynwood, Riverside, Los Angeles, and to our great joy we welcomed Bro. and Sr. Willis Roose from Indiana, who are visiting the Golden State. It was a fine day with so many we seldom see, and Bro. Lindsay said, "It's nice to be back on the old stamping ground," and we were very happy to have him.

> Jessie M. B. Kauffman, Secretary of California Conference.

Have you sent for your Dime Packet of Tracts?

#### CONTRIBUTIONS TO N. B. I.

Ontario	1.00
Chara M. Stinnette (Helping Fund)	1,00
Belle McCandless	1.00
R. H. Judd	1.00
Lottie E. Pickerl (Birthday Offering)	4.40

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#### BAPTISMS IN DIXIE

This report is written as we near the close of the last week of our Southern meetings. and the weather still remains ideal. The temperature through the day ranges around seventy degrees, and at night between fifty and sixty most of the time.

On Sunday, Jan. 13, the meeting at the Blood River Church came to a close. Five were baptized at the river in the afternoon, and then we went to the church for Commun-The five new members are: Melvin Richardson, a young married man; Mrs. Clarence Barnum, mother of some young children; Mis. Russell Lobell, a newly married young woman; Miss Eva Barnum and Travis Lobell, both single young people.

The church body met on Saturday, Jan. 12. adopted a constitution, and elected officers. There were 24 charter members, and with the five new ones they have a splendid group for going forward with their work. The small log church building which they erected this past year and recently boarded up outside makes a central and comfortable place for their meetings. It seats a little more than 100 comfortably, but nearly double that number can be crowded in, as we found during the meetings. The above named new members may all be addressed Hammond, La., Bt. 1,

The Happy Woods Church, at which we are holding just a brief series of meetings this week, is located much closer to Hammond. In fact quite a large per cent of its members and attendants come out from town

The house has been well filled all the week. and we have here some very loyal and faithful workers who have carried on through varying experiences for more than a quarter of a century. The writer was a young schoolboy, but can remember well when the Sunday school was organized. We had to get out and hold the horse's bridle when the one automobile of the community was met.

F. E. Siple.

Have you sent for your Dime Packet of Tracts?

One of the charter members of the Church of God at Fonthill and active during the entire course of her life in the Master's service fell asleep in the hope of resurrection on Monday morning, Dec. 24, at her home in Welland, Ont. Sr. Read was the daughter of Bro. Peter Bouk, whose name will always be enshrined in the history of the Fonthill church. of the most pleasant experiences of my labors here came to me when I would call at the home of Bro. and Sr. Read and watch this aged couple as they sat around their fireside and listen to their stories of Christian adventure and experience.

youth by Eld. R. V. Lyon. In the year 1875 she married William Read and they lived hap pily together for 59 years. A year ago when we conducted an evangelistic campaign in Welland these pilgrims of the cross were among our most regular attendants, although they had considerable distance to come. Their faithfulness in attending became a source of great inspiration.

ter, Sr. Louise Jenter, and a host of other relatives and friends who will miss her, but sorrow not as others who have no hope.

Services were held from the home in Welland and the church of her life at Fonthill, and were conducted by the writer, who spoke on the hope possessed by the deceased.

Have you sent for your Dime Packet of Tracts?

Ashby Updike, a member of an old and well known family in Warren County, Va., and for many years a resident of Winchester, Va., passed away at his home on January 8, 1935.

Bro. Updike was born July 18, 1862. He was the son of Amon and Eliza Updike of the Browntown vicinity, where he spent his youth and early manhood. Of recent years he has been employed in Winchester.

He leaves to mourn his departure, his wife,

#### MRS. ELIZABETH READ

Sr. Read was baptized into Christ in her

Sr. Read leaves her husband and one daugh-

C. E. Randall.

ASHBY UPDIKE

#### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

Church of God in Cleveland, Ohio, on January 6. The first given by Pastor M. W. Lyon was on "The Mark of Cain." Our readers would appreciate brief outlines of these helpful character sketches if they could be provided.

Bible characters began at the Golden Rule

A new series of Sunday night services on

The church at Oregon was saddened by the news of the serious illness of Sr. Verda Sitler of Chicago. Prayer was offered for her recovery at all services that she may be able to continue her tender ministrations to Sr. Mary A. Woodward and others. How much we need the presence of the Great Physician!

Pastor G. E. Marsh of Oregon, Ill., announces his subject for next Sunday night as "Seeking God in His Holy Temple." The following Sunday evening he will speak on "Crime: Its Cause, Relief, and Final Eradi-

The churches at Fonthill, Ont., and Niagara Falls, N. Y., have both held their annual business meetings. A splendid spirit of cooperation prevailed and steady progress was indicated. Detailed reports of these gatherings will be published later.

who was formerly Miss Alice Updike, four daughters, and nine grandchildren. He was the eldest of a family of nine children, and the first one to pass away.

Our departed brother has long been a mem-

ber of the Church of God, being baptized by J. F. Wagoner about 35 years ago. He has remained a true and faithful member these many years, with the hope of the coming Savior as His joy and greatest anticipation.

In the communities where he sojourned, his friends and acquaintances were of the highest character, and they always found in him a true neighbor. In his family associations he was a faithful and devoted husband, and a loving father and grandfather.

Bro. Updike fell asleep with full assurance of the hope that he would awake in the glad day of the first resurrection to stand in the presence and beauty of the glorified Lord.

Words of comfort were spoken from the various Scripture texts that pertain to the resurrection, and with the hope of meeting to part no more, born of this divine evidence, we laid him to rest in the little hilltop cemetery near the scenes of his earliest days.

V. Earl Thaver.

Are you still paying your Dollar-a-Month pledgef

> 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 resur-rection of the dead, John 5:28; the immortal-ization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1: 32, the church 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 Jasus Christ for the remission of sins, Acts 2:38. and a consecrated life as essential to salvation.

Date .....

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

Name
St. or RFD.
City or Town
State

BETWEEN YOU AND ME-Sr. Mick, matron of Golden Rule Home, is

enjoying the use of the new vacuum cleaner provided by various churches and individuals through offerings received on Golden Rule Home Sunday.

The attendance at many churches in the Middle West has been greatly reduced on the past two Sundays by the coating of ice that covered the streets and highways and in some instances made traveling almost impossible.

The subject to be presented at Los Angeles on the first Sunday in February will be (D. V.) a very practical one, "Love Worketh No Ill to His Neighbor." At the Communion service, "Fellowship" will be Bro. MacLeod's

On Wednesday, the 16th, Sr. Verda Sitler submitted to a major operation for an internal ailment, at the West Suburban Hospital of Oak Park, Ill. She passed the ordeal exceptionally well and in the two days following has made most satisfactory progress. She has every reason to expect soon to be fully recovered and to then enjoy perfect health. She may be addressed as above, room 419. (From F. L. Austin.)

## IMPORTANT DIFFERENCES DEFINED

#### Continued from Front Page

and time has crased none of its scriptural significance. Why do we take this name? Because Christ prayed that His followers be kept in the Father's name (John 17:11). The church is the family of God and as the family go by the Father's name, so we take the Father's name (Eph. 3:14, 15). All of the churches organized and set in order by the disciples were named the "church of God" (1 Cor. 1:2; 10:32; 11:22; 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Thess. 2:14; 1 Tim. 3:15).

#### Ш

The Iowa Church of God had its beginning about 1886 or 1887 because the Advent Christian people would not allow E. A. Marsh, one of their own ministers, and others such as A. J. Eychaner, J. W. Whitsett, G. M. Myers, etc., to present such doctrines as the personal reign of Christ and His saints over the nations, the regathering of Israel, and kindred teachings. These doctrines which compelled our early Iowa brethren to leave the church of their early affiliation and become a separate group, are the cherished doctrines which we hold and advocate today. As one of our leading ministers has said, "A gospel which does not include the literal reign of Christ over the nations with His saints and the regathering of fleshly Israel is only half a gospel." Our understanding and interpretation of Scriptures do not allow of the view that, when Christ comes, in a moment and the twinkling of an eye judgment shall be meted out and the world and all the wicked shall be burned up. The day of the Lord is a prolonged period and not an Instant. The Church of God believes that when the Lord descends from heaven the church will be caught up to meet Him in the air (1 Thess. 4:16, 17) and after the withdrawal of God's people will follow a time of trouble at the end of which Christ will come with His saints to execute judgment (Jude 14, 15) and will sit upon His throne jointly with His saints (Matt. 25:31; Rev. 3:21), and before them shall be gathered all nations, and the saints shall assist in the judgment of the nations (1 Cor. 6:1-3) and will rule over them (Rev. 2:26, 27). The Church of God believes today, as vesterday, that the literal throne of David will be restored as promised (Ezek. 21:25-27; Hosea 3:4, 5) and that Christ will sit upon that throne (Luke 1:32, 33; Isa, 9: 6, 7). Further, that this throne, as of former years, shall be in Jerusalem and from this seat of government shall go forth the law that shall govern the nations (Micah 4:1-5; Isa, 2:1-4). These nations shall go up to Jerusalem from year to year to worship the Lord and keep the feast of tabernacles and offer their gifts (Zeeh. 14:16-20; Rev. 21: 23-26).

The Church of God firmly believes the promises of God that the house of Israel, which was divided under the reign of Jeroboam and Rehoboam into two kingdoms, shall be united into one kingdom again under the earthly reign of Christ, and that David will be prince among them (Ezek.

37; 34:23-28; Jer. 30:9; Hosea 3:4, 5), and that the twelve apostles will rule over them (Matt. 19:28; Luke 22:30). As the result of which, Israel shall be planted in their own land never to be pulled up or removed (Amos 9:13-15).

This millennial reign of Christ, we understand, is that which is spoken of in the twentieth chapter of Revelation when certain live and reign with Christ a thousand years, which reigning is limited to the time when Christ sits upon His own throne (Rev. 3:21). Declaration of and belief in the above scriptural affirmations forced our church fathers in many states to separate. They sacrificed much in defense of their doctrines. The great challenge to us today is not to sacrifice these doctrines, but sacrifice for them. Our people possess the spirit to meet the challenge of the times; all it needs is awakening.

#### IV

There are two types of prophetical interpretation, one historical, the other futuristic.. With the historical, prophecy merely becomes history. Our great doctrines of the coming kingdom, the literal reign of Christ over the na tions with His saints, and the regathering of Israel are all doctrines that come through the futuristic view. Wholesale discard of plain, literal statements, relegating some of the great future works of God and Christ into the disma past, and rendering meaningless and void much of the purpose of God are the fruitage of historical interpretation. Such a method to avoid the force of premillennial teachings cannot be overlooked through toleration. This heritage of rich teachings which our fathers have turned over to us as a result of intimate fellowship with the heav enly Father and deep and persevering study of the Scriptures is an enduring foundation upon which we have built and by God's grace will continue to build.

The independence of the Church of God has been brought about through love for and adherence to these teachings and if its independence is to be maintained we must continue to pursue the same policy. If we are to build an enduring institution there needs to be a quickening of our conscience to the imperativeness of placing renewed emphasis on these doctrines which made us a separate people in the beginning. Truth is a priceless possession and no permanent gain can come through a sacrifice of any of its cardinal aspects. The Church of God was, the Church of God is, and the Church of God shall be, and every move and every action must be, for the preservation of this divine institution, and with the determination of our fathers, let us dedicate ourselves anew to this proposition.

#### MUSSOLINI'S EAGLE EYE ON PALESTINE

RECALLING the fact that Italy's eyes are probably upon Palestine with avid interest, the following statement by Mussolini is significant: "Only toward the East can our pacific expansion occur... We shall go hard with our enemies. The new cycle must be of greater harshness.... Italy is an immense legion which marches under the Fascist symbols toward a greater future. Nobody will stop her."

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, JANUARY 29, 1935

NUMBER 18

## What Christ Hath Wrought

By Lottie E. Young

We are pleased to present this unusual study of

N OW that another Christmas has passed, many of the sweet old songs we sing to proclaim the blessed event that a Savior was born in Bethlehem of Judea long years ago will not be heard until another Christmas comes around. Likewise few

the results of Jesus' birth, which is considered by Miss Young in a light rore to the pages of religious journals. The cultural developments springing out of Christianity seldom are given their just due.

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talks will be given in private or public from the first and second chapters of Matthew and Luke with their wonderful, and yet simple, description of the birth of the One who came in the appointed time and way as prophesied hundreds of years before. Humble shepherds were the first to whom the announcement was made by an angelic messenger—"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord"; and the record is these men went in haste to see for themselves if this was really true, and after they had seen "the babe . . . lying in a manger" they returned to their occupation of keeping sheep, "glorifying and praising God for all the things that they had heard and seen."

This night was a pivotal one in the annals of the world. Only, a tiny Babe, and yet He was destined to change history for all time! What had happened? In the first place, a new calendar. When the advent took place it was the year 753, according to Rome, but since Jesus came the letters B. C. and A. D. have altered chronology. A Jewish school-teacher when asked by a child what these letters stood for, hurriedly replied, "No matter now; cut them out." But the great change which had come cannot be "cut out," and ever since nations have reckoned their history as "Before Christ" and "In the year of our Lord."

What else came after the visit of the shepherds? A wider spread of knowledge. When Jesus was crucified the inscription over His head was written in the three languages used in the then known world—Latin, Greek, and Hebrew—but now the account of this death has been proclaimed by the Bible in 950 different tongues and dialects.

A new inspiration for writers came with the life of the Son of God. What would be left in literature if all references to Him were omitted from the fathers of old; then down through the ages listen to Chaucer, Milton, Shakespeare, and our own

Longfellow, Lowell, and Whittier, with multitudes of others, as they sing His praise in prose and verse.

After one has visited the great picture galleries of Europe with their miles of paintings he realizes what a power Christ has been in the world of art—The Annunciation, The Visit of the Shepherds and Magi, The Presentation in the Temple, The Supper in Cana, The Last Supper. The Betrayal, The Crucifixion—huge canvasses by the greatest artists ever known are shown over and over again in every city of note.

And what about music? The shepherds returned to their work praising God, and ever since the Christian church has been singing hymns of comfort, cheer, sympathy at death beds, in prisons, at the fireside. What music is better loved than Handel's "He shall feed His flock like a shepherd" and the grand "Hallelujah Chorus"; while Beethoven and Mendelssohn have brought lofty thought to many an earthly pilgrim. How triumphantly "Rock of Ages," "Nearer My God to Thee," and "Jesus, Lover of My Soul," have pealed forth literally from "Greenland's iey mountains to India's coral strand"; while the solemn chants of the church have been the keynote of music.

Even in architecture the Christ story is found in the magnificent edifices where the cross has been the ground plan, and the steeple points to where the risen Savior is now interceding for His children before He returns to earth again.

Explorers have carried the story to new lands. When Christopher Columbus reached San Salvador (Land of the Savior) his first act was the planting of the cross in the earth, and on a great building (Please turn to Page Ten)

JANUARY 29, 1935

## Abreast of the Times

### Attacks Presbyterian Modernists

"Stand therefore, having your loins girt about with truth."-Ephesians 6:14.

NEW YORK, Jan. 20.—"A life and death struggle between Modernism and truth is being waged in the Presbyterian Church in the United States," declared Charles J. Woodbridge, editor of a new bulletin just issued by the Independent Board for Presbyterian Foreign Missions, in the first number of the paper. "Members of the Independent Board who are members of that denomination have been singled out for attack. Our friends want to know what is happening to these members," is the explanation given by Mr. Woodbridge for the inauguration of the new publication.

The bulletin endorses the doctrinal position taken by Dr. J. Gresham Machen of Philadelphia, who is to be tried next month before a judicial committee of the Presbytery of New Brunswick on charges of defying the church authority, which ordered the Independent Board for Foreign Missions to discontinue its activities. The trouble in the Presbyterian Church arose from the favorable attitude shown by the denominational Board for Foreign Missions toward the teaching of Mrs. Pearl Buck and other missionaries of Modernistic leanings.

### Peace Cowardly, Says 11 Duce

"But I say unto you, Love your enemies." -Jesus.

New York, Jan. 14.—War is the only real test of a people, asserts Premier Mussolini in an exposition of Fascism published yesterday. He discards the theory of the majority rule which prevails in democratic governments. "Fascism is now a completely individual thing, not only as a regime, but as a doctrine," writes Il Duce. "And this means that Fascism . . . can act in the face of all problems, practical or intellectual, which confront the world. And above all, Fascism, the more it considers and observes the future and the development of humanity quite apart from political considerations of the moment, believes neither in the possibility nor the utility of perpetual peace," he continues.

"It thus repudiates the doctrine of pacifism—born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the people who have the courage to meet it," Mussolini declares.

Dr. Nicholas Murray Butler, president of the Carnegie Endowment, explains in a preface that the article by the Italian Premier is an authorized translation contributed to the Encyclopedia Italiana.

When the dictator of even one of the five leading nations

of Europe openly advocates war rather than peace, it would appear that from a human standpoint there is but little hope for disarmament. The philosophy of the Prince of Peace will one day prevail in spite of all the bloodthirst, dictators of the world—Item submitted by Bro. Compton.

### Saloons Worse Than Before Prohibition

"The dog is turned to his own vomit again; and the sow that was washed to . . . the mire."—2 Peter 2:22.

CHICAGO, Jan. 24.—Conditions in Chicago are even worse than those that prevailed before the enactment of prohibition, according to Miss Jessie Binford, head of the Juvenile Protective Association. Her remarks were made before the National Conference of State Liquor Administrators recently held in this city. Immorality and disregard for the public welfare prevail in all sections of the city, she said. Women who formerly roamed the streets now are congregating in the bars, even though newly enacted ordinances positively forbid such practices.

"The principal abuses existing are found in the devices used by saloon taverns to stimulate excessive drinking. If we are to have temperance and decency, if we are not to surrender to pre-prohibition evils again, either these abuses must be abolished or the tavern itself must go," Miss Birford declared. She also called attention to the President's pledge "that the saloon should not return in its old or in a new guise," and asserted that unless present conditions were radically changed this pledge must be construed as a farcical play on words.

Among the abuses to which the speaker called particular attention were the flagrant violation of the laws against gambling, the mingling of entertainers with patrons, and the sale of intoxicants to drunken persons. Also she urged laws to prohibit the granting of liquor licenses to school supply stores and lunch rooms patronized by school children. From all of which it would appear that the repeal of the Eighteenth Amendment has not contributed to the safety of young people and children.

#### THE RESTITUTION HERALD

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## The Herald of Messiah's Reign

By J. M. Stephenson

THAT the kingdom of God will be local before it is universal, is evident from the fact that the saints will come from the east and the west, and sit down in the kingdom. If the kingdom were universal, there would be no east or west outside of it, but it would fill the earth. But the kingdom of Israel when restored to Christ will be confined to the land covenanted to Abraham. Hence, the people of God may come from where the kingdom is not, and sit down within the kingdom, while there will be territory without, into which those who by nature are heirs, but who through transgression have forfeited their title, shall be east.

But if the fifth universal kingdom is established when Christ shall come; if the kingdom under the whole heavens is given to the saints of the most High at the time when they are raised from the dead; then it cannot be said that they come from the east and west of the kingdom in order to sit down in it; for in that case they will be raised in the kingdom. Nor will there be east or west upon the surface of the globe outside of the kingdom.

Again, if the kingdom which the God of heaven shall set up is universal in its dominion, perfect in its nature, and eternal in its duration; and this kingdom is not set up until after all nations, with their kings, are destroyed, the earth purified, and universal and immutable at its commencement; then how can it be

commencement; then now can it be said, truthfully, that this kingdom is set up in the days of these kings? Or that it expands from its stone to its mountain form? For in that case there could be no growth. "The stone" never could become a mountain and fill the earth. "The mustard seed" never could "become a tree." "The leaven" could never leaven "the three measures of meal." "The kingdoms of this world" never could "become the kingdoms of our Lord, and of his Christ." The "dominion" never could extend "from sea to sea, and from the river unto the ends of the earth." "All the ends of the world" never could "remember and turn unto the Lord." In "Abraham and his seed" Jesus Christ and all I is immortalized saints, "all the nations of the earth," never could "be blessed"; for there would be no surviving nations to bless.

In one word, all the foregoing prophecies and promises, and hundreds more which I have neither time nor space to enumerate, could never be fulfilled. But admit what has

been abundantly proved, that the kingdom of Christ is to be the kingdom of Israel restored; that it will be located in the land of Canaan; that it will exist contemporaneously with the kingdoms of the world; that after Christ comes and raises the righteous dead, changes the righteous living, and overthrows the assembled nations, His kingdom will extend its dominion over all the earth, and that the left of those nations will be abundantly blessed under the benign reign of Christ and His saints—all is plain and harmonious.

Having investigated the nature of the kingdom promised to Christ, we are now prepared to investigate the

nature of the reward promised those who shall be associated with Christ in the administration of His kingdom.

### Keep on Trying

Don't you ever give up trying, Don't you walk off in despair: Just remember You are needed

When the burden's hard to bear.

Don't you think that no one's watching,
Don't you think that no one cares:

Just you think of

Who is listening

When you kneel and say your prayers.

Don't keep looking back and sighing O'er mistakes made in the past: Just you keep on Trying — trying, And you'll win through at the last.

--Sunday at Home.

#### REWARDS FOR ADMINISTRATORS

The kingdom of God being the motive power of the gospel, that it may inspire the right disposition, and develop the right character, it must be understood. That we may be prepared to exercise the functions of our position, it is necessary for us to understand beforehand what that position is to be. A system of tuition, and a mode of discipline, adapted to the position of a subject, might not qualify one for the office of a king. A prince should always be educated in reference to the position he is to occupy, and the functions devolving upon him in that po-

sition; as a king who rules and administers law; and not as a subject who is ruled, and whose duty it is to obey law.

With these prefatory remarks, I will now proceed to demonstrate by the plain teachings of the Word that all who believe and obey the gospel of the kingdom will be associate kings and priests with Jesus Christ, in the administration of judgment, justice, and mercy, not only to the twelve tribes of Israel, but to all the nations of the earth, for one thousand years.

The following promise to the twelve apostles does not exclude any others who are equally with them joint heirs with Christ; and who continue with Him in His temptation; or who follow Him, "Ye are they which have continued with me in my temptations. And 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 22:28-30.

According to this quotation, the kingdom which the Father has appointed unto Christ, and which Christ appoints unto His followers, is to be the twelve tribes of Israel. This promise was made to the twelve apostles, because they were all who were present at the time; but everywhere else the privilege of reigning with Christ, without qualification, is promised to all the saints indiscriminately. The apostles preached the same gospel of the same kingdom to others, which Christ had preached to them; hence, they are fellow heirs with all the saints to the same blessed gospel promises; for there is no respecter of persons in this plan.

#### LITERAL REIGN

The Apostle Paul couples his reign with Christ, with all who suffer with Christ. 2 Timothy 2:11-13—"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." Just as certainly and literally as we suffer with Christ, just so certainly and literally will we reign with Him. Do we not suffer really and literally with Christ? And will not the promised reward be equally literal?

That all who overcome shall exercise the high prerogative of kings, will be seen in the following quotation:

"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."—Rev. 2:26, 27.

Here our Savior delegates to all who overcome, as He overcame, the same power which His Father had delegated to Him. Hence, their reign will be a co-partnership, a joint rule. And according to the original charter of power, as recorded in the second Psalm, and our Savior's transfer of this power in Revelation 2, the nations are to be broken to pieces as a potter's vessel. No potter ever broke a good vessel, one adapted to the end for which it was made, to pieces. It is only worthless vessels they destroy.

#### DESTRUCTION FOR THE DISOBEDIENT

That only such as are not adapted to the reign of Christ and His associates—such as will not submit to their rule—shall be destroyed will be seen in the light of the following advice to the contemporaneous judges and kings of the earth. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalm 2:10-12. Hence, under the reign of Christ and the saints, none but the disobedient will be broken to pieces like the worthless vessels of a potter, while all the truly wise, who trust in them, shall be blessed.

As will appear in the further elucidation of this subject, all nations and all kings will ultimately submit to Christ and His royal brotherhood, kiss the Son (who will be chief and representative); that is, make a truce with

Him, trust in Him, and be blessed. Then will be fulfilled the covenant of God with Abraham, saying, "In thee and in thy seed shall all families of the earth be blessed."

In Daniel 7:13, 14, we find a description of the loftiest position Jesus Christ is to occupy in the kingdom of God. He comes with the clouds of heaven to the Ancient of days, and there is "given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." At the 27th verse, the same universal dominion and the greatness (or glory) of the same kingdom under the whole heavens is given to the people of the saints (i.e., His anointed *Elohim*) of the most High.

#### JOINT POSSESSION EXPLAINED

How can the same universal kingdom be possessed by the Son of God and all His people at the same time?

Answer: Only by a joint possession. Christ and Hispeople being joint heirs, implies a joint possession of all the things to which they are heirs. They are heirs with Christ to all the promises covenanted to Abraham and his seed (Gal. 3:29), which includes the kingdom in its local and universal dominion. Christ is now "prince of the kings of the earth" (Rev. 1:5), but when He returns, invested with the right of universal dominion, He shall be king of the kings of the earth (Rev. 19:16).

When all the blessed of the Father shall "inherit the kingdom prepared" for the first Adam, but inherited by the second Adam, to which they are now heirs (Matt. 25:34), then will they be associate kings with Christ over all the kings of the earth. Then will they reign with Christ, having suffered with Him—share His crown, having shared His cross. Thus the evidence that the saints will reign as literal kings is just as demonstrable as that Christ will reign.

That the saints will be kings and not subjects, will be seen by reference to Daniel 7:21, 22, 26—"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom (the fourth kingdom of earth, v. 23) . . . But the judgment shall sit, and they (the saints, vv. 22, 25) shall take away his dominion, to consume and to destroy it unto the end."

In the light of these quotations the following conclusions are legitimate, viz.:

- 1. The saints of the most High will be the delegate lagents in the inflictions of the judgments of God upon the little horn power, when those ancient worthies shall come. Paul says the saints shall judge the world (1 Cor. 6:2).
- The saints will at that time possess the kingdom. Subjects do not possess the kingdom. They are the kingdom thus possessed. David and Solomon possessed the kingdom of Israel.

What was the kingdom they thus possessed?

Answer: The twelve tribes of Israel. Christ will possess the same kingdom in conjunction with all the kingdoms of the earth. The saints possess the fourth kingdom of earth. They, therefore, are one party, and the kingdom they possess is another party.

sized this strongly at the begin-

ning of the Gentile Age. We re-

call for example the forgotten

dream of Nebuchadnezzar, and

Daniel's interpretation of it. The

latter began like this: "Thou, O

king, art a king of kings; for

the God of heaven hath given

thee a kingdom, power, strength,

and glory." - Dan. 2:37. All

authority had come from God.

This is the thing that nations to-

## God's Kingdom Comes

In fulfillment of His promise, God did indeed make of Abraham " a great nation"! He led his people down into Egypt, where they suffered in slavery for four hundred years. Then with a mighty hand He led them forth from the land of bondage and humiliation. For forty years they were compelled to wander in the wilderness because of the unbelief which led them into disobedience.

In this, the last of three editorials on the plan of God for the redemption of the earth and its people from sin and death, the reader is led through the corridors of prophecy that he may observe the pictures showing the unchangeable purposes of God being fulfilled. Beginning with the call of Abraham the history of the kingdom of God is traced to the time of its overlhrow under Zedekiah, and onward to the grand consummation of the ages, the inauguration of the Golden Age under the rulership of Jesus Christ.

day overlook. But may you and I as individual members of the King's family, the church, gratefully acknowledge and pray:

When Moses their leader and human deliverer was dead Jehovah gave them another man of mighty faith and zeal-ous labor to carry on His work with them, and under his ceaseless efforts, "the Lord working with them," they passed into Canaan, conquering all the nations that were there before them.

For lack of space we may not discuss the many splendid lessons in the development of a nation's working faith which God gave them there, but merely recall the fact that Jehovah established them in the Promised Land as peculiar people of His own, and termed their little empire, the kingdom of the Lord! 1 Chron. 29:23.

But in process of time their rulers became corrupt, they forgot their powers were derived from God, and ruled each according to his own ideas of government without taking the Lord into account. Their sinful excesses led their people into sin, and sin brought its mede of suffering. At last Jehovah called both king and people into judgment before Him and gave sentence as follows:

"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, that 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.

Fulfilling this pronouncement of a nation's doom to the very letter, God permitted Nebuchadnezzar to capture Jerusalem and lead its inhabitants away into Babylon, turning His own immediate authority over earthly nations, which He had been exercising through Israel, over to the Gentiles. Thus began that period known to Bible students as "the times of the Gentiles" (Luke 21:24), the times in which we live.

It must not be forgotten that God has never renounced His own right to rule over all nations of men. He empha"This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet!"

The Gentile rulers are bearing the sword of empire by the sufferance of God. During the limited period of their government of the earth the Jews must continually pass under the rod of punishment.

#### An Eternal Kingdom Promised

We may not leave this portion of our outline of the "Footprints of God" without making one more reference to the great image and its predictions.

Having traced the rise, development, and fall of four great empires, all of which have now come and gone, Daniel speaks of the feet of the image as composed of iron and clay, as substances which do not cleave the one to the other. And then he adds significantly:

· "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."—Dan. 2:44.

To make the matter of the location of this great eternal universal kingdom of God even more positive, a second vision was sent to the Prophet, concluding with this promise:

"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."—Dan. 7:27.

It is then, beyond question, that the kingdom of God, the eternal home of the saints of all ages, is to be, not in heaven, but "under the whole heaven," and upon this earth!

But time flies!

(Please turn to Page Ten)

## Inspiration of the Bible

"In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in thee Church."—Art. VI, Church of England.

IF THE word "Church" is restricted to all regenerate and spiritually enlightened souls, then the declaration of universal belief is substantially true. But if, on the other hand, the name "Church" is meant to include that which is spoken of as theological, or ecclesiastical, then there never has been an age in which the Scripture has not been doubted and denied.

These are difficult days. It would be far too sweeping a judgment to say that all who bear the name of Modernist or higher critic, are the enemies of divine revelation, but we may safely affirm that a recognition of holy Scripture as "God's Word Written" is one of the distinguishing marks of those who are spiritually enlightened (1 John 2:27). Our Lord commenced His ministry by a comprehensive acceptance of the Old Testament, and began the New by saying: "I have given them thy word."—John 17:14.

#### THE DEFINITION OF INSPIRATION

How shall we define the term? Peter declares that the writers of holy Writ were "moved by the Holy Ghost": the Greek signifying being borne along as a ship by the wind (2 Peter 1:21). Dr. Burk Pope tells us, "Inspiration is the specific influence of the Holy Spirit in the construction and perpetuation of the sacred writings." Hebrew scholars inform us that the word prophecy means "a message straight from God." We derive the word inspiration from the Latin verb inspire, to breathe into. The late Dr. Hiles Hitchens, in his book Ecce Veritus, "Behold the Truth," informs us that the theologians speak of the inspiration of suggestion, of superintendence, of elevation, and of invigoration. We recognize that the Spirit of God may have dictated the exact words to be recorded, or have suggested the matter, leaving the writer in his own way to express correctly the same. Or to have enabled the memory to rightly recall the past, or to so invigorate the mind as to foretell truly coming events. It is a profoundly significant fact that not one of the books of the great world religions ever make the claim of inspiration. How stately, how divinely superior the introduction to the Bible to that, say, of the Hindu Veda, which "issued forth like a stream," or to that of the Koran, which "descended from heaven ready written."

"Write thou these words," said the Author of the Old Testament to Moses. "Write the things which thou hast seen," said the same august Person to John of the New Testament. Thus "the Lord of glory thundereth" from the skies of Revelation, and "the voice of the Lord is upon the waters" of this great ocean of truth. "Holy Scrip-

ture is the most faultless, most true, most perfect, most holy law of God," said John Wyeliffe, the Morning Star of the Reformation. "Read God's Word with a good (sincere) heart, and it shall teach thee all things," said William Tyndale, the man who, one hundred years later, gave this divinely inspired Book to the English-speaking peoples, in printed form.

"The pen succeeds the prophet's breath
To save the holy Word from death."

The attempt by Antiochus Epiphanes to destroy the Jewish faith led to the crystallization of the canon of the Old Testament, and the Diocletian persecution to that of the New Testament canon. In settling the canon of the New, only those writings which carried the personal authority of one or more of the apostles were admitted. Moses, the prophets, our Lord, and His apostles all agree that divine authority is vested in "God's Word Written." On this basis the Church of England took its stand as early as the middle of the second century, the first people in all the world to receive the Christian faith in a national sense.

#### "THE KING TO HIS PEOPLE"

Such was the title of the book published by permission of King George V in 1911. And such is this Book of books, published by the authority and command of the King of kings, who has given us a threefold revelation—a silent universe, an inspired Book, a divine Man (Psalm 19).

The Apostle Peter tells us that "no prophecy of the scripture is of any private interpretation" (2 Peter 1:20), which is rendered by some as meaning not separate, alone, not given without reference to some other part; whilst the homily of the Church of England upon the authority of holy Scripture declares "the agreement of its parts" is one of the strongest proofs of its divine origin.

In the New Testament there are 89 references and quotations to the Pentateuch alone.

Our Lord quoted from 21 books of the Old Testament. Paul quotes from 34 out of the 39.

In the Epistle to the Romans there are 74 quotations from the Old Testament; in all his epistles, 120 references. In the Gospels there are 300 references to the Old Testament.

In the entire New Testament there are considerably over 1,000 references to the Old Testament. Not one Old Testament book stands unquoted, or alone. Here, then, are the "Lively (living) Oracles." If we be ignorant they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, they will comfort us; if dull, will quicken us; if cold, will in-

flame us. And what marvel, the original thereof being from heaven, not from earth, the Author being God, not man. The Inditer, the Holy Spirit, not the wit (wisdom) of the prophets and apostles, the penmen such as were sanctified from the womb, and endowed with a principal portion of God's Spirit.

"Read, then, but first thyself prepare
To read with zeal, and mark with care.
And when thou readest what's here writ,
Let thy best practice second it.
Thus twice each precept read should be:
First in the Book, and next in thee."

Charles Kingsley said, "Next to a living man there is nothing more wonderful than a book." Well, here is a living Book which when we go will lead us, when we sleep will keep us, and when we awake will talk with us (Prov. 6:22). When in St. Helena Napoleon remarked, "The Gospel is no mere book, but a living creature with a vigor, a power which conquers all that opposes it." Diderot, the French skeptic, startled a group of like-minded men by saying that not one of them could equal the writings of the holy Scripture.

#### MULTUM IN PARVO

One of the most distinguishing features of holy Writ is the fact of vast comprehensiveness, combined with a brevity passing human wit. The first two thousand years of the world's history are condensed into eleven chapters. Whilst in the entire Bible we get six thousand years of the world story told, and told truly, in a volume so small as to go easily into the waistcoat pocket. Vapiscus said of the historians, "There is none of them that hath not told many lies," but the man has not yet been born who can refute the declaration, "Thy word is true from the beginning."

Here, then, we have a divine Library consisting of sixty-six books which, claiming divine authorship, must be able, in the words of Dr. William Pascoe Goard, "to correctly deal with Anatomy, Physiology, Philosophy, Pathology, Geology, Biology, Astronomy, Botany, Zoology, Ethnology, and Anthropology."

Who is sufficient for these things? No wonder the opponents of holy Writ keep clear of any attempt to supersede it—foolish in most things, they are wise in this; and find it easier, and more congenial, to throw stones at the beautiful and costly cathedral of divine Revelation, than to attempt to build another.

"Man's books are a discovery: God's Book is a delivery." Here is "the Book with a million eyes," the divine "Rontgen ray," which sees into and through everything, the heavenly aeroplane, looking down from which we can see, and locate, the wrecks of sunken lives, and the hidden rocks which threaten disaster. It is said the Swiss, dwelling amongst the mountains and snows, are noted for the bright blue eyes they possess. He who lives among the mountain ranges of prophecy, and the heights of the "exceeding great and precious promises" recorded in this Book of God will certainly take on the color of the heavens from which it is inspired. The late C. H. Spurgeon, coming across on old

worm-eaten Bible, remarked: "He who is a Bible-worm, will not become an earthworm."

"LORD, TO WHOM SHALL WE GO?"

Thus replied Peter when our Lord asked His disciples if they would also leave Him (John 6:68). And to what, pray, are we to turn if we leave holy Scripture? Shall we discard the majestic, reasonable, possible, probable, certain statement of facts contained in the first ten words of Genesis, for the fatuous nonsense of a leading scientist who tells us, "We cannot allow for the intervention of any supernatural power, not even in the origin of things." Are we likely if we leave Moses, the prophets, and our Lord, to find a safe guide in Julian Huxley, who speaks of verbal inspiration, and miraculous intervention, amongst other beliefs, as "a whole spawn of monstrous ideas," and further adds that "men and women are deserting the religions which have a God, and he believed that they would join one without a God." Well, nearly two thousand years before this gentleman was born, the Book he refers to so slightingly told us exactly what he and his friends would do later on-"Not liking to retain God in their knowledge," and, as a result of this attitude, would be "given up to a mind void of judgment."

At a Modernist conference, in 1928, one leading light (?) declared that "a large part of the Old Testament had gone into liquidation, and the church had better invest its faith in the best of 'Heathen Stock.' " And this, after the reverend gentleman had publicly and solemnly sworn to Article VI of the church which pays him to say exactly the opposite. Well might the secular press say that ecclesiastical morality was not equal to that of the stock exchange. One thing is very plain from the folly this speaker recommends, that most of his investments are in Heathen Stock. But space forbids further heathen quotations. Peter tells us that God's Word is "a lamp shining in a dark place." the Greek word for dark signifying "squalid" place. Those of us who by the grace of God have been rescued from these mental and unspiritual slums have no desire to return to such conditions.

> "Whoso hath felt the Spirit of the Highest, Cannot confound Him, or deny, Yea, O false Science, though thou deniest, Stand thou on that side, for on this am I." (1 Tim. 6:20.)

But those of us who profess our belief in holy Scripture may well pause, and ask the question: How comes it that after nearly two thousand years of a complete and largely open Bible such a state of things exists? Whilst fully allowing for the natural (unnatural) hostility of human nature to a revelation which enforces moral responsibility, and demands obedience, also to the undeniable fact that those professing belief in the Bible have often failed to prove their faith by good works, yet, nevertheless, may it not be said that much opposition arises from the fact that, to quote from the book entitled The Impatience of a Parson, "Christianity has been loaded with ancestral blunders." Who can say to what extent the state of Russia

today is owing to the form in which the Greek Church for centuries has overlaid the simple saving truths of God's Word! Or who that knows past, and even much of present, history, can fail to see how the corrupt and idolatrous influence of the Roman Church has had to do with crime and ignorance in men, shown in its deep hostility to the people understanding the Bible, and its fear and dislike of any form of knowledge likely to lead to liberty of thought and action? Nor is the Protestant church free from blame. Who knows to what extent that "basic error of all creeds," viz., that man is inherently immortal by creation, and consequently liable to eternal torment, instead of what Scripture teaches, eternal death-loss of life, not life of loss-who knows how far this dark shadow on the character of God, to say nothing of His wisdom, has closed the heart of man, and clouded his mind in relation to the divine claims? Alas! how often in this most enlightened section of these three—and three only (Matt. 13:33) professions of Christianity, has the Word of God had to exclaim, "Save me from my friends!" Let there be no misunderstanding. We who believe in the verbal inspiration of the original manuscripts, are far from agreeing with much of the interpretation of the same.

An intelligent student of Scripture invites the fullest inquiry into its reliability, fully recognizes its enlarged revelation of truth as the centuries pass, and whilst acknowledging that "God has more to say in the New Testament, also affirms that He has nothing to unsay in the Old." Of both Old and New Testaments he believes that "God has yet more light to break forth from His Word."

"We limit not the truth of God
To our poor reach of mind,
By notions of our day, and seet,
Crude, partial, and confined.
No, let a new and better hope
Within our hearts be stirred.
The Lord hath yet more light and truth
To break forth from His Word.

"Who dares to bind to his dull sense
The Oracles of Heaven,
For all the nations, tongues, and climes,
And for all ages given?
That universe, how much unknown
That ocean unexplored—
We certainly expect more truth
To break forth from God's Word."

"The church lives by its certitudes and affirmations," said Carlyle. "Please do not preach your doubts here, we have quite enough of our own," was the request to one about to take office. "The more I think of it," wrote John Ruskin, "the more it is impressed upon me that the greatest thing a human soul can do in this life is to see something, and tell in a plain way what he sees." Exactly so. "Son of man, all my words... receive in thine heart... and tell them."—Ezek. 3:10, 11. Greek mythology tells of a wrestler who could only overthrow his opponent by lifting him from the earth. The forces of evil are powerless

against the church as long as she keeps her footing on "the impregnable Rock of holy Scripture."

"It standeth, and will stand,
Without or change or age,
God's Word of majesty and might,
The church's heritage."

It has been well remarked that "the Old Testament presents principles in the Pentateuch, historical application in the historical books, effects in the devotional, and foreview in the prophets; whilst the New Testament presents in the Gospels the principles of the New Covenant, historical application in the Acts, effects in the Epistles, and a foreview of their realization in Revelation."

#### FINALLY

A dead man cannot distinguish between a loaf made of flour and one made of sawdust. The spiritually quickened are not likely to be deceived by the dead, unnutritious folly, written and spoken by those who seek to discredit holy Writ. Many a sailor is ignorant of the laws of magnetism, and unable to explain why the needle of the compass always points north, nevertheless he would not go to sea without it. "The devout Christian on his knees can see further than the self-contained philosopher on tiptoe," and the simple French peasant woman at her cottage door with the open Bible was a far greater philosopher than the brilliant Voltaire. Goethe called the Bible "The Book of the Nations," and on the shelves of the British and Foreign Bible Society are 17,000 volumes, in whole or in part, of this Book, in 850 languages and dialects.

#### A WARNING

We shall do well to lay to heart the words of the late Bishop Christopher Wordsworth that "in an age when Bibles are most plentiful we are in danger of losing the Bible as a divine, and not a human composition, as the Rule of Faith and Practice, as the inspired Word of God by which we shall be judged at the Great Day."—Daniel Farmer in Words of Life.

#### LITTLE FOXES

One little fox is "By and by." You track him, you get to his hole—never.

Another fox is, "I can't." You had better set on him an active, plucky little thing, "I can" by name. It does wonders.

A third little fox is, "No use trying." He has spoiled more vines and hindered the growth of more fruit than many a worse-looking enemy.

A fourth little fox is "I forgot." He is very provoking. He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

Fifth little fox is "Don't care." Oh, the mischief he has done.

Sixth little fox is "No matter." It matters whether your life is spoiled by small faults.—Good News.

## "REMOVE NOTTHE OLD LAND-

#### Proverbs 23:10

ON March 30, 1863, the righteous Abraham Lincoln issued the following proclamation calling for a Day of Prayer. It is a sample of the kind of sentiment and sincerity that has given moral strength and character to the United States in the past. Let patriots refresh their memories and contemplate what a rich spiritual heritage they have, as they read:

Whereas the Senate of the United States, devoutly recognizing the Supreme Authority and Just Government of Almighty God in all the affairs of men and nations, has by a resolution requested the President to designate and set apart a day for National Prayer and Humiliation; and

Whereas it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their Sins and Transgressions in humble sorrow, yet with assured hope that genuine Repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proved by all history, that those nations only are blessed whose God is the Lord:

And, insomuch as we know that by His Divine Law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our National Reformation as a whole people? We have been the recipients of the choicest bounties of Heaven; we have been preserved the many years in Peace and Prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious Hand which preserved us in Peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made

It behooves us, then, to humble ourselves before the offended Power, to confess our National Sins, and to pray for elemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of National Humiliation, Fasting, and Prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the Divine Teachings that the united cry of the nations will be heard on high and answered with blessings no less than the pardon of our National Sins and the Restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof I have hereunto set my hand and caused the Seal of the United States to be affixed.

Done at the City of Washington, this 30th day of March, A. D. 1863, and of the Independence of the United States the eighty-seventh.

#### ABRAHAM LINCOLN.

Abraham Lincoln knew that American civilization was builded upon the Word of God. The Day of Prayer which he called in the above document, represents the true historic spirit which must again be established in Washington if our beloved nation is to survive the attacks to which it is now being subjected. Back to God, America!—Selected by Glenn M. Birkey.

### MARY'S TWO BIBLES

HERE is a true story of a girl whom we shall call Mary. When she was seven years old her father, who was in India, sent her money with which to buy a Bible. There was enough money to buy an expensive one; and no doubt Mary began to picture to herself what a beautiful Bible she would buy, when an idea occurred to her.

"Grandma," she asked, "is there enough money to buy two Bibles instead of one?"

"Yes, dear," replied Grandma; "but why do you want two Bibles?"

"Oh," said Mary, "I want one for myself, and one for some little girl in India, just seven years old, like me, who hasn't any Bible of her own!"

So it came about that Mary did not get as pretty a Bible as she expected to buy. But she didn't mind, for she was thinking about the nice little surprise to the little unknown girl in far-off India.

A letter was written, asking that when the Book was given, its new owner's name should be written on the fly-leaf and also the words, "From Mary ——."

A new petition was added to Mary's evening prayer; for night by night, without fail, she prayed to God to bless the Hindu girl who had a Bible like her own.

Years passed by, and Mary grew up to be a woman, and went out to India as a missionary. One day, not long after her arrival, she was visiting some Zenanas along with a native Bible woman who was a very earnest Christian. In the course of conversation it somehow happened that the Bible woman heard for the first time the missionary's name. A look of glad surprise crossed her face; and hurriedly putting her hand into her pocket, she drew out a Book and eagerly signed to her companion to read what was written on the flyleaf. Mary looked and read her own name! Yes, this earnest Christian woman was the little Hindu girl whom she had so often remembered in her prayers.

God blessed little Mary's first piece of missionary work, for it was through reading that Bible that this native woman had become a Christian; and now that Mary was a woman, she was to have the joy of having as her companion and fellow worker the very one for whom she had prayed so long ago and so far away.—Pentecostal Little Folks; selected by II. W. Patterson.

#### GOD'S KINGDOM COMES

#### Continued from Page Five

#### GOD NEVER FORGOT HIS PROMISE

God never forgot His promise made through Jeremiah the Prophet: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. 23:5, 6. In fulfillment of that promise the angel's message came to Mary, a Jewish maiden of Galilee.

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:30-33.

Time passes on!

#### THE KING REJECTED, YET VICTORIOUS

The King was born in Bethlehem, even as it had been predicted of Him, but when "he came unto his own, . . . his own received him not" (John 1:11). Rejected by His people, who shouted in substance, "We will not have this man to reign over us" (Luke 19:14), He died upon the cross with the accusation written above His head, "THIS IS JESUS THE KING OF THE JEWS."—Matt. 27:37.

But this was not the end, for God is faithful and is still determined to keep the promise He has made. The Son of God was crucified, the destined King of the Jews and Ruler of all nations of the earth died, and was buried. The third day He burst the fetters of death and arose victorious over the tomb. The grave could not hold Him!

For forty days He remained with His disciples, "to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." And then He was taken up. Let us read the dramatic record of His ascension:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, 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 1:3, 9-11.

Yes! He is coming again just as He went away, to complete the great task God assigned to Him. He comes now to usher in the glorious Golden Age of eternal peace, prosperity, and life for which we pray when we join His early disciples in that matchless petition: "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10.

When that prayer is fully answered the wonder of the new heavens and the new earth "wherein dwelleth right-eousness" (2 Peter 3:13) will have burst with all its resplendent glory upon our sight. For Christ the Son of God will be here upon this earth again with us! Sorrow and sighing, suffering and death, will have passed away for evermore!

"And so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. 4:17, 18.

"Good company' does not necessarily mean highly educated or even finely mannered people. There are many rough diamonds in the world. Truth and kindness and strong principles make good company wherever they are found."

### ${ m WHAT~CHRIST~HATH~WROUGHT!}$

#### Continued from Front Page -

in New York is depicted George Washington kneeling at Valley Forge carnestly praying to the Father in this time of deepest distress for the welfare of his country.

Then think what a gap there would be if hospitals, homes for the aged and children, for the blind and crippled, for the poor and unsound in reason, and all benevolent institutions, were taken out of this world, for they have been put there by the story of the life of One who went about doing good constantly.

The advent of the Savior brought new hope to mankind. The world was hard and unfeeling when Jesus came to it, the second chapter of the book of Romans giving an awful picture of those who were "without hope, and without God," but when the glad tidings of One who loved mankind so dearly He was ready to die for it, the testimony of a well known heathen was—"See, how these Christians love one another!" as they traveled from place to place, enduring all kinds of hardships, always telling the same story that others might hear about the Savior who came to seek and to save those that were lost.

No, Jesus Christ and the influence He has had on the world can never be "cut out," no matter what atheists may say and evil-minded men and women do.

The first recorded words of God in Genesis are, "Let there be light," and, "in the fulness of time," Jesus, the Light of the World, was manifested. He has shined into the hearts of millions, and some day the song of the angels—"Glory to God in the highest, and on earth peace, good will toward men," will be combined with that of "great voices" saying, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." May the earnest prayer of the Apostle John on the island of Patmos—"Come, Lord Jesus, and come quickly," soon be realized, and His faithful ones be "ever with the Lord."

## Berean Department

ARLEN MARSH, EDITOR

### The Valley of Dry Bones

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Romans 11:15.

"The hand of the Lord was upon me, and carried meout in the spirit of the Lord, and set me down in the midst of the valley which was full of bones."—Ezek. 37:1.

Now what is this valley, and the bones, in Ezekiel's vision? The valley is "the period of time between the casting away of the house of Israel, until the receiving of them," or "the period of time between the old city Jerusalem, until the new city Jerusalem." The old city is a type of the new one to come, and both are compared to the house of the Lord. The period of time between is the valley of death. For Israel is a dead nation in this period of time.

The bones are the whole house of Israel. Let us take the eleventh verse for proof. "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." Verses 12-14: "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. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Why should they wait until the resurrection, or until Christ's second advent, to know Him? Because in John 1:11 it tells us: "He came unto his own, and his own received him not." In the twelfth verse it tells how we Gentiles got in: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

Ezekiel 37:16, 17: "Moreover, thou son of man, take thou one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." Verse 22: "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

This means the unity of the twelve tribes of the whole house of Israel. For in verse 19 it tells of Joseph, and the

tribes of Israel his fellows. In Micah 2:12 it says: "I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." "And I will make her that halted a remnant, and her that was east far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever."—Micah 4:7.

Zephaniah 1:14: "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."

So let us press toward the mark for the prize of the high calling of God in Christ Jesus.—Norman Fyfe, Lockwood, Missouri.

#### Annual Election at Dixon

The annual election of the Bereans of Dixon, Ill., was held January 9.

The following officers were elected: President, Glea Rutherford; Vice President, Kathryn Ruppert; Secretary-Treasurer, Jean Ford; Supervisor, Mrs. L. E. Conner; Asst. Supervisor, Mrs. William Eckert.

Jean Ford, Secretary.

### Business Meeting Held at Oregon

The annual business meeting of the Oregon, Ill., Berean Society was held Sunday, Jan. 6.

Reports of the officers indicated that during the year 1934 attendance had more than doubled over 1933.

It was determined to take up a weekly collection rather than settled dues, although dues at the regular rate per member will continue to be paid the state treasurer. Thus far, the system has been much more satisfactory than the old method.

The election of officers resulted as follows: President, Arlen Marsh; Vice President, Evan Knodle; Secretary, Alice Gesin; Treasurer, Lois Carpenter; Pianist, Genniel Carpenter.

The officers are trying to put as great variety as possible into each session. Lessons are split into two or more sections on occasion, each part being given to a different leader; special assignments are being made for coming lessons; the opening and closing exercises are varied with new hymns, Bible readings, unusual Bible drills, social problem questions, and quizzes on Bible facts. As far as possible, current events will be worked into the course of study, which follows that given in the senior Berean book dated 1921-1923.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"At the name of Jesus every knee should bow, . . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

### PETER PREACHES HIS FIRST SERMON

L AST week we read the story of Jesus and the disciples enjoying a fish breakfast on the shores of Lake Galilee. You remember this happened after Jesus' resurrection. And for forty days He visited with the disciples in different places, teaching them many things He was anxious that they should learn. At the end of that time a most wonderful thing happened.

Each one of you boys and girls get your Bibles, or have Mother or some one else read to you; turn to the first chapter of Acts. We'll find out what that great event was. Notice verse 3 tells us that the thing Jesus talked about most during those forty days was the kingdom of God.

Then one day as Jesus and the disciples stood on Mount Olivet, just a little way from Jerusalem, that strange thing happened. As they looked at Him, He began to ascend, rising up into the air toward heaven, with no one helping Him that they could see. Soon the clouds came between them and Him, and they could see Him no longer.

But they heard a voice, and they looked and saw two men dressed in shining white garments, who said to the watching disciples:

"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."

Then they remembered that Jesus had told them that He must ascend to His Father and they must earry on the work He had started. He had just told them to go back to Jerusalem and all wait together for help which God would send them. And so they went to an upper room there, thinking over the strange sight they had just witnessed.

Their beloved Lord and Master was gone. How could they carry on without His help! They did not know. But He had told them He would be with them to the end of their lives, and so they took courage.

The second chapter of Acts tells you how God sent His power, the Holy Spirit, upon the disciples, and they were able to speak in the languages of those around them. You know, Jesus said He wanted everyone in the world to learn the gospel, and a great many strangers from far corners of the earth were able to understand the disciples on that very day so soon after Jesus had ascended.

God always helps those who work for Him, you see, if

only they do their part willingly. Even today He helps us, not in the way He helped the disciples on that great day, but in many other ways.

And now Peter just couldn't keep quiet any longer. We are sure he had learned many a hard lesson since that day when he had disowned his beloved Lord. And he wasn't quite so quiek to speak first and think afterwards, as he had been. But now he stood up to preach, and everyone listened.

Look at verses 22 to 24. Bravely Peter told those Jews that they had crucified the Savior. He was a very different Peter from the Peter who was afraid of his life when the soldiers took Jesus, wasn't he? We know he must have passed through many sad and bitter hours, thinking about it all. But he had learned his lesson and was never afraid again.

He spoke so bravely and honestly and clearly, with God helping him, that instead of rushing at Peter to kill him, they asked him what they ought to do to make the wrong right. They realized at last that the One they had crucified was the One who had been sent by God to be their Lord and King. How dreadfully they must have felt!

Peter didn't say, "Never mind; it doesn't matter now because God raised Him back to life." But he said, "You must be sorry for your sins, and you must be baptized to wash them away."

And that very day three thousand believed the gospel, as Peter told it to them, and obeyed it by being baptized. Three thousand, think of it! Each one of these, when he returned to his home, no doubt, told others about the good news of God's kingdom. And daily others were baptized and added to this number.

Peter's sermon did a great work that day, and it has been doing a great work ever since, as people read it, believe it, and obey it. For God told Peter that day just what to say.

There's a story best of all
In God's holy Word,
Of His love so freely given
Through His Son, our Lord;
Jesus Christ in love He gave,
That we might be free,
And He died that He might save
Even you and me.

-Adapted.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 6. - February 10, 1935

## PETER PREACHES AT PENTECOST

#### GOLDEN TEXT

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.

#### A STUDY OF THE SUBJECT

Topic: Peter Preaches at Pentecost.

Aim: Show that the conditions of salvaion are faith in the gospel as preached by Peter and repentance, followed by baptism in the name of Jesus Christ.

Class Discussion: What change had taken place in Peter since the Lord's resurrection? What is repentance? In what lay Peter's per-

suasive force in speaking?

I, Peter Presents Christ to the Jews. (Acts 1:22-28.) Thoroughly transformed by the conversion Christ had predicted (Luke 22: 31, 32), and which had come to him as the result of Jesus' resurrection and the pouring out of the Holy Spirit upon him, l'eter en-tered vigorously upon his age-long task of world evangelization. Age-long, I say, because the message he delivered on the day of Pentecost was to go ringing onward round the earth for two thousand years, bringing hope and salvation to hundreds of thousands of both Jews and Gentiles. His message centered in Jesus Christ and His right to be both King and Savior to all who believe in Him and are baptized in His name. He net only declared Jesus to be the promised Messiah, but he proved by the miracles He had performed and by the prophecy made by David concerning Him the truth of his assertion.

II. Peter Converts Three Thousand. 36-41.) Peter, who but a few weeks before was a fear-driven fugitive, filled with doubt concerning the power of Jesus and uncertain is to the righteousness of His claims to be the longed for Deliverer of Israel, is seen today as the convincing advocate and faithful defender of the Lord! So obviously sincere was his nanner and so impressive and unanswerable is arguments in defense of the claims of Jesus, the former bitter enemies of the Lord were themselves converted, and demanded in contrite terms what they must do to be saved! Peter answered their question definitely and concretely. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins!" Such was his answer. No one could misunderstand what he meant. But he continued to plead with them long and earnestly to meet those simple requirements and thus escape the just punishment for their sins. Three thousand joyfully accepted the grace offered and were baptized. A clearly stated gospel message, sincerely presented and driven into the hearts of men by the divine power that accompanies the Word of God, will bring results!

#### THE GOLDEN TEXT

At the close of Peter's sermon on the day of Pentecost, people were convinced that some thing was lacking in themselves and asked what they should do, and our text is the answer. Baptism in the name of Jesus Christ

brings one into Christ, without which there is no hope. When one is haptized his sins are forgiven and he has "an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

"Iloly Ghost" is the same as "Holy Spirit." This is a gift and "every good gift and every perfect gift is from above" (James 1:17). For the manifestations of the Holy Spirit study 1 Corinthians 12:1-11.-L. A. R.

#### PRACTICAL APPLICATIONS

Peter

-preached Jesus as approved of God; -declared that Jesus literally died;

-proclaimed the resurrection of Jesus; in this great sermon set forth sound doc-

advocated repentance and baptism for

remission of sins.

Sound Doctrine. There seems to be a tendency on the part of most people to get away from the doctrinal phase of Christianity and Bible teaching and deal with only the practical applications. While that is in measure our purpose in this branch of the quarterly, yet we do not try to avoid the doctrinal, but try to make the doctrinal teaching of practical application. It would be hard to preach a sermon with more sound doctrine in it than Peter did on the day of Pentecost, and such remarkable success as resulted from his sermon is evidence to the fact that doctrine does convict of sin and unrighteousness and is conducive to a holy life in everyday living. The great need of the present time is sound doctrine. 2 Tim. 4;1-4,

Sins Must Be Remitted. We all have sinned and come short of the glory of God. There are none of us righteous in and of our own selves. Rom. 3:10-12; 5:12; John 1:8, 9. Thus if we are to be freed from sin and the consequent penalty we must seek the liberation from sin in the way and manner which brings about remission. This way is set forth in Peter's sermon which we are studying in our lesson. Listen to this: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Have you complied with this requirement? If not, have you any scriptural claim to forgiveness? We must get rid of our sins before we can get into Christ. Baptism is the final act in the process of remission and also brings us into the family of God (Gal. 3:27).-C. E. R.

#### INTERMEDIATES

#### The Story of a Wonderful Day

Restored to his place among the apostles, Peter had prepared himself, together with them, by prayer for strength and wisdom for the task before him. He took up the great commission which Jesus had given him, but with the power of his absent Lord assisting him (Matt. 28:16-20). Read the account of Jesus' ascension in Acts 1:9-11. these words a most important part of the gopel. Do you believe it, though the promise s now nineteen hundred years old? What resons have you for believing it is still true! Discuss fully in class.

The teacher should assign, ahead of tim, one of the class to give a review of Peters sermon on the day of Pentecost. Study together the meaning of verse 36. In Peter's a dience were, no doubt, those who had assiste l and been onlookers at the death of the Sa ior. What was the effect of the sermon upon them (v. 37)? In Peter's answer is found a: other prominent phase of the gospel (vv. 3 , 39). What was their response (v. 41)? What sort of lives did they live following their obdience (vv. 42-47)? Joy was a noticeabe Let us suppose that they merely believed Peter's message to be true, but did not act upon it. What good would come to them? John 3:16 says, "Whosocver believeth in hi i should not perish, but have everlasting life " Considered together with Peter's instruction (v. 38) what does "believeth" include? Di-cuss the meaning of the word "baptize."

"Whosoever" means you, if you will obe .. —M. G.

#### TUNIOR CLASS

Presentation of Lesson. So that children may know why Peter was at Jerusalem a brief review of Acts 1 should be given as follows: Jesus and disciples gathered on Mount Olivet; His command for them to stay at Jerusale.1 until something should happen; the ascensica of Jesus; the appearance of angel; the disc ples return to Jerusalem, waiting there. Now take up Acts 2 as follows: The experience of disciples on day of Penterost; Peter stands up to talk to people. Then the lesson today is a part of this speech. First Peter toll them about Jesus. He accused these people of killing Jesus, God's Son. He told them about Jesus' resurrection. Peter made a very fire talk and this is why we know, after hearing him the people were very, very sorry for wh: t they had done. They said, "What shall we do?" Peter answered, "Repent, and be bantized every one of you in the name of Jesus Christ." Just think, three thousand were baytized that day.

Memory Verse. Our memory verse is Peter's reply to the people's question, "What shall we do?" All repeat these words.

Notebook. Children may select any part of Acts 1 or 2 to make picture. If you wish to have Peter's picture, you may paste it in, an l copy part of his speech under the picture. Give children a "yes" and "no" test on this lesson. Correct all papers before end of class to make sure pupils leave with corrected stor? in mind .- V. C. T.

## AMONG THE CHURCHES

#### SICKNESS AT GOLDEN RULE HOME

We regret to report that sickness prevails in Golden Rule Home to a greater extent than for some time. Sr. Chaffee is just recovering from an attack that kept her in her bed for ; week or more. Sr. Wood, formerly of Rivcraide, Calif., has been suffering from a severe cough that has interfered badly with her lest at night. Mrs. Steffa is still confined to her bed, but shows signs of improvement for which we are grateful. Mrs. O'Byrne is under the care of Sr. Lewis Lindsay at the present, and her condition remains about the same as ı sual. Our matron, Sr. Mick, who has so faithfully expended her strength in the care of others, has been obliged to turn her work in part over to helpers and go to bed herself. Drop a letter of cheer to these elderly people. It will do them good we are sure.

## INDUCTION AND HOMECOMING PLANNED FOR BURR OAK

Final arrangements have been made with I.ro. A. E. Hoskins of St. Cloud, Minn., to become our pastor.

The Induction Service into said pastorate will be held at Burr Oak, Ind., Church of God Canday, Feb. 3, 1935, at 11 a.m. with F. I. Austin, outgoing pastor, presiding.

The church desires to make this a homecoming occasion for all of its members—resident and non-resident—and for all of its friends. To this end a basket dinner is being provided by the local people for all, to be served at curren's Hall.

We cordially invite all to attend said Induct on Service and Homecoming.

Mrs. Nettie Guge, Secretary.

#### CONGREGATION FETES

#### DEPARTING PASTOR

Rev. A. E. Hoskins, pastor of the Church of Cod of St. Cloud, Minn., has presented his r signation to accept a pastorate in Burr Oak, 1 dd. He plans to preach his farewell sermon on January 27.

In compliment to Rev. and Mrs. Hoskins the congregation and friends gathered January 18 at the church to express their appreciation of the services rendered during the three and one half years Rev. and Mrs. Hoskins have been here, and to extend their good wishes for the future.

The program of the evening was arranged by Mrs. George Pailes. Various songs appropriate to the occasion were sung. Speaker for the Ministerial Association; Elder John Inenchfield for the Minnesota State Conference of the Church of God; Miss Bernice Johnson for the church and congregation in general; and Elder Richard Le Crone, pastor of the church in Eden Valley. Mr. Hoskins responded to the words of appreciation and encouragement with thanks and an exhortation that all remain faithfully in Christian work. After the program refreshments were served.

## CONTRIBUTIONS TO DOLLAR-A-MONTH

Eva L. Page; Georgia and Wayne Thompsen (\$10); Seraphine Cleek (\$2); Mr. and Mrs. E. C. Railsback; Mary Calkins; William J. Halls (\$6); Mrs. William Lansbery; Mr. and Mrs. M. Fetters; Marian R. Richards (\$3).

## ELECTION HELD AT LOS ANGELES, CALIFORNIA

The annual election of the Los Angeles congregation was held the first Sunday in the New Year with the following results: Elders—Bros. E. C. Railsback and J. A. Squires; Deacons—Bros. A. L. Brady and Wilson Calkins; Secretary, Sr. Laura Bleasdale; and Treasurer, Sr. C. L. McCallister. With the exception of Bro. Squires and Sr. McCallister the same Board was retained that served during the last year. The church extends its appreciation to Bro. Hammond and Sr. Rahn for their work during the past year; and extends its hopes and its congratulations to the incoming officers. May the Lord bless the work of the church under their guidanee.

Norman John MacLeod, Pastor.

#### HERALD RECEIPTS

Anne E. Sleight; Nellie Ling; Alma Orr (for self and another); Mr. and Mrs. H. D. Hathaway (for self and others); Otto Wilson; C. Wesley Barelift; Anna A. Eidemiller; Ada M. Eldridge; Alice Lindstrom; B. E. Decker; Alvin E. Phillips.

# ARRIVALS ANNOUNCED AT GRAND RAPIDS, MICHIGAN

At the close of a very pleasant week of meetings at the Happy Woods Church near Hammond, La., we drove homeward, stopping over one night in Chicago. The southern trip was very pleasant in its associations, and was one of the finest and most pleasant trips of our life.

It is a pleasure, however, to be back home now and on the job with our faithful ones in Grand Rapids.

Two fine girls were added to our Sunday shool cradle department while we were gone. Bro, and Sr. Lyle Doan are the proud parents of a daughter who comes to round out the family and make life happy for her two brothers. Bro, and Sr. Harold Rice also have their firstborn child, a splendid girl, We rejoice with these couples and trust they may find much comfort in these children.

The various officers and workers performed their tasks nobly during our absence, and we feel very grateful for such faithful helpers. We trust that the future may see much of gratifying results in the work here.

F. E. Siple, Pastor.

## BETWEEN YOU AND ME-

Bro, and Sr. T. J. Ellis and son Eldridge of Waterloo, Iowa, have been enjoying an extensive tour in the South and East. Since their departure they have visited in Kansas City, Mo., Oklahoma City, Okla., then, according to a letter from them, "enjoyed the sights in the Ozarks, the cotton plantations of Tennessee, the lobacco fields and Mammoth Cave of Kentucky," and many other points of interest, and are now at the home of Sr. Ellis' sister, Mrs. G. H. Loudenslager, in Maryland, not far from Washington, D. C.

Shelfworn copies of Gospel in Song, the hymnal published by the National Bible Institution, are being closed out at 20 cents a copy, transportation prepaid, or 15 cents a copy in lots of 25 or more, not prepaid, to one address. The books are cloth bound, contain 292 hymns, and have been in use by Churches of God for some years. Except for slightly discolored edges, they are in excellent condition.

The Niagara Falls, N. Y., and Fonthill, Ont., Churches of God took up a special pre-Christmas collection of \$21.60 for use among the needy of the church. Individuals also have contributed to the fund, administered by the N. B. I. Will others?

A brief note from James A. Patrick, former president of the N. B. I., informs us that he will soon have an article ready for publication in this paper. Watch for it.

"Crime: Its Cause, Increase, Relief, and Final Eradication," will be the subject of Pastor G. E. Marsh in Oregon, Ill., next Sunday evening. His morning theme will be, "Honoring God With Our Substance," showing giving to be a necessary part of worship.

Sr. Alice Gesin of Oregon was called to Chicago recently to assist at the home of Bro. F. L. Austin in the vare of his mother, Sr. Mary A. Woodward, during the illness of Sr. Sitler, who has been in constant attendance there for many months.

Bro. R. H. Judd, Toronto, Canada, has been carrying on an interesting literary discussion on the Trinity question with a prominent Presbyterian minister of that city. Those who are familiar with Bro. Judd's ability in dealing with this important matter will appreciate the difficulty in which his ministerial opponent finds hinself involved after a brief correspondence with Bro. Judd. Next week's Herald will contain a most helpful article by Bro. Judd on this subject,

Sunday, Feb. 10, Pastor Norman John Mac Lcod will present as his subject at the church in Los Angeles the interesting and exceedingly timely subject, "Christianity and Communism." The attitude the Christian should take toward the most thoroughly antichristian movement of the day should be carefully studied.

Ten cents will bring you a book of Bible lessons that is the equivalent of 75 outline tracts. Order from the National Bercan Society, Oregon, Ill.

Sr. Verda Sitler of the Oregon, III., congregation, whose serious illness was reported last week, is slowly but surely improving. She is still in the Oak Park, III., hospital.

The Emphatic Diaglott, with the interlinear Greek-English New Testament by Benjamin II. Wilson, may be ordered from the National Bible Institution at \$2.50 a copy, postpaid,

## THE DOCTRINAL LESSONS IN TRUTH SEEKERS' QUARTERLY

The great majority of our Sunday schools having expressed their desire that we provide a series of lessons on the fundamentals of the Christian faith to be included in the Truth Seekers' Quarterly, we have provided such a series of studies in the issue for the present quarter.

These lessons are in no way intended as a substitute for the regular International Lessons, which, as heretofore, comprise the chief reason for the publication of the quarterly. They are intended simply to provide a basis for the study of some of the more important teachings of the church with which every person should possess a reasonable familiarity before baptism.

They may be used effectively in pre-baptismal classes by leaders who have difficulty in preparing outlines for this purpose. They may also be of assistance to isolated believers such wish to conduct small doctrinal classes in their own communities, or to refresh their own minds with regard to the biblical basis of their faith.

Where it is desired to take up such a course of study thoroughly, we strongly recommend the use of Berean Bible Studies, especially senior books 1, 2, and 3, which may be soured at 25 cents each by addressing the National Berean Society, Oregon, 111.

Our subscribers will realize that in the space at our disposal in the quarterly it is impossible to cover the entire scope of truth which should be included under the classification "Fundamentals," but such subjects as may not for lack of room be incorporated in the present quarter's work may be presented in future issues, providing, of course, that the present series meets with approval and is found to be sufficiently valuable to justify a continuation of this department.

The editors would appreciate constructive riticism of these lessons, as the present issue is purely experimental and subject to change or omission entirely in the future. All will agree, we believe, that a definite knowledge of the teaching of the Bible regarding the conditions of eternal salvation is of very great importance, especially in three days of widespread indifference regarding them, and that an earnest effort should be made to instruct ild and young in these matters. If these lessons aid in such a necessary work for the Master we shall be grateful indeed.

The first lesson of the series follows:

## LEARNING ABOUT GOD

#### Golden Text

"That which may be known of God is manifest in them; for God hath shewed it unto hem,"—Rom, 1:19,

I. Learning to Know God. The history of mankind begins and ends with God. It is important, then, that we should learn all that we can about Him and about His plans for us. Knowledge is obtained by observation, experience, and testimony. To come to a satisfactory understanding of God we must observe how He works in nature, in the lives of men, and with nations; we must experience within ourselves something of His presence and power; and we must study the testimony of the inspired writers of the Bible concerning His ladure, character, and purpose.

II. Some Things We Cannot Know About 50d. God is infinite, we are finite; therefore, there are some things we may not hope to know about Him, for our minds are not apable of grasping them. His being, imnortality, and infinite power and knowledge are all beyond our human comprehension. Such knowledge is too wonderful for me; it is high, I cannot attain un. it. —Psa. 139;6.

Study in this connection the entire passage, Psa. 139:1-13.

111. What We May Know About God Has Been Revealed. As we shall see in another lesson, God created man to be a worker with Him. In order that we may carry on His work just as He has planned it God has revealed in the Bible much of His wonderful purposes for the world and its people. He has done this in two ways, first, in nature or the things He has made (Psa. 19:1-4; Rom. 1:19, 20: 10: 10-18); and, second, in the holy Scriptures (2 Tim. 3:16, 17). But the revelation of Himself and of His will as it is made in the Bible is the more important because it brings God and His desires before us more clearly and definitely so that there is less possibility of misunderstanding.

Questions on the Subject. What is the first thing we ought to know about religion? By what three methods may we learn about God? What are some of the things we cannot know about God? Why can we not learn these things? How much does God know about us? Why does God want us to know His will?

Thus far a number of renewal pledges to the Dollar-a-Month Club have been made. Has yours?

# THE RESTITUTION HERALD Published by National Bible Institution

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 immortal ization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1: 32, the church 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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Immortality, Well Known Men on Life! Life! Eternal Life! by R. H. Judd Shall Never Die, by F. E. Siple Soul, A Study of the Word Thicf on the Cross, The, by F. E. Siple What Is a Christian? by J. W. Williams What Must I Do to Be Saved? by J. F. Waggoner

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GROUP 4. The following eight page tracts will be sent postpaid to any address for 20 cents per dozen or \$1.20 per hundred.

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Rich Man and Lazarus, The, by F. E. Siply

GROUP 5. The following twelve to sixteen page tracts will be sent postpaid to any acdress for 4 cents each; 25 cents per dozen; or \$1.75 per hundred.

God: Did Christ Create the Heaven and the Earth? by R. H. Judd

Rich Man and Lazarus, The, by J. H. Ander-

GROUP 6. The tracts listed in Group No. 6 will be sent postpaid to any address for the prices named below.

First Resurrection, The (20 pages), by Wr. Leask. Each 5 cents; 50 cents per dozen; \$3.00 per hundred.

Where Are the Dead? (36 pages), by L. S. Bronson. Each 5 cents; 50 cents per dozen; \$4.00 per hundred.

A Letter to a Friend on the Covenants of Promise (32 pages), by Mrs. C. C. Woodruff. Each 10 cents; \$1.00 per dozen; \$6.00 per hundred.

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#### PSALMS 4:2

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing [falsehood]? Sē'-lāh.

Ps. 12.2; 31.6,18; 69.7-10.

PSALMS 88:13

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent [come before] thee. Ps. 5.3; 119.147.

Facsimile of type showing corrected renderings in bruckets and references after each verse.

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# National Bible Institution

Oregon, Illinois

# THE RESTITUTION HERALD

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# "Church-Quakes and State-Quakes"

By Norman John MacLeod

"Yea, all kings shall fall down before him: all nations shall serve him."--Psalm 72:11.

CHRISTIANS are revolutionaries. They cannot be otherwise. And yet they are revolutionaries of a peaceful sort. They are revolutionaries of the idealistic kind that Napoleon dubbed

"There are Church-quakes and State-quakes in the moral and political world, as well as earthquakes, storms, and tempests in the physical."— John Adams."

"Idealogues." Men who are wrapped up in the beatific vision are the kind that make the real Christian. Militant men who are so peaceful at heart that they would shudder even at the thought of bloodshed! And yet they are revolutionaries just the same! They believe in a revolution of the ideal species.

When the "Hundred Years' Revolution" of ancient Rome ended all of the political and economic liberties of the people of the Republic; when France started the series of revolutions that swept over Europe and almost the yhole world; when Russia threw off the yoke of the Czar of ill the Russias, the fruits of victory were poisoned by the sitter feelings that were created by the deluge of blood that was let. The French overthrew one set of despotic Divine Right rulers only to fall under the oppressions of those who had pretended to be their liberators. The erv of "Liberty, Equality, Fraternity" was ridiculed and dragged into the mud by that "Son of the Revolution," Napoleon, when he changed it both in words and in fact to read: "Infantry, Cavalry, Troops." Such was the actuality of the case. The Russians overthrew the autocratic Czar only to take unto themselves a ruler more despotic and tyrannical than any Czar could ever be in his days of most solitary rule. The ancient Romans surrendered all their privileges of self-government when they set up the dictator of the army, the Emperor, the creature of their own making. Such seems to be ever the history of the governments of mankind; change is always the order of the day; change in an effort to right certain abuses in the administration of law; change for the sake of getting better men in office; and sometimes change merely for the sake of change. Usually for a time certain abuses are corrected only to give way to worse ones than before. Often are changes made in the form of governments as a figurative "smokescreen" behind which the politicians do their juggling to fool

the public. Such are the "State-quakes" of this world: what seems to be a real reform is merely a shifting of personalities; what seems to be an attempt to economize in government is merely an effort to becloud the issue, to distract the attention of the people from the real ailment to the point of a much needed reduction in taxes; what seems to be an endeavor to secure the best men for the position proves merely to be the ousting of one set of corrupt men so that another set often more corrupt than the others may replace them. Oftentimes a good man when elected either becomes corrupt through bad influences; is of little influence in the government; or raises such a host of enemies by his reforms that he is soon ousted from office. The "quake" is merely a surface ripple that leaves the "dirty pool" undisturbed in its depths.

In the field of religion there is much likewise that appears to be in the nature of revolutionary changes. Here again the real Christian is a revolutionary. The apostate church must be swept away to be replaced by the true church. The ideal church is the one that alone is worthy of support. In the United States we may support whatever denomination we see fit: we can lend our support to whatever creed suits our individual needs. But that is not always the case in other places. Even though the Middle Ages are long past chronologically, many nations still have an established church to which the people must pay "tithes." We have the strange phenomenon in some places where people pay tithes to the State church and attend the denomination of their own selection. Because of the privileged position of the churches in many lands the bitter attitude of the militant revolutionary is to do away with all churches, (Please turn to Page Ten)

# Abreast of the Times

## Chinese Gives Life for Baby

"Greater love hath no man than this ---."-Jesus.

TSINANFU, China, Jan. 27.—"Don't harm an innocent thing like this, it has done no harm to us," urged an unidentified unchristianized Chinese to the Communists who were about to kill the three months old child of missionary parents, who had themselves just been slain. An official of the China Inland Mission of Toronto, Canada, told the story of a strange and almost unbelievable sacrifice made by an unknown Chinese, upon his return to this city with the tiny daughter of Rev. and Mrs. John C. Stam, the missionaries who were killed at Miasosheo, last December. Investigations by the official revealed that after the parents had been executed their captors were about to kill the baby to avoid the trouble of caring for it when a man who had but recently been released by Communists from the village prison pleaded for the infant's life. The inhuman captors asked, "Who will forfeit his life for the child?" The released Chinese prisoner volunteered to do so and was killed on the spot. The representative of the China Inland Mission made a thorough investigation of the circumstances and was convinced of the truth of the story. Chinese witnesses of the unknown's self-sacrificing act said that he had "gained great heavenly favor" by it.

## When the Dragon Eats the Sun

They "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."—Paul.

CALCUTTA, India, Feb. 2.—Tomorrow, according to the Hindus, the dragon Rahu, "the Seizer," will swallow the sun as it passes through the constellation Capricorn, the "horned goat." When this tragic event occurs the natives believe that world calamity is sure to follow. The "swallowing of the sun" has nothing to do with the eclipse of that radiant orb which will be visible throughout North America.

While no physical manifestations appear, nevertheless this astronomical occurrence in India is always accompanied with extraordinary scenes of religious frenzy. Judging from past experiences, the last of which took place in 1908, the authorities fear that hundreds of natives may be crushed to death when literally millions crowd the banks of the sacred River Ganges and force their way in an impenetrable mass into its muddy waters. Their religion teaches that the polluted water of the Ganges washes away all sin and moral taint.

Thousands of pilgrims have been marching many days through the burning heat toward Calcutta, Benares, and other large temple sites on the river, chanting prayers, doing fantastic penances, and gradually working themselves into a wild religious frenzy. Arriving at their destinations, the entire mass of men, women, and children will cast themselves without reserve into the disease-laden waters. It is feared that epidemics may follow as has generally been the case in the past. To meet the threatened danger the Government has prepared huge funeral pyres for the burning of the bodies of those crushed to death in the mad rush to and from the river, or who may fall victims to cholera or other diseases as a result of their immersion in the Ganges.

How strange it is that Christian people, whose faith is so much loftier in tone and richer in promise, seem unable to develop an enthusiasm and a zeal in their religious vice comparable to that of these debased and ignorant heathen!

## Arabs Oppose Jewish Immigration

"Thus Edom refused to give Israel passage through his border."—Numbers 20:21.

JERUSALEM, Jan. 11.—A secret meeting of Imams (Mohammedan priests) and Moslem leaders has been summoned for today by the Mufti (a court officer) of Jerusalem, Haj Amin Al Husseini, with a view, it is believed, to further the campaign to prevent sales of Arab lands to Jews. Ways of fomenting land disputes and the renewal of incitement are among other matters to be studied by the meeting, according to information reaching *The Palestine Post*.

At the same time stronger patrols are being placed on the roads and additional inspectors in trains by the Trans-Jordan Government to prevent illegal immigrants from Syria and Iraq (ancient Babylon) from passing through Trans-Jordan in attempting to reach Palestine. So many are attempting to flock into this country that they may enjoy its prosperity which has been brought about by the business ability of returning Jews that the District Court at Haifa and other centers has been obliged to impose heavy penalties on illegal entrants into Palestine.

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# ·The Herald of Messiah's Reign

By J. M. Stephenson

THE reign of the saints is to be a reality. It is claimed by those who oppose the Future Age, that the terms "kings and priests" only designate the exaltation and glory of the people of God without defining the nature of that glory and honor. It is true that a person may be called a king and yet possess no right or title to the name.

But would it be just in our heavenly Father to hold out, as incentives to obedience, promises He never intends to fulfill? To mock His people with rewards they will or can never receive? Certainly not.

The same parity of reasoning which will figure away

the literal reign and priesthood of the saints will figure away the literality of the same titles of the Son of God. The philology and Bible use of these proffered titles will prove just as much when applied to the saints as when applied to Christ. But that all the redeemed will not only possess the titles, but exercise the functions of kings and priests, will be manifest in the fruition of the following song:

"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."

From this great gospel song, I would deduct the following legitimate conclusions, namely:

1. The redeemed of all ages and generations are the witnesses in the case. They have passed the fiery ordeal of probation, having fought their last battle and gained the last victory. Clad with immortality and radiant with beauty, with all the gems of virtue which have ever decked the purest and holiest characters, flashing upon their diadem—with their long white robes, fit emblems of the immaculate purity of their character, and with palms of victory, over the last great foe, waving high in the heavens—and without a note of discord, they sing in one long, loud, symphonious strain, while myriads on myriads of angels join in chorus: "And hast made us unto our God kings and priests: and we shall reign on the earth."

Can it be that all these redeemed millions are deceived in reference to the nature of their reward? Is it not much more probable that those poor, mortal, fallible men, who so strenuously oppose this bright and glorious hope, whose fruition all the redeemed will proclaim, are mistaken? But if this song shall be realized, then all the saints will reign as kings and priests. To deny this is to brand with false-hood or ignorance these countless millions of infallible witnesses. O reader! may you and I be there, on that august occasion, having washed our robes and made them white in the blood of the Lamb. May we understand and be in harmony with God's plan now, that we may join in unison in this triumphant song. Those who do not expect to be kings

and priests cannot realize their faith and hope in the kingdom of God. Those who do not develop characters in reference to these positions, will not be prepared for the discharge of the duties devolving upon them. There will be no adaptation between their education and the functions of their office.

2. It is a song which subjects of a kingdom, however exalted their privileges, as such, cannot truthfully sing. Subjects do not reign. Kings rule, and subjects are required to obey.

3. The position of all the immortalized saints will be the same; consequently they will not reign over one another. They will be immortal; consequently they will not need the intercession or sacrifice of priests. They will all be kings and priests; hence there must be subjects of judgment and mercy in the kingdom

### The Privilege of Prayer

THE privilege of prayer to me is one of the most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answer I never venture to criticize. It is my part only to ask. It is entirely His to give or withhold as He knows is best. If it were otherwise, I would not dare to pray at all.

In the quiet of home, in the heat of life and strife, in the face of death the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression of his simplest desire. When I can neither see nor hear nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with

 Sir Wilfred Grenfell; selected by Mrs. T. J. Ellis.

of God. Where shall such be found after the kingdom is set up?

Answer: The living nations from among whom the living saints are selected. While Christ and the saints reign as universal monarchs of the world, there will be the nations, kindreds, and people of earth, as a second party, to serve and obey. See Daniel 7:13, 14, 27.

4. This song of the redeemed proclaims the consummation of the design of the gospel, which is not to convert the world, but to select from all the nations a royal body of rulers.

They are redeemed out of every nation, kindred, tongue, and people; but these nations out from among which they are taken, are not redeemed.

The gospel is projected on the eclectic system of select-

ing the best material. Its object is to take out of the nations a people for the name of Christ. All nations are permitted to live, that from the masses of men the best selection may be made. God's plan in this respect may be compared to a class of mechanics who should suffer a whole forest of trees to stand for a time, that they might have the greater number and variety of trees from which to select such as were adapted to the purpose of building.

Such only as were adapted to the design of the builders would be selected, however well adapted to other purposes. And even after being thus selected, if any cause should so mar or injure any tree or stick of timber as to disqualify it for fulfilling the design of the one who selected it, it would be thrown aside as not adapted to the position it was designed to occupy in the superstructure.

Just so in reference to the gospel; it only proposes to select and save such as are qualified by moral and intellectual adaptation to occupy the position and discharge the duties, in the kingdom of God, of kings and priests, to administer law and mercy. There must therefore be these qualifications, to begin with, as the basis of those developments, that discipline and training, which alone will qualify any person to fulfill the design the gospel proposes in God's plan. Where these susceptibilities do not exist, or have been destroyed by habits of vice, there is no hope of salvation, because nothing upon which to operate. Hence, there must be a good and honest heart (or mind) to receive the word of the kingdom, and intellectual ability, with a willing mind to exercise it, to understand it, before the character required by the gospel will, or can be, devel oped. And even after having been selected, if these powers and susceptibilities are so weakened, or perverted, by the use of stimulants of any kind, or intemperance in any of its forms, or the voluntary violation of the laws of our physical, moral, or intellectual natures, or any vice or habit whatever, so as to disqualify us for the discharge of the great responsibilities devolving upon those who shall inherit the kingdom; we will never hear the welcome voice of our royal brother, inviting us to "come and inherit the kingdom" prepared for the blessed of the Father since the world was founded. Nor does it prove a respecter of persons, with God, to select none except such as are thus quali fied by intellectual, moral, and physical fitness, than for a mechanic or joiner to pass hundreds of trees in a forest, and select such only as are susceptible of being converted into the use designed.

5. They sing in the present tense—"Thou hast made us . . . kings and priests." Hence, the preparation for these glorious positions and their appointment thereto will be anterior to the singing of their song, which proclaims the consummation, not the transition, of the gospel plan, as far as its object is concerned. This being true, it follows that all the discipline, education, and qualifications for the position of kings and priests must precede our elevation to these responsible positions

In all appointments by kings, governors, or rulers, to responsible positions of State, those only are thus rewarded who are supposed to be qualified by previous discipline and education for the discharge of the functions of their position.

Will Christ be less reasonable? Why, a teacher cannot obtain a position in a common school without evidence of his qualifications for that specific work! And will Christ elevate to the responsible positions of the imperial dominion, and salvation of the world, such as have not been previously educated in reference to the great and glorious duties and responsibilities of these offices? He certainly will not, if the song of the redeemed, and all who join in unison with it, indicate His design. There will be no Gospel School in the kingdom, to discipline and educate persons for the office of kings and priests. All such wall have been previously educated and disciplined for these specific positions, and have as their rich reward received their appointment. Hence they sing, "Thou hast made us kings and priests." Their future work is to reign and administer mercy over all the earth.

Hence they add, and "we shall reign on the earth." The only gospel discipline and education belonging to the Kingdom Age will be to qualify the nations collectively for becoming subjects of Christ and His associate rulers, and individually of obedience to the commandments of our heavenly Father, as conditions of immortality, through the instrumentality of the tree of life (Rev. 22.14). But I will defer the position and discipline of nations for future articles.

To my mind, no stronger argument ought to be required to show the essentiality of understanding and believing the gospel of the kingdom, than the necessary discipline and education to qualify persons for the position they are to occupy in that kingdom. A word to the wise ought to be sufficient.

6. This song of the redeemed locates the kingdom upon the earth. They sing unitedly, "We shall reign on the earth." Can they be mistaken in reference to the planet on which they stand? It is the only one they know anything about. Here they were born, lived, died, and rose again. It is their only home. Not only so, but it is their mother. They are made of earth. Nay, more, it is the only planet in the vast dominion of God called earth.

If the authors of the following lines should be there, they must change their words, or they will strike a discordant note; and instead of—

"With Thee we'll reign, With Thee we'll rise, And kingdoms gain Beyond the skies."

"Beyond the bounds of time and space, The saints' secure abode."

—they must sing, "And we shall reign on the earth." We had better learn to sing the truth now.

The following testimony proves, as demonstrably, that the saints shall sit on thrones of judgment and reign literally for a thousand years, as that Christ shall. They are indissolubly joined together in this glowing description,

Please turn to Page Nine

# The Fruitage of Peace

WAR in a civilized State is an anomaly, a "throwback" to savagery. There is no logic, no reason, no sanity, in war. War is the game of ignorance, the plaything of stunted minds. It solves no questions, it answers no arguments, it settles no problems. Benjamin Franklin was right when he said, "There never was a good war or a bad peace."

And yet war has held the forefront on the stage of history from the beginning of organized government. Civilization has not changed the situation in the least. The progress of science and the development of invention have not affected it, unless it is to increase its deadliness and horror. Even the religion of Jesus Christ, the Prince of Peace and the Advocate of brotherhood and love, as it is generally understood and interpreted has dismally failed to take the bloodlust out of the hearts of men. After two thousand years of preaching the gospel of peace, the heavenly message of "good will toward men," in the words of Lord Byron, "War, war is still the ery!"

The history of the world is but a record of bloody deeds performed on a gigantic scale.

"We watch the circle of the eternal years
And read forever in the storied page
One lengthened scroll of blood and wrong and tears!"

Perhaps Thomas Hardy was not altogether wrong, and war is the one interesting fact of history, the only thing worth recording, for "War makes rattling good history; but Peace poor reading!" he declares.

William Cowper, England's "Christian poet," and obviously a premillennialist, wrote truly of war:

"War's a game which were their subjects wise Kings would not play at!"

With the coming of popular or democratic government, "government of the people, by the people, for the people," it would have been supposed that wars would cease throughout the world, for it is the general populace that suffers, it is the ordinary man who bears the brunt of the battle. Yet peace did not result from the dethronement of kings.

Of all the illogical and useless wars which history records we are coming to see that the last great war was the most illogical and unnecessary of them all. And it struck the world at the highest point of our so-called Christian civilization! The nations responded spontaneously and almost unanimously to its call. What response has our boasted civilization to this terrible arrangement? Has it no reply? Shamed silence is its only answer! There is no-excuse for war!

Ignorance always claims its price, and we are paying through the nose today for the woeful lack of wisdom and sanity we displayed yesterday. But it is needless for me to point out the sad results of war again. They are too obvious, still too close to us to need recounting at this time.

And so I will ignore the human element, forget that the cause of war lies in ignorance, selfishness, and pride, and turn to a hopeful, helpful, and inspiring promise of almighty God that we may refresh our hearts with its assurances.

"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 they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:1-4.

It is with the fulfillment of this splendid prediction that we will concern ourselves. What will be the result of its accomplishment? How will the world react to such a change? How will it profit by it? These are some of the questions that naturally arise in our minds as we contemplate the achievement of this marvelous design of the Lord.

First of all we see it will mean the introduction of an entirely new force or influence in the political arena, the power of right example in government! A perfect government, under a just and righteous constitution, administered by faithful rulers, and which will result in prosperity, peace, and general contentment such as no people has ever before experienced, will attract the attention and enthrall the hearts of mankind everywhere.

For ages it has been the slogan of the strong that "might makes right!" That the will of the strongest must prevail. This is the primeval "Law of the Jungle!" It is the law of the talon, the fang, and the bloodstained maw of the beast! It is the law of the spear, the sword, and the death-dealing cannon! It is the law of fire and ruthless ness and agony of pain! Such is the law that "might makes right!"

But here in this prophecy of Isaiah we see the introduction of a new and nobler law. A law that appeals to the finer instincts of men. A law that turns their thoughts far from thoughts of carnage and directs them into peaceful channels of brotherhood and love.

This new principle of national ethics, of international relationships, is found to be based on voluntary initiative. It will not be compulsion that moves the nations to "beat their swords into plowshares, and their spears into pruninghooks." Their action indicates a changed viewpoint on their part. They will have caught a vision of a better order of things which they wish to enjoy for themselves. No congress of nations will be called to bring about this change of heart, no treaty-making body will be assembled. The reversal of thought will result from the spontaneous response of the nations to the appeal of right, or, we might even say, self-interest, for it will be to the advantage of all

Please turn to Page Eight

# The Abomination of Desolation

By Grover Gordon

IN answer to the request for an article on this question 1 will not promise to give a definite answer as to what it is but rather to try and establish when it was, is, or is to be. First, there seem to be at least three different theories concerning the fulfillment of this scripture. One is that it was the destruction of the holy city and the temple by Titus, another that it is the Mosque of Omar which stands on the site of the temple, and still another that it is still future. What does God's Word say about it?

#### DESOLATION BY TITUS

In Daniel 9:24-27 we are told of the seventy weeks (seventy sevens) which are determined upon Daniel's people; they are divided into three groups, seven weeks, three score and two weeks, one week. It is not my purpose to discuss this at any length but to get the separation between the last two groups.

After the threescore and two weeks Messiah is cut off; then a prince is said to come and destroy the city and sanctuary and unto the end of the war desolations are determined. (Notice there is nothing said about abominations in connection with this.)

In the Gospel of Luke we have a more detailed account of this desolation. "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—Luke 21:20. Note: The disciples are to see and not to read as in Matthew 24 and Mark 13.

Luke says, "There shall be great distress in the land, and wrath upon this people," that is, on Israel (Daniel's people). "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

After the destruction of their city and sanctuary they were scattered and God left off working or dealing with them UNTIL (a definite time) the times of the Gentiles are ended, at which time He will gather them into their own land and again work with them. The space of time which intervenes between the threescore and two weeks and the one week then must be the times of the Gentiles, so the destruction of the city and sanctuary could hardly be the abomination of desolation as that takes place during the last week, or seven.

#### THE MOSQUE OF OMAR

We will now deal briefly with the Mosque of Omar and try it by Scripture. Notice if the following scriptures were in any way fulfilled at or since it was placed on Moriah. We are told by Matthew when the abomination of desolation stands in the holy place, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The next verse would imply that it is to be upon all flesh, not just Israel, Daniel's people (Matt. 24:21, 22) (no flesh saved except the days be shortened).

Here is the instruction given: "Whoso readeth, let him understand."—Matt. 24:15.

In Luke is given the account of the destruction of the city (Jerusalem) and the sanctuary which took place about thirty-five years after Messiah was cut off. Jesus, knowing that some of the disciples would live to see it, said: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." But in the case of the abomination of desolation it is said "whose readeth," showing it was given to those of more distant future.

The conditions which exist at the two events are similar and the warning is also much the same, but the time and the people affected are quite different.

#### COMING ABOMINATIONS

When Daniel's people are again in their own land we still see ONE WEEK determined upon them, and perhaps this is what the Savior was thinking about when He said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."-John 5:43. We seem to see the fulfillment of this statement in the last week. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—Dan. 9:27. Compare Daniel 11:31: "And shall take away the daily sacrifice, and . . . shall place the abomination that maketh desolate." In verses 36 to 39 a description is given of the false Messiah; verse 40 says, "The time of the end," and verse 45 gives the place, "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain." When the false one comes in his own name and is accepted is the time when God will pour out His wrath upon all flesh; then will be the GREAT TRIBULATION such as never was from the beginning of the world, no, nor ever shall be.

Here is understanding: If we have kept the word of His patience, He also will keep us from the hour of temptation, which shall come upon all the world (all flesh) to try them that dwell upon the earth.

# God the Creator—Not a Trinity

By R. H. Judd

DEAR FRIEND, Yours of 22nd August duly received. Really, friend, your letter fairly puzzles me. You say, "Your basis is mine; (1) The Bible is a reasonable Book; (2) none of its teachings contradict any known fact." Then you say that you agree with me that "there is but one God." But

The following letter, which was originally written to a friend and by request published in The Restitution Herald of October 17, 1922, is presented again in answer to a question recently addressed to the Editor by a reader in the West. Bro. Judd's logical and scriptural argument in opposition to the Trinitarian view is worthy of thoughtful and prayerful consideration.

(and here is the puzzle) the whole subject of your letter is to endeavor to prove that Jesus Christ is God, and that the Holy Spirit is God, and that they are each separate personal Beings. That being so your doetrine teaches three Gods, not one God, viz., God the Father, God the Son, and God the Holy Spirit; and yet you say you believe there is but one God. In order to overcome this difficulty you suggest that "God" is not the name of a Being, but "a word which indicates an office," such as, for instance, the word "Casar," which was the title of the Roman monarchs, and you give as an illustration the occasion when Maximus, Bablinus, and Gordian were emperors together at one and the same time.

Before examining your illustration, let us first consider your suggestion relative to the word "God." In the passages of Isaiah quoted by you, God distinctly asserts, "I am God."—Isa. 43:12. Clearly then it is more than the name of an office; it is the title of a Being. But mark this, while it is true the word itself is used to designate others that are "called gods" (for circumstances of human nature make it necessary), it is an indisputable fact that God Himself claims the title as in reality belonging to Himself alone. He distinctly says, "Beside me there is no God" (Isa. 45.5). Hence, since there is but one God, the word cannot properly be used of any other being or thing; the title in its primary sense becomes exclusive when rightly understood.

Now as to the illustration you mention of the three men reigning as emperors at one and the same time. Not one of these three men could with truth say, "I am Cæsar, and there is none else, there is no Cæsar beside me."

Did the word "God" stand for the office instead of the Being, there would still be no gain from your point of view, for God claims that He alone has filled it, and none other ever shall. Isaiah 43:10—"Before me there was no God formed, neither shall there be after me." Again, neither of the three emperors could, in an official capacity, rightly use the pronoun "I," for they held the office conjointly, and hence would of necessity be obliged to use the plural word "we." Now right here is a remarkable fact, God never once makes use of the term "we," it is invari-

ably "I"; "I am God, and there is none else; I am God, and there is none like me"; "my counsel shall stand, and I will do all my pleasure." If one wished to express the first person singular, and to emphasize the contrast between one and others (be they many or few), will you tell me how it could be more forcibly

done than it is in this verse? When this is supported by the additional statement—"Beside me (singular) there is no God; I know not any" (Isa. 44:8), given in answer to the very question, "Is there a God beside me?" the evidence seems to be conclusive; and to endeavor to explain away such direct language seems to me (I cannot speak for others) like making God a liar. I think I am not mistaken in saying that the Bible evidence you accepted when you became a Conditionalist in your views as to the nature of man were not any more explicit than these passages which I have quoted regarding the fact that God is one. Jesus Christ called His Father "the ONLY true God" (John 17: 3; 5:44, R. V.). Does not such language completely shut out the idea of a trinity? If not, how else could it be done?

You say the Holy Spirit is called "God" in Acts 5:3, 4. When you find repeated definite statements such as that in Isaiah 44 8, which cannot legitimately, and I might add possibly, carry more than one sense (for the statements are positive, not inferential), you are bound, if you wish to rightly divide the Word of truth, to give an interpretation to all other passages which will in no way weaken the force of the former. If this is not done, then the positive statements referred to lose just that proportion of truth. You must admit, your assertion that the Holy Spirit is in these verses "called God" is inferential, not positive. The passage does not necessitate the interpretation you put upon it, even from an "orthodox" understanding, and an "orthodox" believer could very properly deny such inference.

On your remarks as to "he" and "him," personal pronouns used in chapters 14 to 16 of John's Gospel, I quote the following from my Bible—"The Greek for Comforter is masculine—the pronoun agrees with the noun. The Greek word for Spirit is neuter, therefore in 1 Peter 1:11 the pronoun used is 'it.'" Had Jesus Christ used the word "Spirit" instead of "Comforter" the pronoun "it" would have governed the translation. Rev. G. P. Burns says the idea of personality does not attach to the original, and for that reason alone the Revisers have done wisely in substituting the word "Spirit" for "Ghost." It is the Spirit of God, not the Ghost of God.

As to the Spirit speaking-How did the Spirit of God

speak in days gone by? Was it not by the mouth of His (God's) servants the prophets? See 2 Peter 1:21; Acts 1:16

Then with reference to showing "things to come." I believe I do not mistake when I assert that you will agree that reliable knowledge of things to come can only (and I use the word "only" in the same strict sense as John 17:3) be had through the Old and New Testaments, which were given through holy men of old who spoke as they were moved by the Holy Spirit, both before and after the time of Christ.

You state the Holy Spirit is spoken of as being a "witness" and quote Acts 5:32 as proof. I would call your attention to the marginal rendering—"And God hath given the Holy Spirit to them that obey him." Does not that harmonize with the promise? One does not need to be a very deep student of the Word to be acquainted with the fact that the Holy Spirit was "given" and "received" by different individuals in varying "measure." But is a witness necessarily a personality? Certainly not. For example see Genesis 21:30; 31:44, 45, 52. But to examine the passage quoted by you, viz., Acts 5:32, it will yield yet another interesting fact. What are the apostles witnesses of? "These sayings" (margin). How have they witnessed, and how has the Holy Spirit witnessed? See again Acts 1:16 and 2 Peter 1:21.

Had the Spirit been a personality, and not merely personified, there would not have occurred in Scripture passages that are by common consent admitted to be absolutely incompatible with personality. If the Spirit is a personality, and granting such passages do occur, the instance is, so far as I am aware, without parallel in literature either sacred or secular.

No, dear friend, I do not deserve your flattery that these things are "all child's play" to me, and that I am "familiar with all that can be said," for I am always finding something fresh in God's Word. There is one thing, however, that I have found to be of considerable help in these topical studies of the Bible, and that is to lay hold of some one indisputable FACT in the case. A fact cannot be controverted, and will agree with God's book of nature as well as with God's written Word. Holding to such a fact I have a firm foundation that cannot be moved, and can then patiently wait for light upon passages that appear for the time being to be difficult or ambiguous. The doctrine of the Trinity is a case in point. I came to see that God has given us an infallible science in the science of numbers, and the laws which govern it in the realm of nature, govern it also in His Word. Having an interleaved Bible, I am able to enter bit by bit, here a little and there a little, valuable information from reliable sources, and thus I have ready for instant use an answer for him that asketh of me. What other book could stand such searching? Sometimes I have spent days in the study of four or five words in a single sentence. The first chapter of the Bible has always had a fascination for me, and I have never yet exhausted its first sentence.

Faithfully yours in Christian love and service,

R. H. Judd.

### THE FRUITAGE OF PEACE

#### Continued from Page Five

people to submit to the authority of the King of kings.

It is apparent from other scriptures that the pride and power of the nations will have been broken before the words of Isaiah are fulfilled. The great empires will largely have disappeared, having been broken up into small independent States and self-governing cities, as was the case in the early days of Troy, Venice, Carthage, and Rome.

"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." The reason they will do this is stated in the following verse, where the citizens of the cities and nations are said to address the Jews in Jerusalem, saying, "For we have heard that God is with you."—Zech. 8.20-23.

The individuals who will make up the population of these "strong nations" and independent cities will have lost their fear and suspicion of each other, their pride will have been broken, and they will have reached a place in their humiliation where they will ask for nothing but life and the material necessities of life, and they will "seek the Lord of hosts in Jerusalem" because they will see that prosperity prevails and life is secure in the little mustard seed kingdom of God. "We have heard that God is with you," will be the reason they will give for submitting to His rulership. They will feel the need of God, and the presence of God is always an assurance of peace, prosperity, and justice. And these will be what the long-suffering nations will crave the most when the weary days of the tribulation are ended.

Now let us see what further results will flow from the fulfillment of Isaiah's wonderful prophecy.

"He will teach us of his ways, and we will walk in his paths. . . And they shall beat their swords into plow-shares: . . . neither shall they learn war any more."

What could the world do even under human government should they suddenly determine to "beat their swords into plowshares," that is, turn their entire military expenditures over for the development of agriculture and other peace time purposes?

The World War cost immediately in round figures, \$186,000,000,000. That was the actual outlay for the carrying on of the war. But even this vast sum represents but a small fraction of the cost of the war, for all that has been lost through the long years of depression caused by it, the banks that have failed, the securities that have depreciated in value, the enormous sums that have been expended by the nations for material relief, the care for the incapacitated soldiers and their dependents, the soldiers' bonus, and hundreds of other expensive items all of which may be traced back to the World War, must be added to the orig-

inal figures named before we arrive at the total final cost of the great conflict.

What could the world do with such a sum if used in other ways?

This enormous amount of money would almost rebuild the world from a material standpoint. It would spread over all continents a system of paved highways. It would extend railway lines into the far corners of the earth that those who live far from the centers of civilization might enjoy its benefits and blessings. It would establish a world-girdling system of airports. It would bring the commodities of the tropical and temperate zones to the most distant regions of the frozen North and South. It would build radio stations of tremendous power in all sections, for the transmission of news and educational information of all kinds. It would provide free university training for all the young people of the world. Hospitalization and the care of the sick would be freely furnished to all classes. It would reclaim the desert regions of the earth. These and a thousand other beneficent purposes might be accomplished with the money now being spent on warfare-the last war and its results-if the nations would "beat their swords into plowshares, and their spears into pruninghooks!"

And that is exactly what they are going to do when the Lord comes! That is the consummation for which we wait and watch and pray! Then the hearts of hate will be transformed into hearts of brotherhood and love, and the best and noblest possibilities of men will be cultivated and developed that they may enjoy to the full the splendid riches with which God has stored the earth He-has given to be their home.

## ART THOU A KING?

By C. E. Randall

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world."—John 18:37.

JESUS came into the world to be "King of kings." He confessed His mission before Pilate, and we have it stated by other inspired writers in many places. His mission of becoming King was not realized during His public ministry on earth. He came unto His own and offered them the kingdom and they received Him not (John 1:11). The kingdom was rejected and the King crucified.

God's Word shall not return unto Him void, but shall accomplish the purpose whereunto it was sent, and the promise that Christ would sit upon David's throne will yet be fulfilled (Luke 1:32, 33). David's throne has been promised to Christ (Ezek. 21:25-27; Isa. 9:6, 7), and when

Christ shall come the second time, He shall then sit upon the throne of His glory (Matt. 25:31).

Christ while in heaven is sitting on the Father's throne, but when He returns to earth and the kingdoms of this world become the kingdoms of our Lord and of His Christ, then He will sit upon His own throne (Rev. 11.15; 3:21). In that day the Lord shall be King over all the earth (Zech. 14:9). The law will go forth from Jerusalem and nations will go up to Jerusalem every year to keep the feast of tabernacles and to learn of God's way, and they will learn war no more (Micah 4:1-5; Zech. 14:16-18).—Church of God Messenger.

# THE HERALD OF MESSIAH'S REIGN

#### Continued from Page Four

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the persons (Whiting) that were beheaded for the witness of Jesus, and for the word of God, and (those) which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . . 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 (Christ) a thousand years."—Rev. 20:4, 6.

In the foregoing text it is only promised the saints that they shall reign "a thousand years." Why this limitation if they shall reign beyond that period? This limitation is placed upon the reign of the saints with Christ; not upon the reign of Christ.

Suppose it should be affirmed that B went with C from Chicago to Detroit; this might be true, and yet C go on to New York City. But if both should go on to New York City together, without stopping at Detroit, there would be no propriety in saying that one accompanied the other to Detroit.

If the saints reign with Christ beyond the thousand years, why this limitation? 1 will be referred to Revelation 22:5-"And they shall reign for ever and ever." The original is, "eis tous aionos tou aionon." Literally, "unto the ages of ages." Donnegan in his Greek Lexicon says that the preposition eis, when used in defining time, signifies "to, even to, up to, until." The Bible vs. Tradition, and The Bible Union thus render the same Greek phrase-"Smoke ascends"—"tormented" "unto the ages of ages." But of Christ's reign there shall be no end. His throne and kingdom will endure while the sun and moon endure, and the days of heaven roll on. Hence we are not dependent upon such uncertain phrases which would prove endless misery, if admitted, as "for ever and ever," in the King's version, and "to the ages of ages," in the original, to prove the endless perpetuity of the throne and kingdom of Christ.

### "CHURCH-QUAKES AND STATE-QUAKES"

#### Continued from Front Page

Churches are often the tools of government. And governments sometimes are the instrumentalities of churches. When the Divine Right of kings was revived in modern times it was used as an instrument to relieve the kings of church domination. The ideal of a secular government free from the fetters of the church became the most popular one in Europe. In these days the Divine Right of kings has become an obsolete theory but in early modern times it served the very useful purpose of severing church and State. If churches were of the proper kind, and if the governments of the world were administered in impartial justice, then the union of church and State would be an ideal thing. But when a corrupt church is united with a corrupt government then the worse comes to worst. We watch with intense interest then the attempt of the German Government to dominate the churches within its borders. We seldom realize that much the same struggle is going on in other parts of the world under cover. But even where there is little or no attempt on the part of the government to dominate the churches there is the appearance of change within the church. But just as in the case of "Statequakes" so the "church-quakes" are merely ripples on the surface oftentimes: what seems to be an effort to purify the worship of the church is merely a shifting of influence from one party to another; what appears to be a movement to increase spiritually is merely a camouflaged political movement within the church government; and what appears to be profound efforts to seek a more united effort are merely efforts to stamp out individual liberty of thought and action in order to secure conformity to the will of others. Political influence is almost always present in the modern church, just as it was in the church of the Middle Ages. What we need is a real "church-quake": one that will stir the church to its uttermost depths and wash it of its filthiness. But that cannot be obtained by Bolshevism, or Fascism, or Naziism, or any other ism.

During the late World War we witnessed the overthrow of many old governments of Europe. There were "Statequakes" happening on every side: the Austro-Hungarian Empire disappeared to be succeeded by numerous States; the German Empire disappeared to be replaced by a much weaker German Republic; the Turkish Empire disappeared to be reorganized by the Turkish Republic-Dictatorship; and new nations sprang up as a crop of discord from the famous "dragon's teeth." Perhaps the most outstanding change of all was Russia, which arose in a completely new form. But most of those changes did not come from the real desire of the peoples involved in most cases: Germany overthrew the Kaiser because they believed that because of Woodrow Wilson's statements there was no other way to bring about peace; the Austro-Hungarian Empire dissolved into its integral parts because of the centrifugal force of the new nationalism working within it. Merely a realignment of conflicting nationalities resulted. The Turks because of military defeat due to bungling decided to back the only man who could save the wreckage of their once glorious empire. Discontents were made more intense by the shifting of political boundaries: more Bulgars live in Rumania, Greece, and Yugo-Slavia than live in Bulgaria; Macedonians divide their allegiance among so many Governments that a special Macedonian society has grown up which has its members throw bombs at various Balkan rulers; "unredeemed Italy" frets at the ties which bind in the limits of the nation which has succeeded to the mantle of the ancient Roman Empire. Another revolution is coming greater than any that has passed. For a new purpose for allegiance both political and religious will soon be found in the earth.

A government which can bring real justice to its poverty stricken people will be welcomed with open arms. A government which can bring a righteous church to its right hand will be one of such power that none can resist it even if he would. A real "State-quake" accompanied by a real "church-quake" is about to take place. Just as one can hear the rumblings in an extinct volcano when an earthquake is about to take place in the physical realm so the rumblings are already heard in the apparently extinct craters of strife in Eastern Europe, the rumblings that predict the coming devastation; the scurrying clouds that predict the coming storm; the coming of the darkest hour that is just before the dawn. Just so can rumblings be heard within the "extinct craters" of the church: the new "Oxford Movement"; the new efforts at church "regimentation'': the efforts within the churches themselves to purify the doctrine: "Fundamentalism" and "Modernism"; the falling away of attendance in the once large denominations, are some of those rumblings that tell of the great "church-quake," the storm that is about to break in the church. Those are the fires that are going to purge "the sons of Levi" so that they may offer an acceptable sacrifice to the Lord (Mal. 3:3),

What a remarkable revolution the coming of Christ will work: the evils with which we are so familiar in our world will be done away; there will be no pretense in those days, for "he shall deliver the needy when he crieth; the poor also, and him that hath no helper." And then the greatest "State-quake" of all times will change not only the surface of things politically, but shake the rotten political system to its very foundations and sweep it away: "Yea, all kings shall fall down before him: all nations shall serve him." "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."—Mal. 3:3. And in many ways greatest of all: "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."--Psalm 46:8-10.

# Berean Department

ARLEN MARSH, EDITOR

## John the Baptist and His Preaching

"In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1, 2); and in Matthew 3:4 we see what he did eat and wear, and preached, saying, "There cometh one mightier than I after me, the fatchet of whose shoes I am not worthy to stoop down and unloose."

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

We see in Matthew 3:5-7: "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"

John 1:29, 30: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me."

The grace of our Lord Jesus Christ be with you all. Amen.-Johnic Fyfe, Lockwood, Mo.

## Hammond Election Reported

On January 7, 1935, the Hammond, La., Berean Society held their annual business meeting for the purpose of electing officers for the coming year.

Anna Mae Bottolfs was elected President, Margaret Bylsma Vice President, Mrs. Warren Landry Secretary-Treasurer. Mrs. W. J. Landry, Secretary.

### God's Ark

The ark of the covenant of the Lord with its covering called the mercy scat with the cherubim on each end was the most important piece of furniture in the tabernacle, because it was God's throne in type, where God met and talked to the high priest. The Lord put a cloud over the tabernacle by day and fire by night and when the cloud was taken up, the people journeyed on their way. But if it did not rise the people stayed there until it was lifted. The priests carried the ark to the River Jordan. They stayed there three days. The priests then carried the ark to the water's edge and as soon as their feet touched the water the

waters parted; they stood in the midst of the Jordan and the Israelites passed over.

God told the people to take the city of Jericho. So when they came to it, the people marched around the city six times carrying the ark each time, once a day for six days. The seventh day they went around and shouted and the walls of the city fell.

The people of Israel saw that the Philistines were getting the best of them in the war, so they sent to Shiloh for the ark. They thought it would bring them good luck. Eli was an old man. His two sons were with the ark and the people of Israel. Their names were Hophni and Phinehas. They were killed in the war. When the old man Eli found out they were dead he fell off his bench and died. It came to pass that the Philistines won, and got the ark from the Israelites. They put the ark in one of their tribes and they began to get sick. They passed it on from tribe to tribe and soon the Philistines sent the ark back in a cart with two cows tied to it. So the Israelites got back the ark. They were all very happy and had a great time rejoicing. David told all the chosen men to come with him and carry the ark to Jerusalem. As they were going, one of the men. named Uzzah, put out his hand and touched the ark because it was falling. God was very displeased and killed Uzzah. The rest of the men carried the ark on to Jerusalem where it stayed until Israel was taken captive. Jeremiah then took charge of the ark and sent it to the mountains where Moses had died. He hid it in a cave where it is still supposed to be.

In the ark were several things, the golden pot that had manna in it, and Aaron's rod that budded, and the two tables of the covenant.—Betty Davis, Long Beach, Calif.

## Taking the Stump

The primary function of any editorial is to campaign for something, whether it be a new type of lipstick or the reduction of the national debt.

The editor has no space for soft soap. His duties are not to write articles, but to take the stump in favor of definite problems. He must, if possible, put the barbs of Thomas Paine and the eloquence of Webster into his work.

An editorial is a goad, preferably a goad to better things. And goads generally hurt. A religious editorial, therefore, pricks in the seat of some one's personal convictions in regard to social or religious things. That is, in fact, to be expected. A religious editorial is a critique, a prod, and a Christian sentiment all in one. It is intended to stir action, not rehash theological theories in a philosophic fashion. That is the purpose of an article. These things should not be forgotten by the reader.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

## PETER TELLS US HOW TO BE GOOD CITIZENS

HOW many of you boys and girls have ever seen a long list of "do nots"? You've read them over and over, perhaps. "Do not do this"; "do not do that." And you've wondered, and rightly, just what you could do.

Do you know, Jesus, in telling us how to get along the best way in this world, didn't make any long list of "do nots"? He merely set down two rules, and these were both "do."

Open your Bibles to Matthew 22; read verses 37, 38, 39. A very smart man, a lawyer, was trying to trap Jesus here. But Jesus had the wisdom that God gives, and He always had the right answer ready.

How many of you can tell me now the two rules Jesus laid down? They are easy after you read them over. First, love God above everybody and everything else; second, love your neighbor, not as you do your mother or father, but as you love yourself.

Jesus knew that a long list of rules wasn't necessary. If we do just these two things, we will keep every other law that anyone else lays down. Now that seems strange, doesn't it? Let's look at them.

Love God above all. Well, if we do that we will want to obey Him in all things, surely. We will want to know as much about Him and His Son as we can learn. And we will want to be as much like Them as possible. That's the way we are with people we love very much.

Love your neighbor as you do yourself. Why, that's a queer way to love anyone. Let's see! We treat ourselves pretty nice, don't we? We don't knowingly hurt ourselves, at least, not if we have good sense. We're rather good to number one at all times.

Well, that's the way Jesus says we should be to all those we meet. If we keep that rule we'll be easy to live with. Don't you think so? And that's what makes a good citizen.

In our lesson for February 17, Peter is explaining some of the things that come under these two rules that Jesus gave us. One of the first words you will notice, I'm sure, is "honest." If we follow Jesus' way we will be truthful at all times. And that's no small job either, but it's one we can all be proud of accomplishing.

Verse 17 is another one you can easily understand. "Honour all men." Let's each one of us make up our minds, if we want to be good citizens, we must be respectful to all those around us, especially the older ones.

"Love the brotherhood," our brothers and sisters in the church. Nothing so very hard in that surely! But remember, they must love us, too, and they can't do that unless we make ourselves lovable.

"Fear God." Ah, that's the first commandment in other words. Not to be afraid of God, but to reverence and respect Him at all times. We wouldn't use His name in vain then. But of course none of you do that, I know.

"Honour the king," that is, whoever rules over us, all those in authority. Well, if we do just these few things we will be pretty good citizens. In fact, if we follow Jesus we will be the very best citizens possible.

As you grow older, one of your companions one day may say to you, "Oh, I don't want to be a Christian, there are so many things you can't do."

Then you answer, "That's where you're wrong. Jesus never laid down a long list of things you can't do if you want to follow Him. He only gave two rules, and they are both things you can do."

True it is, there are many, many things a Christian doesn't want to do. He has no desire at all to do them. Peter mentions some of them in our lesson.

The people of the world will think it strange we are satisfied without many of the things they call pleasure. But if we were not different from them, they couldn't tell we were Christians, could they?

Let's remember then that a true Christian is the best citizen, and the best citizen is a true Christian. We know many good citizens, however, who are not Christians. They could be much better citizens if they followed Jesus, as a true Christian does.

And now we have two little girls coming hand in hand, to join our "Happiness Circle." They are Eva and Jane Waller, from Marshall, Ill. Eva is eleven, and Jane is nine years old. Eva writes me that they like to read this page every week.

To join our Circle, you need only to study your lesson each week with your Bible, and spread smiles and happiness all about you. That's doing as Jesus wants us to do. And that's being good citizens, too.

Welcome, Eva and Jane! The Circle is growing. Soon there will be miles and miles of smiles. Who is next?

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — February 17, 1935

### PETER TEACHES GOOD CITIZENSHIP

1 Peter 2:11-17; 4:1-5

#### GOLDEN TEXT

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.-Romans 13:10,

#### A STUDY OF THE SUBJECT

#### Topic: Peter Teaches Good Citizenship.

Aim: The Christian should be the most law-abiding member of the community for the sake of Christ and the influence he may exert on others

Class Discussion: Does the limited use of intoxicants lead one into good or bad company! Would smoking have a tendency to lead a girl (or boy) into better or worse com-Would Christ encourage smoking by either boys or girls or men or women?

I. Peter Teaches Respect for Law. (1 Pet. 2:11-16.) Jesus once said in Peter's hearing, "Render to Caesar the things that are Caesar's" (Mark 12:17), and in this lesson Peter is elaborating on that idea. He calls attention to the fact that the disciple of Christ is by faith and hope an alien to this "present evil world," a "pilgrim" traveling toward the eternal kingdom of Jehovah, and admonishes him to remember that while he awaits the taking over of the governments of earth by the Lord he must be submissive to all the ordinances of men that the name of Christ may be made glorious even in the estimation of those who do not acknowledge His authority over them. Peter asserts that the disciple has not done his full Christian duty to God in this regard when he has paid his taxes and complied with the demands of the laws governing the country in which he lives. He must manifest a real respect for those who rule and for the government they represent.

II. Peter Teaches Purity and Temperance. (1 Pet. 4:1-5.) The Christian is engaged in a ceaseless warfare with temptation which assails him from within and from without. So continuous is that struggle within himself for supremacy over sin that he has but little time to spend in defending the worldly man against temptation. The best he can do for others who are tempted is to bring them to Jesus Christ. He is their only hope, He their only salvation! As for himself, the Christian must "fight the good fight of faith" (1 Tim. 6:12) against the claims of the flesh, "abstain from all appearance of evil" (1 Thess. 5:22) such as the indulgence in wine, tobacco, gambling, dancing, and anything else that may be looked upon as incompatible with the purity of mind and conduct that should distinguish the follower of Christ from the unbelieving mass of mankind, even at the expense of being thought "strange" or fanatical by the world.

#### PRACTICAL APPLICATIONS

#### Good Citizenship

- —is built on a standard of good morals; -romes from a sense of justice to all; —is found among the law-abiding;
- -is bettered by, but is not, Christianity;

-does not countenance violence.

Honest Conversation. In dealing with the

course notice it from the standpoint of the Christian. Christianity, produces the highest type of good citizenship, because it is fair in its dealings, honest in its convictions, and seeks to administer justice to all. It behaves itself among the Gentiles possessing an honest conversation. Christians should so comport themselves in the presence of the world and before the eyes of the world, that the unclean cannot speak anything against them. One of the seemingly great weakness of professing Christians is their inability or their lack of desire to regulate their conversation when in the presence of non-believers. One's speech should always be seasoned and void of filthy communication (Col. 4:6; 3:8). Conversation usually indicates what a person is at heart (Matt. 12:35-37).

Not Agitators. Every little while there

arises a mass movement and the majority of people are carried away by the enthusiasm that is created through continued agitation. At present throughout the entire world there is a movement toward the "left" against the existing governments. Agitators and agita-tion seem to be the order of the day. Christians should not be in this class. Instead of rebelling and advocating an overthrow, Christians should submit themselves to their governments "for the Lord's sake." Contentment rather than dissatisfaction should be the role of the Christian (1 Tim. 6:7, 8). We can serve best through obedience.-C. E. R.

#### THE GOLDEN TEXT

"Love worketh no ill to his neighbour; therefore love is the fulfilling of the law."-Romans 13:10.

If we love our neighbor, we will not get drunk and make a disturbance while he wants to sleep; neither will we get drunk at any other time and be a disgrace to him, but we will attempt to please him at all times.

The second great commandment is, "Thou shalt love thy neighbour as thyself"; and if we keep this commandment, we will do nothing to our neighbor that we would not want him to do to us. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."—Gal. 5:14. "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well."-James 2:8.-L. A. R.

#### INTERMEDIATES

#### What Makes a Good Citizen

Our study of the life of Peter will show that he who once trembled because of the power the rulers had over his life and so denied that he knew Jesus, later became the very soul of bravery in the midst of peril. A good conscience and trust in his heavenly Father very evidently were the reasons for his courage. lesson on "Good Citizenship" we must of And though he suffered many things unjust-

ly at their hands, yet he tells us to honor the rulers over us, submit to their authority, and thus put to silence any charge falsely made against us. The times in which Peter lived were times of much disturbance. The Jews were ruled over by the Roman Government, which was cruel and unjust. Nevertheless, Peter did not tell them to band together, and attempt to overthrow the rulers and assume the reins of government themselves.

We hear much talk like that nowadays. Many are dissatisfied with those who are in authority. No attempts that are made to govern are pleasing to some. Would conditions be improved if the rule of the dissatisfied ones were put into effect? What is the great law by which the Christian is governed? Show how this law, the Golden Rule, answers all doubt, solves all problems, and fits into every life if applied. We do not expect worldly men to live by Christ's rule of life, though many of them do. But is it too much to expect the Christian to do? Do you see, then, how the Christian should be the very highest type of citizen?

Our allegiance belongs to God, first of all, and then to man .- M. G.

#### JUNIOR CLASS

Memory Verse: "Love worketh no ill to his neighbour."-Rom. 13:10a.

Review. For a review today I am going to ask (some child in class) to try to imagine he is Peter talking to the people in last Sunday's lesson. Stand and tell us what you would say. Have rest of class ask the question the people asked after hearing Peter. Have first child give Peter's answer or memory verse.

Presentation of Lesson. If the children in the class have been to school no doubt they have been taught how we may be good citizens. Let children name some of the things which make us good citizens. The lesson may then be read by children or teacher, listing the things from the verses that make us good citizens. Teacher must explain difficult verses. Here is a list which may be found: v. 11, doing evil things; v. 12, honesty, by good works influence others to do same; vv. 13, 14, oheying laws; v. 17, honor, love, fear of God. Then question class as follows: Which of these can we do? In what way? It should be explained to class that Peter wrote these words of our lesson.

Memory Verse. Our memory verse gives us the best rule for being a good citizen. "Love worketh no ill to his neighbour." Repeat it.

Notebook. On the picture page of your notebook paste a picture of Peter. In or under his hand slip a piece of folded paper on which you have written list of things which Peter said would make us good citi-If time permits give pupils a short story of lesson to fill in blanks, as described in previous lesson .- V. C. T.

## AMONG THE CHURCHES

#### "OWE NO MAN ANY THING"

A number of years ago a mortgage was placed on the dormitory which is used for dining room and sleeping quarters during Illinois Bible School and General Conference. This has been reduced until at present it stands at \$350. Heretofore no special effort has been made to get this indebtedness paid. But we are now asking our Illinois members, and anyone else who so desires, to send what you can to our treasurer, Miss Leota B. Hanson, Lebanon, Ill.

It may be of interest to know that at the last business meeting of the Illinois State Berean Society the sum of \$20 was appropriated for this purpose.

Let's get this matter off our hands.

Paul C. Johnson,

President of Illinois State Conference.

#### ELECTION HELD AT KOSZTA

Our Bible school (Koszta, near Belle Plaine, Iowa) continues amidst sickness and bad roads with Doris Cronbaugh as superintend-

We expect J. W. Williams to preach the third Sunday in February.

Members of the church met at the Clifford Cronbaugh home recently and elected the following officers for the ensuing year: President, Guy Heller; Vice President, Ray Cronbaugh; Secretary, Doris Cronbaugh; Treasurer, Mardie Cronbaugh.

Sr. Hester Berry is in Marengo visiting her daughter-in-law, Mrs. Fred Berry, and family. Mrs. L. M. Kiger.

#### PASTOR REPORTS PROGRESS AT GRAND RAPIDS

South Lawn Church is making splendid progress in the work of 1935. Superintendent Thomas of the Berean Society has been having some special features of interest on Thursday nights. Bro. Stevens, the Sunday school superintendent, held two meetings of teachers and officers during January, and has his organization in good working order. Sr. Newell as superintendent of the Dorcas is receiving the hearty backing of the ladies. Some splendid charitable work has already been planned by them, and other kinds of activities are in the offing. It has been a real encouragement to the pastor upon his return from a month's absence to find the work being so well taken care of.

Sr. Henrietta Hilliker submitted to a major operation on January 22, but is making rapid recovery. Charlotte Liondecker, one of our Sunday school girls, is recovering from an ap-

pendicitis operation.

Special plans are being made for the men's meeting on this Friday night, Feb. 8. A general church get-together is also planned for the first Friday night in March, at which time plans for the Easter season will be made. F. E. Siple, Pastor,

#### CONTRIBUTIONS TO N. B. I.

Anne E. Sleight	\$3.00
James A. Patrick	4.35
Mrs. A. P. Leamon	1.00
Maurertown, Va., Sunday School	1.62
Lottie Logan Pickerl (Birthday	
Offering)	8.00
Ontario	1.00

#### INDIANA EVANGELIST

#### REPORTS FOR JANUARY

Sermons: Pleasant View, 17; Hillisburg, 2; Plymouth, 1; North Salem, 1. Baptisms, 3. Money received in Indiana: Pleasant View, \$21.95; Hillisburg, \$21.83; Plymouth, \$12.00; North Salem, \$3.00; Sr. Loyd, \$1.00; Conferenec Board, \$33.55. Expense, \$10.00.

During the month we held a special meet ing in the Pleasant View Church, Hedrick, The meeting continued for seventeen Notwithstanding the bad weather, bad roads, and a lot of sickness, the attendance and interest were very good.

Every night we had one half hour of devotional service with a different leader each night. Thus a class was trained to lead in church service. We found quite a number who can carry on the service when the minister cannot be present.

At the close of the meeting a Bible class was organized to meet one night a week to study God's Word. The members will take a part in

leading the class.

On Saturday, Jan. 12, we met at the water and baptized Mrs. Celia Lape, her daughter, Marie, and Miss Letha Pelps, all of Hedrick. These sisters have shown that they are able and willing to take an active part in the Sunday school and church service.

J. H. Anderson.

The Dollar-a-Month Club is still ready to receive renewal and new memberships,

#### ANOTHER MACLEOD ARRIVES

Many visitors have come to attend our services in Los Angeles recently. Among them we welcome back among us Sr. Stearns, formerly a regular attendant at our services; she has been present for several Sundays. Sr. Keturah Rogers, a member of the Blush, Mo., church, and mother of our Bro. Rogers (regularly of the Los Angeles congregation), is visiting with her son and his family for a But perhaps the most permanent visitor of all was the newly arrived boy at the home of the pastor of the Los Angeles church, who came 1:10 Sunday morning, Jan. 27, Ross Allan MacLeod; this is the sixth son that has come to bless the MacLeod home. He was rather a diminutive person, weighing only seven pounds, but is quite some boy. The motto of the MacLood home might well be a paraphrased rendition of a portion of the 127th Psalm: "Lo, boys are an heritage of the Lord: . . . happy is the man that hath his quiver full of them."

Bro. Wilson Calkins is in Tulare County, Calif., looking after his wheat rauch, hope he will not have to linger away long from his newly acquired position of Sunday school superintendent. Sr. Charlotte Rahn is preparing to move to Pomona to join her parents. She has been staying with her grandparents, the Bailsbacks, in Los Angeles until the change of the school semester. We feel sure she will like her new school in Pomona. Sr. Grace Adamson of Pomona is now able to be out again after a long seige as the result of an appendectomy; from experience many of us can know how grand a feeling it is to be able to be up and around after such an experience.

Norman John MacLeod.

#### MEETINGS END AT RIPLEY, ILLINOIS

For the last three weeks we have had the privilege of having Bro. S. E. Magaw with us in an evangelistic effort. He was called home the first week-end for a funeral and returned with his wife and two younger children. Very good attendance was manifested the first week but warm rains made the side roads around here almost impassable.

The warm weather seemed to work a hardship but the attendance the second week was good in spite of the weather. We were all hoping the roads would freeze and they did.

The third week saw a drop in temperature of about 50 degrees and caught most unprepared for such an extreme. Nevertheless the last few nights the weather moderated and the attendance was good again. We were just getting started, it seemed, when Bro. Magaw was called home for another funeral on the last Saturday night of the meetings.

There were no additions during the effort put forth but we feel that time alone will be able to reveal all the good it has accomplished. Special music during the meetings was much

appreciated by all.

Sr. Edna Brewer and Sr. June Macy were guests here during the meeting. We hope they may come back and visit with us again.

We were handicapped by mud, subzero weather, measles, and funerals but pray that we will be able to have a better meeting some other time. We enjoyed the many inspirational messages of Bro. Magaw and hope and pray he may again come back with more favorable conditions prevailing.

Bro. Wayne Laning is in the St. Francis Hospital at Macomb, Ill., recovering from an operation.

C. E. Lapp, Pastor.

It has been a great pleasure to again meet and work with the Church of God at Ripley, Ill., now being served by Bro. C. E. Lapp as pastor. Over nine years had passed since we had been at Ripley, but many of the faces were quickly recalled and it was not long until we were made to feel at home. The pastor's wife was a former member of our Brush Creek congregation, and her mother, Sr. Brewer, and Sr. June Macy accompanied us to Ripley. I am sure Clarence and Louise will long be remembered as the best of entertain-

After the first week of services we were called home to conduct a funeral, that of Bro. Eidemiller of Troy, Ohio, and we were much favored by the big heartedness of Bro, and Sr. William Fey, who brought us back. After the funeral we returned to Ripley to take up the evangelistic work, Sr. Magaw, Milo, and Norma accompanying. Bro, Lapp, pastor, and Bro, Gerald Cooper had continued the preaching services in our absence.

All through the effort we were graciously entertained, and Sr. Magaw had the pleasure of meeting friends she had not seen for more than fifteen years. Only one thing are we sorry for and that was unavoidable - the roads-the roads! When it was muddy it was muddy, and when it was rough it was rough! The attendance was rather discouraging as a result. Still a favorable interest was seen by those who could attend.

We were again called home the last of the meeting to conduct the funeral of John Macy and thus had to miss the closing Sunday services, January 27. Srs. Brewer and June Macy returned with us.

We will long remember the Ripley brethren, and pray them and their pastor the richest of God's favors. Sydney E. Magaw.

#### TO MY FATHER-JANUARY 31, 1935

Fourscore years ago teday, Rachel Logan looked up to say, "Dear Charles, I've borne you another son, This one, the fifth, shall be Gideon."

Your advent in life has meant much to me, since you were chosen my father to be; I wonder if you really have known How deep my love for you has grown?

How well I remember, as I sat on your knee The songs that you taught me—still dear to me—

And as I grew older the pleasure you gave.

Mixed with just enough work so I'd know
how to save.

And then as you'd quote from the Bible to me, You'd cause me to wonder at its mystery; With Mother to help you and aid you through life,

You have helped build my character, without much strife.

For all these — and more — I'm so grateful, indeed,

For your help through these years in my time of need;

And though your life draws near the fast setting sun.

May His final words to you be these, "Well done!"—Lottie Logan Pickerl.

#### SAMUEL T. SHIRLEY

Samuel T. Shirley was born in Marshall County, in or near Uniontown, now Culver, Ind., May 19, 1843, where he spent the first twenty years of his life. He attended Hillsdale College, Hillsdale, Mich., and came to Lee County, Ill., to accept a teaching position. In 1868 he became affiliated with the Church of God in Dixon. In 1870 he was united in marriage with Miss Alice Worthington of Rock Falls, Ill., mentioned in the papers as "one of the events of 1870 here."

He was recognized as one of the outstanding teachers of Whiteside County, and a pioneer leader in the prohibition movement, delivering many lectures in support of that movement; and when the Eighteenth Amendment was repealed his heart was broken.

After his marriage he moved to Canada, then to Montana, where they resided for a time, and then returned to Rock Falls, III., where he resided until the time of his death, which occurred January 23, 1935, in the 92nd year of his age, well rounded out in faith and righteousness, leaving surviving, of his immediate family, his wife, Alice Shirley, of Rock Falls; one daughter, Mrs. Alice Church, also of Rock Falls; two sons, L. W. Shirley of Scattle, Wash.; and L. E. Shirley of Hillsboro, Ohio.

Bro. Shirley was born and grew to manhood within 35 miles of the writer's old home in Indiana, and it was a great pleasure the last few years to converse with him concerning the early history of the Church of God in that section of the state. He became a member of the church in his youth, remembering well Bros. Barnhill, Logan, Stephenson, Corbaley, and other pioneers of his youth. He was intelligent, cheerful, devout, and true.

He was faithful unto death, and peacefully fell asleep in Jesus. We laid him to rest in Riverside Cemetery, Sterling, Ill., to await the coming of the One he loved to serve and worship.

L. E. Conner.

#### MARY LOU MCLAIN

Mary Lon McLain, only daughter of Mr. and Mrs. James W. McLain, was born April 28, 1933, at Mt. Sterling, Ill., and died February I, 1933, near Ripley, Ill., at the home of her grandparents, Mr. and Mrs. Fred Logsdan

Although her life was short we all came to love her dearly. Her sunny disposition and cheery smile won for her a place in each of our hearts.

She leaves to mourn her death her parents, her grandparents, Mr. and Mrs. Lenville D. McLain and Mr. and Mrs. Fred Logsdon, besides other near relatives and many friends.

We lay her away to rest until the resurrection morning when Jesus shall come to make up His jewels.

C. E. Lapp.

#### IZA SELLECK MEYERS

Iza Elaine Selleck was born to William and Harriet Jane Selleck in Dover Township, Pocahontas County, Iowa, on July 31, 1889, and fell asteep at the home of her mother in Marathon, Iowa, January 17, 1935.

In early life she was baptized into the body

In early life she was baptized into the body of Christ, and became a faithful member of the Church of God at Marathon, remaining strong in faith until the end of her life.

She was preceded in death by her father in (for se 1923, and a sister, Etta Martin, in 1918. She Magaw is survived by her mother and two brothers, Ernest Ira of Gentry, Mo., and Guy of Storm Lake, other).

Iowa; many relatives; and a host of friends.

Always a great lover of children, she taught school for several years before her marriage on February 28, 1929, to Earl J. Meyers. Most of her life as lived in Pocahontas and Beuna Vista Counties.

She had been in poor health for over a year, but had seemed to be improving until her last brief illness, and was apparently recovering from that, when her heart gave out, and she slipped from a restful slumber into the deep sleep which knows no awakening until the coming of our Lord, and she awaits His resurrection.

Funeral services were held at the home and the old church at Marathon of which she was for so many years such a faithful member, on Sunday afternoon, Jan. 20, by the writer, and interment was made at the Albert City cemctery.

Mr. and Mrs. Ira Selleck and children arrived on Friday; also Mrs. Inez Titus from Letcher, S. D., sister of Mrs. Selleck.

A. M. Jones.

#### HERALD RECEIPTS

Mrs. Elias Thorene; A. M. Jones; H. G. Pierce (for another); Ella C. Boyer (for another); F. Carpenter; L. H. Ralston; Mrs. L. M. Kiger; J. D. Fyfe; Frances M. Gillespie; Mrs. Hilding L. Anderson; E. H. King (for self and another); Isabelle Smith; S. E. Magaw; Zenas Murphy; Emma Oaks; Mrs. Ernest Ransom; Glenn M. Birkey (for another).

## BETWEEN YOU AND ME-

Pastor M. W. Lyon of the Golden Rule Church of God of Cleveland, Ohio, is continuing his Sunday evening sermons on character sketches from the Bible. The men whose lives will be discussed this month are Gideon, David, Solomon, and Elijah. This should be a profitable series, and very interesting to younger people especially.

Next Sunday's sermon topics at Oregon, Ill., will be (D. V.) as follows: at the morning service, "Seeking God in Secret Prayer," and in the evening, "The End of a Crooked Pathway."

Elder V. Earl Thayer, pastor of the church at Maurertown, Va., says that three responded to the call of the gospel at a recent service, and promises us a full report later. Such results are encouraging.

A sister sends in one dollar to apply on her subscription with the statement that she will pay the rest "just as soon as I can. It is slow saving when one is getting \$1.50 to \$2.00 a month to live on"! The exclamation point is ours. Praise God for such faithfulness!

The church at Oregon, III., began the issuance of a local monthly bulletin this month It is called "Church of God Evangel," and will serve to remind members of the congregation of conditions in the church and of forthcoming events.

Copies of The Visitor, by Harriet E. Boice, both of the old and new editions, are on sale by the National Bible Institution at 40 cents each, postpaid. Each book contains a series of lessons and miscellaneous material on the Bible. No 1 (old edition) has 212 pages; No. 2, 180 pages.

As a mark of thanksgiving to God for the preservation of her father's life until he has reached the eightieth milestone in his journey of life, Sr. Lottie Logan Pickerl of Michigan sends in a birthday offering of eight dollars, and tells us that in a postcard shower on his hirthday he received more than eighty cards from relatives and old-time friends.

The topic for presentation to the Los Angeles church on Sunday, Feb. 17, by Pastor MacLeod will be taken again from the prophecy of Ezekiel, and entitled "From the North Parts."

C. E. Lapp will preach at Eldorado, Ill., on February 9 and 10. Those in the vicinity are urged to be present.

Peucils Mrs. Elias Thorene, Mora, Minn.: "I am 72 years old and a cripple, so can't get around very much; but I can read, and there are so many good articles in The Herald." A subscription to The Herald is an excellent way to remember a friend who is shut in, and is only \$1.50 for the first year.

It is time to begin to make up your list of those to whom you will want the Easter number of The Restitution Herald sent. We are now working on copy for that issue. It will, of course, have much to say on the hope of cternal life through Jesus Christ.

Mrs. L. M. Kiger, Marengo, Iowa, reports she has been suffering from neuritis ever since Christmas. She is improving at present.

The condition of the Home family continues to slowly improve. Those who have been sick are generally better. Sr. Mick, our matron, is going about her many duties again with her customary vigor and efficiency.

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Edwin H. Hughes, Bishop, Methodist Episcopal Church, Washington, D. C., gays:

resonantion, D. C., \$255:

This is not a hasty and portunctory commendation. It is rather the result of more than six months scual use of the ANALYTICAL BIBLE. I have found the rolume thoroughly usable and helpful. Just at this time I am preparing an address which would ordinarily have taken far more time, if it had not been that the reference and subject indexes of the ANALYTICAL BIBLISH and subject to the commendation of the reference that the rolume with enthusiasm.

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Pastor or Teacher

PSALMS 4:2

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing [falsehood]? Sē'-läh.

A Perfect Gift

Mother or Father

Sister or Brother

TOR

Ps. 12.2: 31.6.18: 69.7-10.

PSALMS 88:13

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent [come before] thee. Ps. 5.3; 119.147.

Facsimile of type showing corrected renderings in brackets and references after each verse.

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# THE RESTITUTION HERALD

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NUMBER 20

tempted to define it and their

definitions are as varied as their

schools of belief. Its peculiar

relation to the mind has been

the chief ground of dispute.

Many teach conscience is a prin-

# \*Conscience, What Is It?

By Lyman Booth

TEBSTER defines it as follows: Consciousness of the moral goodness or badness of one's own conduct or motives, together with a feeling of obligation to do good or to be good-

Mr. Booth brings years of Bible study, wide reading, and a thorough education to bear on a matter of vital importance to every Christian. Conscience is the result of education. Can it be trusted to distinguish right from wrong?

often used, especially with refer-In other

ciple or faculty in man that discerns the right from the wrong action. I do not understand that it fills any such office. I do not believe it to be what some term a knowing faculty at all, and for that reason it cannot determine right from wrong.

ence to one's feeling of remorse for ill-doing. words it is that element of the mind that either excuses or accuses one's acts or deeds. Some think it is an inward something which acts as a monitor which approves or disapproves one's conduct in every line of endeavor in which he may be engaged. The question may be asked, Is conscience a safe guide to follow at all times? We have learned by observation that what one man's conscience would approve another man's conscience would condemn.

The Apostle Paul truly thought he was doing God's service when he was persecuting the Christians and casting them into prison, even consenting to the martyrdom of Stephen. He thought that he was doing right, and would have said his conscience was clear. His idea of what was right in that matter was in accordance to the superstition and false teaching of the self-righteous Pharisees. After his conversion he was convinced of his error. His sense of right and wrong was entirely changed after being instructed by Peter as to what he should do. His acts and motives which previously his conscience would tell him were right would now seem wrong. We can readily see that his change of conscience was the result of correct education. It is also true of every individual. The mother who throws her child into the Ganges River to appease the wrath of her idol god thinks she is doing right, and her conscience would accuse her if she refused to do it, while we, who have been educated differently, would shudder at the thought. One person may violate a certain written law without the slightest sting of conscience, while another would shrink in horror from it.

Conscience has been the theme of much discussion among highly educated men. The philosopher, theologian, socialist, rationalist, skeptic, and the evolutionist, all have at-

It might be objected that the Scriptures use the word as if all were expected to obey it, and that such fact is in opposition to our idea, but I do not think so. As I understand it, the conscience moves or incites one to do what is believed to be right. A person who has been taught that certain things are right and others are wrong-conscience bids that person to do the things which he believes to be right, or to avoid that which he considers to be wrong. But his belief alone is no proof that any particular course of action is right or wrong unless it is founded upon divinely established fact. A person may have been wrongly educated, and therefore believe that right is wrong, or that wrong is right. Undoubtedly conscience is an attribute of the intellect and incites a person to do the thing he believes to be right. If that he true we can see that conscience of itself is not a safe guide for our conduct. The same Paul who lived in all good conscience while persecuting the Christians also lived in all good conscience before God and labored night and day to lead others to Christ. The same conscience moved him to follow two opposite courses of conduct. His intellect had been changed or enlightened. He discovered that he had made a serious mistake and therefore he was led to cry out to the Lord, "What wilt thou have me to do?" Having learned what to do he hastened to do it. We conclude that conscience is the result of education.

When our education includes the principles of God's will and purpose for the salvation of men from sin, it becomes an incentive to con-(Please turn to Page Ten)

# Abreast of the Times

### Skilled Workmen Needed in Palestine

"In cutting of stones, to set them, and in carving of timber."—Exodus 31:5.

Tel-Aviv. Palestine. Jan. 23.—An acufe shortage of skilled labor exists throughout Palestine, the labor exchange reports today. Hundreds of additional workers are needed at once in Bnei Bark, Herzlia, Petah Tikvah, and other settlements, the Jewish Labor Organization announces. At the beginning of 1935 contracts for work to be done in this city had already been signed amounting to LP. 150,000 (\$1,116,000 at present rate of exchange), and developments here will in all probability exceed this year the figure of 1934 of LP. 270,000 (\$2,000,000). Dwellings for workers and roads in workers' quarters will be constructed at an approximate cost of LP, 300,000, the Organization's report continues. Building progress is being hampered by the lack of metal workers, iron foundry men, woodworkers, air-hammer operators, mechanics familiar with American and English-made automobiles, and various other skilled workers. In order to complete the contracts on hand and those in prospect, these workers must be secured and the Organization is deeply concerned over the shortage in skilled labor.—Palestine Post.

The population of Tel-Aviv, the exclusively Jewish city from which this report comes, in 1931 was 46,116. According to the World Almanac its population in 1934 had increased to 85,000. Before the World War there were in Palestine 1,235 industrial undertakings, most of them Arab; in 1933, there were 5,290, 3,000 of which were Jewish, with a capital of \$32,480,000, and with an annual output nearly equaling the capital invested. The Jewish population before the war was 66,574. At the end of 1933 it numbered 240,000, of which 165,000 used Hebrew as their daily medium of speech. The area of land in Jewish possession has increased from 102,150 acres in 1920 to 251,970 in 1933, of which 28,375 acres are in orange groves. These are the events for which our leaders waited and longed and prayed no more than half a century ago. The coming of the Messiah of Israel is at hand; the Jews are going home!

#### Ancient Burial Grounds Uncovered

"At that time, saith the Lord, they shall bring out the bones of the . . . inhabitants of Jerusalem, out of their graves."—Jeremiah 8:1.

JERUSALEM, Jan. 13.—Dr. Eleazar Sukenik, professor of archæology of the Hebrew University of Jerusalem, has made what has been termed one of the most important discoveries in recent years. The announcement was made to-day that in his last expedition the archæologist uncovered the most ancient graves that have yet been found in Pal-

estine, and they are regarded as shedding light on the customs of those who lived four thousand years before Christ. The discovery was made at Givat Bitu near Nahliel and bordering on Hedjaz. The location is in the extreme south of Palestine. The existence of a large population in the plain of Sharo, hitherto-unsuspected, is believed to have been revealed. The skeletons were found principally in ossnaries (pits in which the bones of the dead were cast) and wells which had evidently been used for the same purpose. A skull disinterred in the operations is described as the remains of the earliest primitive human head ever found in Palestine.

Lanchow, China, Jan. 20.—The Associated Press reports that archaeological excavators were hewing out today some historically important facts concerning the beginnings of the Buddhist religion in Central Asia and possible connections with ancient Babylon. Hundreds of rolls of Buddhist classics, extremely ancient, have been brought to light from under layers of sand which the winds of centuries have piled over the temples of a Buddhist monastery which flourished some 1,500 years ago. The classics, written in Chinese and Sanskrit, make frequent reference to the wonders and beauties of a far-off city believed to have been Babylon. In the same area archeologists have found earthenware strikingly similar to true Babylonian pottery. Historians are particularly interested in finding out something about the Nestorians, the Christians who were active in West China more than 1,500 years ago. Anything that may be learned about the early Nestorians will be of special interest to the careful Bible student, as this sect denied the Trinity, image worship, the exaltation of the Virgin Mary, and insisted that nothing should be received as Christian teaching that could not be supported by the Scriptures. The Nestorians have remained free from Roman Catholic domination throughout their history.

Question: Will the Ark of the Covenant, together with the tables of stone with the Ten Commandments, Aaron's rod that budded, and the pot of manna, some day be discovered by the spade of the archæologist?

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# The Herald of Messiah's Reign

By J. M. Stephenson

I NEXT propose to investigate the present and future position of the Son of God.

- 1. As the antitype of Aaron, He is interceding for His people in the heavenly sanctuary. See Hebrews, eighth and ninth chapters.
- 2. He is exalted with the right hand of God to be a Prince and a Savior to give repentance to Israel and forgiveness of sins (Acts 5:31).

John in describing His present position represents Him as being "the prince of the kings of the earth" (Rev. 1:5).

As the antitype of Aaron, He is not a king, but simply a priest to offer sacrifices and intercede for His people. As the royal Son of David He is now heir to His father David's throne, and consequently a prince royal. As such He is not a king, but a prince; does not possess a kingdom, but is heir to its future possession. But in opposition to the foregoing, it is urged that Christ is now a king, and that He now possesses a kingdom, for the following reasons, to wit: 1. He is the head and lawgiver of the church. Answer: He is not the regal, but the ecclesiastical head of the church.

He does not exercise civil authority in any sense. He is only heir to the civil headship of the kings and kingdoms of the world.

His church is not a civil or political organization, but purely ecclesiastical. As such it does not conflict with the civil authorities of the

world. Hence, churches may be organized, and exist in all countries, and under all forms of government. Not so with a kingdom; it could not exist contemporaneously in the same locality with any other kingdom, unless in a subordinate position. Hence, before the kingdom of God can fill the world, it must break in pieces the interposing kingdoms thereof, as an essential prerequisite to such a position.

Again, kings rule by force, but Christ as the moral, not civil, the ecclesiastical, not political head of the church, rules by motive, by moral suasion, and not by force of arms. Christ is not an original lawmaker, but only an agent, acting with delegated authority (Matt. 28:18). Hence, His Father is the proprietor and He the agent. The Father the lawmaker and the Son the expounder, and administrator of His Father's law (John 5:22, 23, 27).

"Christ shares His Father's throne, therefore He reigns

with His Father." The simple fact of His sitting on His Father's throne does not prove that He reigns in any sense with His Father. This position may be honorary, the same as an honorary member of any organic body. That such is the case is evident:

1. From the fact that Christ is not a king, but a prince.

2. He is not reigning with the Father, but interceding between the Father and the penitent criminal, as an advocate, and not as a judge. He cannot be judge and advocate at the same time, and for the same party.

- 3. As a nobleman, He is gone to His Father "to receive kingly authority" (Whiting), and to return, and exercise that authority, or reign—not in the far-off country, but in the locality from which He went away.
- 4. The only kingdom ever promised the Son of God (the kingdom of Israel) is now overthrown and desolate. It does not exist to be subject to the conjoint reign of the Father and Son.
- 5. The only kingdom over which the Father ever reigned, as far as this earth and all the promises to Christ are concerned, is now in ruins.

Objection 3. "That Christ terminates, instead of commences His reign, at the second advent is evident from the fact that at that time He delivers up the kingdom to the Father, and becomes subject to His Father's rule." 1 Cor. 15:24-28.

It is argued, in contrarity to the

plain import of Paul's language, which commences the reign of Christ subsequently to His coming, and the resurrection of those who are His, that He ceases to reign at that epoch, because the Father will make His foes His footstool previous to His coming (Psalm 110:1; Acts 2:35). But those who urge this objection attach more importance to this language than legitimately belongs to it.

It is one thing for Christ's foes to be made His footstool, and quite another for Him to place His feet upon them. One is the work of the Father, the other the work of the Son. That the Father makes Christ's foes His footstool by investing Him with authority to rule over them, will be seen in the light of the following testimony, viz.: Psalm 110.

The Father makes His focs His footstool, by sending the rod of His strength (Christ) (Please turn to Page Nine)

## Renelation

I knelt to pray when day was done, And prayed, "O Lord, bless everyone, Lift from each saddened heart the pain, And let the sick be well again." And then I woke another day And carelessly went on my way. The whole day long I did not try To wipe a tear from any eye; I did not try to share the load Of any brother on my road; I did not even go to see The sick man just next door to me. Yet once again when day was done I prayed, "O Lord, bless everyone." But as I prayed, into my ear There came a voice that whispered clear: "Pause, hypocrite, before you pray, Who have you tried to bless today? God's sweetest blessings always go By hands that serve Him here below." And then I hid my face, and cried, "Forgive me, God, for I have lied; Let me but see another day And I will live the way I pray."

-Whitney Montgomery.

# The Wonders of the Bible

THE WATER IN ITS SPIRITUAL MEANING

By J. H. Anderson

THE Master took literal things many times to illustrate spiritual things (John 4:31-38). So we find that water is often taken to illustrate something in the spiritual realm. When the water is so used what does it mean? There is nothing more satisfying than pure cold water when one is thirsty, nothing, except air, that the body needs more than water. About three fourths of the earth's surface is covered with water and the body is largely composed of water. Water is essential to all living creatures. Therefore, to find the spiritual meaning of water as used in the Bible we must find something in the spiritual realm that occupies the same place in the spiritual realm that water does in the world; then we shall understand why it is used so many times in the Book of wonders.

That something is the Spirit that does for God's people in the plan of salvation what water does in our present lives.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ... Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 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 everlusting life."—John 4:10-14.

Here the woman had her mind on the water in the well, but Jesus was speaking of that other water. Jesus receives this water from God and He only can give it to us. This water brings salvation to those who drink it. "Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:3.

In Romans 8:11 we find that it is the Spirit, God's Word in us, that saves us. These references show that the water that Jesus gives His followers is the Spirit, the very essence of the Word. See also John 6:63, and for full proof that the Spirit is the water of salvation we find these words in John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Reader, if you want to know real comfort go to western North Carolina in the summer time; let yourself become thirsty and then take a drink of that pure, cold water that

flows so freely from those mountains. So real comfort comes to the student of God's Word as he studies, drinks of the truths, spirit of that Word.

In John 14:26; 15:26, the Spirit is spoken of as the Comforter. In 1 Thessalonians 4:13-18, we are told how to comfort those that are in trouble. "Wherefore comfort one another with these words." We go into a home where one of God's children is asleep in death and the living members of the family are in deep sorrow and we give the words of promise found in the Bible that God's children shall live again by a resurrection when Jesus comes, live in an age where there will be no death, that the sleeping one is only asleep, that she is free from all trouble. There flows from us to them the water, Spirit, that gives them such comfort that only those who have received it can know. Then is fulfilled John 7:38. Then they sorrow not as those who have no hope. (Those who never drink this water: 1 Thess. 4:13.)

We drink of this water by studying the Word (John 6:63). We may be sure that God will see that we can get it pure: For the salvation of His children depends upon the purity of the water (John 15:3; 17:17; Eph. 5:25-27).

The water of life comes from God through Christ to His people (Jer. 2:13; John 14:6, 26). Only in Christ may we drink of the water of life. The only way for one to come into Christ is baptism in literal water (Eph. 4:5; Acts 8:36-39; 10:47, 48).

In Ezckiel 47:1-12 we find a river that brings life to all that come in touch with its waters, and in Revelation 22:1, 2 we find it again mentioned. I am not concerned in this article as to whether or not this will in the future be a real river of real water. We have already shown that water represents the Spirit, power, flowing from God through Christ to God's people, who may partake of it and live forever (John 4:10-14; Rom. 8:11). So let's find out the spiritual meaning of this River of Life (Rom. 15:4).

It flows from God (Rev. 22:1); from the house of God, His church (Ezek. 47:1, 12; 1 Tim. 3:15). This is more proof that the water of this River of Life is the Spirit, power of God's Word that brings eternal life to those that partake of it; for the Spirit flows from God through the believers to those that have hearing ears (John 15:26; 7:37, 39).

This river represents the gospel promises made alive with the Spirit of God. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High."—Psalm 46:4. "I say unto you, that likewise joy shall be in heaven over one sin-

ner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7.

What is it that brings a sinner to repentance and thus causes joy in heaven, gladness in the city of God? Belief of the gospel which reveals the goodness of God, the drinking of this water (Rom. 1:16; 2:4). For the first one thousand cubits the water was only ankle deep. So of the gospel promises, water of life: it began with the promise that the seed of the woman (Christ) should bruise the serpent's head (Gen. 3:15). What a wonderful promise, Let's drink, believe it. Yes, here we have the promise that the seed of the woman will bruise the head of the serpent, who had caused their downfall. In Galatians 4:4; Hebrews 2:14, 15. Yes, destroy him. Destroy the cause of all the trouble the world has ever known. Note the river is

singular, but the streams that flow into it and make it a mighty river that could not be explored are plural (Psalm 46:4).

The second one thousand cubits brings the waters to the knees. We come down about two thousand years from the fall where the river started in the promise, "The seed of the woman shall bruise the serpent's head," and we reach Abraham and here two mighty streams of promise filled with the water of life, Spirit, flow into the stream and swell its waters up to the knees. These are gospel streams (Gal. 3:8). We must believe, drink of them, for they are a part of that message which is the power of God unto salvation (Rom. 1:16). Paul in Ephesians 2:11, 12 points out the condition of those who do not come into these covenants.

(Please turn to Page Ten)

# The Inward Man

By E. O. Stewart

"For I delight in the law of God after the inward man."-Romans 7:22.

As TO WHO or what the inward man really is seems hard for some to understand. But we believe that the Bible clearly reveals the truth concerning this mysterious being, which has been the subject of so much comment.

Paul, in writing to the Colossian brethren, says, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 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."—Col. 1:25-27.

Paul lived in the transition period from law to grace. He found it very difficult to get the newly established churches under Christ to break away from the law of Moses and gain sufficient confidence in Christ to let Him dwell in their hearts by faith.

This difficulty confronted him with the Galatian brethren. They were easily persuaded by those of the circumcision. They thought faith came by works of the law of Moses. Paul longed for them to gain sufficient confidence in Christ that they too might delight in the law of God after the inward man, and not after Moses.

He writes to them, saying, "My little children, of whom I travail in birth again until Christ be formed in you."—Gal. 4:19.

To the Ephesian brethren he writes, "That (God) might grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

that Christ may dwell in your hearts by faith."—Eph. 3:16, 17.

He longs for Christ to be established in their hearts, and that they, as he was doing, delight in the law of God after Christ, which is the inward, or hidden, man of the heart.

He says, "If Christ be in you, the body is dead because of sin."—Rom. 8:10.

How anyone can believe that the spirit of man is the inward man, I cannot understand.

#### SOIL AND SEED

The heart, mind, or spirit of man is the soil where the seed which contains the germ of immortality and eternal life is sown.

Jesus said, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart."—Matt. 13:19. "This is he that received seed by the way side."

So the Word is the seed. Christ sows the seed, which is the Word. That Word contains the germ of immortality and eternal life. "The words that I speak, they are spirit, and they are life." "I am the resurrection and the life."

As the Word is the seed, and the seed contains the germ of life, there is not a spark of immortality or eternal life in the heart, mind, or spirit of man until the seed is sown in the mind by the Word of God. So it is folly to claim that either sinners or Christians possess immortality by nature.

The hidden man of the heart is the inward man: and that is Christ in the church, the hope of glory.

# Church and Conference Organization

ARE THEY AUTHORIZED BY THE SCRIPTURES?

RGANIZATION gives force and power; and because some are abused and some lend their power for evil, certain persons without due reflection at once ery out against all organization, while others, not wishing to come under their restraint, oppose them for that reason. Now, it is wrong to oppose organization or anything else from its abuse. For a man to conclude never to use an ax simply because he cut himself with it, or a farmer never to use a cultivator because it injured one of his horses, or he will never partake of any more food because it once made him sick, is as inconsistent as to condemn all organizations because a few are used for wrong purposes. The Greek word for church is ecclesia, which means, the called out, a Christian assembly, congregation. Now I cannot conceive how this Christian assembly can hold regular meetings for the worship of God, attend to the ordinance of baptism, the Lord's Supper, support the gospel, and preach to all nations without any plan, arrangement, or organization. Besides this, it is direct opposition to all the other works of God. The works of God, as seen in nature, present to us the most exact order and arrangement, and for the church to be without such order would be to argue that God is not the author of it. But that God is not the author of confusion we have the explicit statement of Scripture, and He also commands concerning the church, that everything should "be done decently and in order" (1 Cor. 14:40). This word "order," as used by the Apostle, signifies, according to Webster, a "regular or methodical arrangement," which can be had by organization. Those persons who oppose organization in the church oppose the teachings of the Bible. But some claim that the Spirit leads them in all their arrangements. This may be, but the spirit which leads them is not the Holy Spirit, for it teaches quite a different doctrine. It taught Timothy and Titus to organize churches by ordaining elders and deacons in every church. A spirit that works in opposition to this must be the spirit that works in opposition to the Lord's Spirit. The Holy Spirit gives the qualifications and duties of both elders and deacons; and while it charges them not to abuse their power by being lords over God's heritage, yet it also teaches the other members to "obey them that have the rule over you, and submit yourselves," so that the duty of both is clearly defined by the Scriptures.

Having shown that the work of the Lord in the earth is an organized one, we shall now inquire more particularly into the nature of this work by calling attention to the commission of our Savior. "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.

As this is the commission under which we are laboring.

we will please observe that this work is divided by our Savior into two great branches: (1) the missionary or conference work, "to teach all nations," and (2), church work—to teach baptized disciples. These two branches go hand in hand. One should not be observed to the neglect of the other, for they are mutually dependent upon each other. Some denominations follow out one work more than the other. The church that keeps these two branches most evenly balanced is the one that carries out the commission of our Savior the best.

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We shall now inquire into the church work, and afterwards into the missionary work.

The work under the above commission commenced on the day of Pentecost, at Jerusalem, when three thousand were added to the church. A few days after this five thousand more were added to it (Acts 4:4). That the first church under the commission was an organized church is evident from the fact that they had elders and deacons in it; see Acts 4:5 and 15:2. It appears from Acts 4 that the duty of deacons is to attend to the financial and secular work of the congregation, while that of the elders is to have oversight of their spiritual condition: it also appears evident that there were two classes of elders in the primitive church . . . Paul says: "Let the elders that rule well be accounted worthy of double honour, especially they who labour in the word and doctrine."-1 Tim. 5:17. Some have concluded that one class rules while the other preaches. This is a mistaken idea, for both classes of elders rule, as is evident from this passage, and also from the following: "Remember them which have the rule over you, who have spoken unto you the word of God."-Heb. 13:7. These two classes answer to our local and preaching elders.

Again, the church is to be fed by the preaching of the Word, as the following will teach: "The elders which are among you I exhort, who am also an elder . . .: 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."—1 Peter 5:1, 2. Paul's charge to the elders of the church at Ephesus is, "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."

One prominent qualification of an elder, insisted upon by our Savior, as necessary in order to feed the church, is to love Christ above the things of this life. After dining upon fish by the seaside, He asked Peter, "Lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."—John 21:15. He then asked him the same question the second and third time, and told him each time to feed His sheep. That the early churches had elders or pastors over them to feed them by preaching the Word is also evident from the letters to the several churches of Asia. Each letter opens with an address to the angel of the church, as follows: "Unto the angel of the church in Smyrna"; "To the angel of the church in Pergamos."—Rev. 2. This angel can mean nothing more than a minister or a pastor over each church, whose duty was to instruct them. Thus we see that this part of the commission was carried out by the early church, to teach the baptized disciples.

Again, these seven churches are said to be seven candlesticks, so that each church is represented as a lamp to give light to the surrounding darkness; this would be the more completely fulfilled by preaching the light of God's Word.

Another question to be considered in this connection is. Did each church have the privilege of selecting its own minister, or did an ecclesiastical body appoint a minister over each church? While we have no direct testimony on either side, yet I think we have sufficient evidence to show that

each church had the privilege of selecting its preacher, to minister the Word of truth to them. In nature every mature individual has to labor for his own maintenance, and the same is true of each church. This care and responsibility is necessary in nature for the proper development of each individual, and a similar care and responsibility is necessary for the proper development of each church. And if a church neglects to make arrangements for its own spiritual food, and suffers in consequence of it, the responsibility falls where it ought to, upon the negligent party. From this it appears that the early churches, organized by the apostles, were each independent in itself in all local matters. It is according to that pattern that we organize our churches; so the reader will see that we are not attempt. ing to build up a hierarchy to oppress the church, but in harmony with the teachings of Christ, he that is greatest among you shall be your servant. True, we have conferences, but the object of these is to secure a cooperation of the churches in carrying on the missionary work.—A. C. Long in The Bible Advocate.

# The Fruit of Modernism

IT WOULD be well for every sound American to thoughtfully ponder this question: Can religion survive if a form of government which recognizes the private property right is destroyed, or even weakened; and can the government which recognizes the private property right survive if the church is destroyed or even materially weakened?

Manifestly the continuation of the one is inextricably linked with the continuation of the other. When this truth is clearly understood by the people, the era of radical thought and action will be brought to a close, constructive progress will again be the order of the day, religious sentiment will continue to inspire people to nobler thoughts and action, and the Constitution will be without mark or scar. But until the people grasp this self-evident truth, evils of many kinds, especially along economic lines, will beset the nation.

Any philosophy of government, any theory of economics, any doctrine of human relations, any code of business ethics based wholly upon the material must of necessity fail.

No more fallacious and destructive theory has ever been presented than that ills and evils the result of human action, can be corrected by legislative enactments. Notwithstanding the self-evident falsity of this doctrine, during the past two decades—and to an alarming extent during the past year—we have followed this theory and plunged into an orgy of socialistic legislation. True, the alleged purpose in each instance has been to correct certain economic maladjustments. Constitutional prohibitions have been buried under the excuse of "emergency." Even though some of this experimental legislation has not been long in

effect already it is clear that, in each instance, instead of curing the alleged evil or maladjustment, it has intensified it and brought additional evils and maladjustments.

All of these experimental laws are of socialist inception. While the alleged purpose is to produce one result, in practice they produce quite the opposite. The injury thus inflicted upon the people might not be so bad were it not for the fact that, apparently, those who originally sponsored this legislation do not wish to cure the ills but, instead, hope to bring about a condition that will result in complete socialization of all major industries including agriculture.

Certain threads of reddish hue run through all socialistic activities whether directly against the form of government, against industry, or against religion. Many crimes against moral, ethical, and economic standards have been committed under the name of "reform." Morris Hill-quit, who, for many years, was a leader in the socialist movement in the United States, more than three decades ago uttered this confession—for one must consider it a confession since the present-day Fabian socialists do not admit it:

"... Measures of social reform are, as a rule, originally formulated by the socialist parties on radical and thoroughgoing lines. They become the object of a persistent and widespread propaganda, and finally they acquire the force of popular demands...."

When the "reform" measures of socialist inception become expressed in legislative enactment the people, swayed by extensive and well conceived propaganda, think in terms of the correction of some social or economic ill. They never think in terms of the remedy. They do not stop to analyze it for themselves because they assume those who present it, their duly elected representatives, have given it sufficient study to know whether or not it is workable.

Not only have the so-called "reforms" which have found their way into legislative enactments been of socialist origin but, it would appear, many of the so-called "reforms" that have found their way into religious organizations, are likewise of socialist conception. Each proposal to change dogma, creed, policy, method of procedure, or management, has been offered to correct a seeming defect, or some other ill as it affects the growth and success of the church. The remedy, when adopted and placed in operation, instead of making the correction has, in practically every instance, resulted in additional defects and ills or weakened the management and growth of the church in question.

The outstanding inconsistencies in all so-called religious "reforms" in the past thirty or more years, strangely enough, have been that they are based upon the material conception as stated by Karl Marx, although those who offered the reforms probably were not conscious of this fact, Anyone making a study of these "reforms" must have noted that, almost without exception, they abandon the spiritual truths of the Savior. This is well illustrated by the fact that in a large number of religious organizations more attention is given to the material than to the spiritual man. Within these church organizations have been erected movements designed to interfere in the industrial and economic activities of the nation. In some of these-altogether too many-it is urged that our form of government be changed to fit the socialist pattern. And this in face of the clear fact that should such a form of government result the church would pass wholly out of the picture as it has in Russia.

As every piece of legislation emanating from socialist quarters has weakened our form of government or our business structure, so has every so-called "reform" from the same source injected into religious bodies injured them, and caused a marked decline in followers.

Two truly great reforms would return the nation to the plane of sanity and result in orderly progress. One would be to abandon all socialistic experimental legislation and adhere to the Constitution which has proven its worth. The other would be for all religious sects to discontinue their socialistic affiliations, cease their interference in the affairs of state, and turn their whole attention to the advancement of man spiritually. When State enters the orbit of religion and when religion enters the orbit of State trouble ensues. It always has and it always will. If the people will pay more attention to the spiritual truths found in the Bible, especially the New Testament, and less attention to the mouthings of those who make mountains out of molehills from what they term inconsistencies in the Scriptures, the world would be a whole lot better off.

No person can deny the truth of Paul's statement:

"Finally, brethren, whatsoever things are true, whatso-

ever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4.8

If every American citizen would commit that to heart and daily, yes, hourly, practice it, peace, prosperity, and good will would come to all the people.

If we would express more real religion in the church and in the home, and establish more real statesmanship in government, the ills and evils which beset us would disappear as does the early morning dew before the bright rays of the rising sun.—Fred R. Marvin in *The Vigilante*.

IIn who is a Bible-worm, will not become an earth-worm.—C. H. Spurgeon.

### PEACE! PEACE!

By C. E. Randall

"Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies 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."—Jeremiah 14:13-15.

WHAT was true in the history of Israel is doubly true today. Perhaps the majority of the ministers of the churches are crying forth this same message today. What travesty! Religious leaders are giving the people cause to think that soon all wars will cease due to an awakened world and that the world will have peace, assured peace. This is a false hope born of a social religion and nourished by a degenerate civilization. Why tell the people that there will be no more war, when the Bible says there shall be wars and rumors of wars and that nation shall rise against nation, and these just the beginning of sorrows (Matt. 24:3, 6-8)? Why lead the people to believe there will be no more war, when the Bible says that all nations shall be gathered against Jerusalem to battle at the time the Lord returns (Zech. 14:1-3)? Instead of nations beating their swords into plowshares and their spears into pruninghooks, God has said the opposite shall be true (Joel 3:9, 10). When the Prince of Peace reigns, then we will have assured peace. Until then, every peace and safety cry, as in the past, so in the future will be followed by "sudden destruction." "For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape."-1 Thess. 5:1-3.-Church of God Messenger.

# THE HERALD OF MESSIAII'S REIGN

#### Continued from Page Three

to rule in the midst of His enemies. Verses 1, 2.

The Lord at the Father's right hand (i. e., Christ) shall strike through kings in the day of His wrath. **He** (the Lord at His right hand) shall judge among the heathen and fill the places with the dead bodies. He (Christ) shall wound the heads (kings) over many countries. Verses 5, 6.

Psalm 2: The Father sets His Son upon His holy hill Zion (verse 6). He gives His Son the dominion of the world (verse 8). The Son rules His enemies with a rod of iron, and breaks them in pieces like a potter's vessel (verse 9). It is with the Son that the kings and judges of the earth are called upon to sue for mercy, lest they perish when His (the Son's) wrath is kindled but a little. All those are blessed who put their trust in Him.

Revelation 19: The Son judges and makes war (verse 11). The Son smites the nations and rules them with a rod of iron (verse 15). He comes as King of kings, or imperial ruler of the world (verse 16). The kings of the earth and their armies are gathered together to make war against Him (Christ) and against His army (verse 19).

Luke 19: Christ as a nobleman is gone to His Father "to procure for himself royalty (Campbell's translation), and then return" (verse 12). When He returns vested with royal power He commands those servants to be called to whom He had committed the money that He might know what everyone had gained (verse 15—Campbell). His enemies who would not have Him to reign over them, He commands to be slain in His presence (verse 27).

From the foregoing evidence it is clear that the Father makes Christ's foes His footstool by investing Him with power to subjugate them, and that Christ exercises this power as the sovereign of earth in putting His enemies under His\*feet. But the Son returns to earth before He subjugates His enemies. He rules in the midst of those enemies whom He puts under His feet. Psalm 110.

The correct rendering of 1 Corinthians 15:23-26 is as follows: "But every man in his own rank; Christ the first-fruits; afterward they that are Christ's at his coming. Afterward the end, when he shall have given back the authority to God even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The Greek adverb cita, which is rendered after in the previous verse, according to Greenfield signifies "then, afterwards, after that." And according to the Englishman's Greek Concordance, "After that, afterward, furthermore, then." Thus (epeila) afterward they that are Christ's at His coming. "After that the end." "Afterward, furthermore, or then the end," etc.

In reference to the foregoing scripture, please observe the following order, namely:

- 1. The coming of Christ, and the resurrection of those who are His
- 2. His reign, and the work of subjugating all His enemies, and putting down all interposing rule, power, and authority.
  - 3. The destruction of the last enemy, Death.

By reference to Revelation 20 it will be seen that between the coming of Christ, the resurrection of the pious dead, and the final destruction of death, will intervene one thousand years. During this period the saints will reign with Christ, and assist Him in the great work of the subjugation of the nations, and bringing back this revolted world in allegiance to the great God. Having thus consummated the grand design for which the sovereign power of the world was delegated to Him, He gives back this supreme power to the great original, that God may be all in all, that is, supreme, and the Son becomes subordinate to the Father. Ptolemy, King of Egypt, gave up his kingdom to Cæsar, but was permitted to reign subordinate to him in his own realm. Christ, having acted with discretionary power in the conquest and bringing back of the world, will voluntarily lay the trophies of all nations and kingdoms at His Father's feet, and own Him Lord of all, and become a kingly subject to all eternity.

Christ is the antitype of Melchisedec.

"And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest . . . For he testifieth, Thou art a priest for ever (i.e., for the age) after the order of Melchisedec."—Heb. 7:15-17.

Melchisedee was a priest upon his throne, or a king and priest in Jerusalem. "For this Melchisedee king of Salem, priest of the most high God," etc.

Christ will also be a king and priest upon His throne in Jerusalem. Proof: Zech. 6:12, 13; Jer. 33:15-21. "And speak unto him, saying, 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: and the counsel of peace shall be between them both."

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

"And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers." (OVER)

From the foregoing testimony we learn:

- 1. That this righteous Branch whom the Lord shall raise up in those days, is to be the royal son of David—the Lord our righteousness; and therefore the Son of God our Savior.
  - 2. He is to be a king and priest upon His throne.
- 3. His throne is to be the throne of David, and His kingdom the kingdom of Israel.
- 4. That as such He is to execute judgment and right-eousness in the land.

The saints being joint heirs with Christ will conjointly occupy the same glorious position. Hence, they sit on thrones and reign as kings and priests upon earth. Rev. 20:4, 9; 5:10.

#### THE WONDERS OF THE BIBLE

#### Continued from Page Five

What are the two streams of gospel promises that flowed into the river, that make glad the city of God? We find one of them in Genesis 17:1-8. "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." See also Genesis 13:14-17; 26:3; 28:10-14; Romans 4:13. The other stream is revealed in Genesis 22:15-18. It is, "In thy seed shall all the nations of the earth be blessed."

What wonderful streams of gospel promises! Note these promises are made only to Abraham and his seed. We must be of Abraham's seed to drink of these promises. "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."—Gal. 3:16. In Galatians 3:25-29 we learn how we may become the seed of Abraham and have a right to these promises, drink of the water of life. As this article is long enough, we shall close and later continue to follow this River of Life. Reader, you should keep this article to be read with the next one on "The Wonders of the Bible."

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#### THE REVIVAL OF PURE HEBREW

"Then will I turn to the people a pure language, that they may all call upon the name of the Lord."

W. M. CHRISTIE, D. D., of the Mount Carmel Bible School, Haifa, Palestine, says: "Of all modern languages, Palestinian Hebrew is the purest, and that position is likely to be perpetuated."

At the present moment 98 per cent of the Jewish population of Palestine speak Hebrew; that means 160,000, and all are enthusiastic for the language, as it brings a practical unity into the life of the land, all facilities to that end being afforded for Gentiles as well as Jews at the University of Jerusalem

### CONSCIENCE, WHAT IS IT?

#### Continued from Front Page

stant action. It becomes a very busy and energetic faculty and has many offices. It becomes a register to take notice of what we do, and to record those acts. It is a witness against us when we do amiss. It is a judge that gives sentence of our innocence or guilt. It is also a tormentor, a "worm that dieth not, and a fire that never goeth out."

Even when men disregard truth, justice, honor, purity, and fidelity in their own actions, they exact those virtues from others toward themselves. He who condemns another for theft, fraud, lying, as well as other faults, shows he has a standard of right and wrong, and by that law he shall be judged. God is patient toward sinners and ever seeks to win them by His love; but if they will not repent, the warnings of their own conscience shall be followed by just judgment. The witness of conscience is good authority. It exposes guilt and fastens it upon everyone it accuses.

In 2 Corinthians 1:12 Paul mentions the "testimony of our conscience." He did not mean faultlessness by those words, but integrity and moral earnestness in his work. He had always been straightforward and open in his ministry. None of his enemies could justly accuse him of being insincere. He was living in simplicity, which means singleness of mind, purpose, and character. The opposite of this is duplicity, doubleness in word and actions. He coupled simplicity with sincerity, but by this he did not introduce any new element, for the two are much alike. Literally sincerity in this connection means clearness of mind, and he calls it "godly sincerity." Its best exhibition is where the word and deed agree-where the feeling and conscience exactly measure and shape the outward profession. In fact the expression is not regulated by a conscious reference to its external effect, but by an irresistible impulse of a just and holy purpose.

In Acts 24:16 Paul stated to Felix before whom he appeared in self-defense against a charge of heresy, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Herein he affirms his conscientious endeavor to meet every obligation to God and men. He was striving as a warrior, only his struggle was within. His supreme effort and aim was to keep his conscience free from wrong thought or evil deed, not that he ever perfectly attained or succeeded in this high endeavor, but he was constantly on the alert, always exercising and practicing toward attainment of his desires, ever "pressing toward the mark for the prize of the high calling of God in Christ Jesus." If the Apostle of the Gentiles, a man great in faith and ability, found it necessary to constantly maintain a watchfulness and ceaseless practice, how can we presume to keep the course and acquire the crown by anything less than a constant watchfulness and an energetic effort to lay aside every weight and the sin that most easily besets us?

# Berean Department

ARLEN MARSH, EDITOR

### You Answer It

"Never before have I had occasion to discuss religion with anyone who was skeptical, but I have a friend who is several years my junior . . . who does not think that God has any personality and who does not know whether or not she believes in any life after death. I have been talking to her every time I get an opportunity, and after hearing something of what we believe she said, 'If I could be convinced that there really is a God, I would say that your ideas were the most reasonable of any that I have heard.' Well. I am trying to prove to her that there really is a God and that He has personality, but I hardly know how to go about the task. I have hopes that you may be able to give me some good arguments on the subject. . . . Blind belief in the Bible merely because it is said to be the Word of Jehovah is no longer the style, and just how are we to present our faith in such a way as to make it convincing to this generation who seem to be less trusting and more skeptical than older generations have been?

"It is my opinion that there are certain things in the Bible that we have to accept on faith, but making a person of this sort see that is something that I do not know how to cope with. If you can help me I shall be very glad.

"(What) you say about the average Bible class being settled in a groove is certainly the case. . . We do not even have a class for the young people. If there was a live Berean class each week we would ask this friend and her husband to go and perhaps in time we might be able to interest them. . Perhaps it is a hopeless case, but I feel that we should do whatever we can to show people the way and then if they do not follow we have done our part."

Here is a problem, taken from one of the letters reaching the editor in regard to his policy, that is neither unique nor easy of solution. In the editor's own experience, he has found one class of Bible students in which a breath of skepticism was as productive of expressions of horror as a murder would have been—yet not one member of that class could provide any good reason for his conviction that God exists, that God is a person, and that the Bible is true.

It is, to be sure, a difficult thing to do. There are those, as a matter of fact, so thoroughly convinced of their own mental superiority that no argument can move them from the stand they have taken. Such are many of the self-styled doubters, doubters who flatly refuse to entertain any logical argument in favor of the being of God, doubters who in reality are absolute unbelievers. These, it is well nigh impossible to change.

But there are those who are honestly skeptic, skeptic

because no evidence of worth has been given them to prove that God is an anthropomorphic being, an omniscient and omnipotent person, creator and controller of the universe and everything within it. They, if approached correctly, can be convinced of the truth of the Bible's revelation of Jehovah.

He is no true Christian who is not ready to give an answer to questions about the faith he holds. But not always on the spur of the moment can an effective argument on a question as vital as the one here presented be given.

In an effort to secure an approximately air-tight case in favor of the personal existence of God, the editor refers this letter and its problem to the general public. Manuscripts or letters on the subject will be especially welcomed. All of them will be forwarded to the questioner; those of special value will be published. Preference will be extended those letters or scripts which contain arguments in which can be found no fallacies, no fault in evidence, and which indicate study by the writer. It is an opportunity to justify your faith, to prove your own beliefs, and to aid others to teach and to learn.

There is, also, a second problem presented by this letter, that of giving the young people of the church something to interest them.

Truly successful Sunday schools, Bible classes, and Berean societies, if confronted with a membership widely varying in age, have split themselves into classes according to age groups. In no other fashion can success be attained.

Youth and middle age, middle age and old age, will not mix. Neither will children and young people. The viewpoint of the high school student is utterly different from that of the child who has not reached adolescence. Each must be taught, if he is to learn, in the way best adapted to his age. This cannot be done efficiently if he is thrown into a class composed of members varying in age from 5 to 80. As far as possible, the age groups—they might, in fact, be termed thought groups—must be separated. Thus only can they be interested.

From freshman to senior in high school is a gap wide enough to justify two classes, if possible. The freshman is just old enough to think he is grown up, but still young enough to enjoy some of the things of childhood. By the time he becomes a junior or senior, this latter trait has entirely disappeared, and he should be treated as what he is—capable of judging for himself. All high school students are alike in one respect, however: their vanity must be flattered. Whether they can think or not, they must be made to feel that the teacher believes they both can and do. When this has been done, their interest is assured.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate."

### REACHING OUT A HELPING HAND

ONCE upon a time Jesus had held out a helping hand to Peter, and now Peter holds out a helping hand to some one else. Jesus was Peter's great Teacher, you know, and everything worth while that he knew, he had learned from Him.

The story of how Jesus helped Peter, when he needed help very badly, you will find in Matthew 14, and it's a most exciting story. All of you turn to it in your own Bibles, or have some one read it to you. And now here the story is in a poem:

"When the storm in its fury on Galilee fell,
And the billows were rolling high,
A ship was tossed in the midst of the sea,
Both the wind and the waves did defy.
The disciples were troubled and shook with alarm
As their Lord on the waters drew nigh;
But He called out in words both assuring and sweet,
Saying, 'Be not afraid; it is I.'

"Then Peter said, 'Lord, if it really be Thou, Bid me come on the water to Thee.'
The Savior made answer and said to him, 'Come,' So he walked like his Lord on the sea.
But as soon as he saw how the strong wind did blow, Beginning to sink, he did cry;
And Jesus immediately stretched forth His hand, Saying, 'Why didst thou doubt? it is I.'

"Then Peter with Jesus, his Savior and Guide,
To the ship did return without harm;
And the wind in its fury at once was made still;
The waves dashing high were made calm.
So with faith that ne'er wavers, whate'er may assail,
We trust Him, our Savior on high,
As He still speaks to comfort, to save, and to bless,
Saying, 'Be not afraid; it is I.'"

Don't you think the story is told nicely in those verses? I wonder how Peter felt when he started to sink. And I wonder how he felt when Jesus reached out His hand and saved him. I think he was quite a thoughtful man, as well as a happy one, when he and Jesus stepped into the boat. Don't you think so?

And now Peter has a chance to hold out a helping hand to another man who needs help. They were not in a boat, however, nor in a storm of any kind. And Jesus, Peter's Savior, was in heaven, at the right hand of God. But He was still helping Peter nevertheless.

Peter and the man were at the gate of the temple, the gate called Beautiful, with the solid ground under their feet. But the poor man needed help just as badly as Peter did when the waves rolled high about him.

Let's all turn over the pages of our Bibles till we come to the book of Acts. Which book in number is it in the New Testament? In chapter 3 we will find the story.

You know, "Acts" is a good name for that book, because it is full of acts, that is, doings of the apostles. Every page is filled with exciting events. I suppose that is why all boys and girls like to read it. There was never a dull moment in the lives of the apostles, it seems, especially in Peter's life. He was a great person to do things.

If the Jews started their day at six o'clock in the morning and called that the first hour, which hour on our clock would the ninth hour be? See how many of you can figure that out yourselves. Count on the clock so you will get it right. That is the time Peter was entering the Beautiful Gate.

What do you think the poor lame man expected Peter to give him? Did he give him that? Why? What did he give him? How much was that worth, a dollar, ten dollars, a hundred dollars?

If Peter had been a millionaire, could he have given the poor man any gift worth as much to him as he did give him? If you were lame, had been lame ever since you were born, which would you rather have, all the money you needed, or good straight legs that could take you wherever you wanted to go?

It didn't take the lame man weeks and weeks to learn how to walk either. He jumped right up when Peter reached out his hand to him, and he began walking at once. He was so happy, in fact, he leaped for joy. You would too, wouldn't you, if you had been he?

And now here is the best part of the whole story. How did Peter do it? Look at verses 12-16. Peter wouldn't take any credit to himself for the wonderful deed. He told all those standing around very plainly that it was done through God's power and by having faith in Him. Can any of you write a poem on that story?

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 8. - February 24, 1935

### PETER HEALS A LAME MAN

Acts 3:1 to 4:31

#### GOLDEN TEXT

Then Peter said, Silver and gold have I none; but such as I have give I

#### A STUDY OF THE SUBJECT

Aim: The healing of the lame man by the power of Jesus' name proved that He was alive, and also that He was the true Messiah.

Class Discussion: Which is the more valu-

able, riches or health? How did the healing of disease by Peter differ from that of modern faith healers? Would ability to perform miracles help to convince people of the truth

of the Bible today?

I. Peter Gives More Than Gold. (Acts 3:1-10.) Peter and John, not yet realizing that the old order of Mosaic worship had fulfilled its purpose in pointing to the sacrifice of Christ, continued to observe the formal hours of prayer in the temple and to take part in the normal religious life of the Jews as in the past. It was while they were thus engaged that they encountered the lame man at the Beautiful Gate of the temple. His was considered an "incurable case." From birth he had been a perpetual sufferer and cripple. All who frequented the temple were acquainted with his familiar figure and pleading voice. When he asked for alms of the disciples he little dreamed that he was to receive something far more valuable than gold or silver, nor that the gift that was about to be be-stowed would be the means of convincing many that Jesus was the Christ of God and future King of Israel. Thus one man's physical need was made the occasion for the delivery of one of the most convincing arguments ever presented in defense of the saving power of Christ.

II. Peter Preaches Christ to Rulers. (Acts 4:8-12.) Called before the Sanhedrin, the highest religious court of the Jews, and questioned as to the source of their authority and power, Peter answered for himself and John in the words of resistless logic found in this lesson. The members of the council could not deny the righteousness of the deed that had been accomplished in the healing of the lame man, and so Peter took that one truth on which they must agree with him as the basis of his argument. Surely no poor, uneducated fisherman would be able to perform such a miracle of healing! Some one else must have been working through him. And, said Peter, that some one was Jesus Christ whom they had murdered, and whom they insisted to the people was undoubtedly dead, but that could not possibly be true, for the lame man had been made by Him to leap and stand and walk. It was an unanswerable argument for the Lord's resurrection.

#### THE GOLDEN TEXT

The man at the gate expected money, but he received something that money could not buy. Peter had no money, but he had the Spirit of God through which the man was healed. Peter took no credit to himself for this bealing, but gave the glory all to Christ. This gave Peter a chance to preach Christ,

and he made the most of the opportunity.

The healing of this man was proof that there was power behind the healing, and Peter told those who were gathered in Jerusalem that it was by the power of the One whom they crucified and whom God had raised from the dead, the One in whom there is salvation; and that there was none other on whom they could depend .- L. A. R.

#### PRACTICAL APPLICATIONS

#### Helping

-the helpless is a worthy cause;

-those in need brings personal happiness; -in the name of the Lord is the Christian's wav:

-the weak strengthens self;

-just for remuneration robs the service of its real joy.

Being a Help. There is real joy in helping those in need. This joy becomes greater when the help is rendered in the name of the Lord. There is always some one in need and some way in which we can help him. It may be that a cheerful word is all that is needed, or perhaps a little sympathy or counsel. These little bits of kindness done in the Lord's name may be the means of winning that person to Christ. It will at least draw the doer closer to the Father. If we are to experience any measure of joy out of service to others, we must refrain from boasting. Let those helped do the telling. Christ on many occasions after performing some miracle of kindness asked that it be not told. Such humility of purpose in itself wins the esteem and admiration of those served.

"Silver and gold Doing What We Can. have I none; but such as I have give I thee." Such was the attitude of Peter. He gave of what he possessed. In this instance it was spiritual power which the Father was manifesting through him. This incident is no indication that we can do likewise today and say to the maimed, halt, and blind, "In the name of Jesus Christ" do this or do that; but, while we cannot command in His name, yet we can work in His name and do what we can. It isn't so much how much one can do as it is the willingness with which he desires to do. A willing spirit counts for more than ability to do. Some of us may not be able to do much, but we all can possess a will." ing spirit, and hands that are willed to do, can always find a task to perform. A willing heart with a small task well done is of greater value than many jobs done by a forced spirit.—C. E. R.

#### INTERMEDIATES

#### Peter Reaches Out a Helping Hand

Following the example of his beloved Lord, Peter "went about doing good" also, while he preached. Review the steps necessary to salvation, as learned in previous lessons: hear-

ing the Word, belief (which includes repentance), obedience, and a different life to fol-low. Life after baptism is different in that it is lived for others rather than self, even as Jesus gave us the example. Peter's healing of the lame man exemplified this. Relate the story. Could Peter have given the lame man any sum of money which would equal the gift he did give, if he had been a millionaire? Peter never lost an opportunity to convict

the Jews of their sin in crucifying Christ. He seized it here. Notice to whom Peter gave credit for it. What are the "times of refreshing" he mentions in his sermon (v. 19)? Give other references. Are they identical with the "times of restitution of all things" (v. 21)? Note that these are connected with the return of our Lord. Is the promise to Abraham, referred to in v. 25, part of the gospel which Peter preached? Can you find it in Genesis? The blessing was given to Abraham and his descendants. Are we included in it? How (Gal, 3:29)? What was the outcome of this sermon to Peter? Acts 4:3; to those that heard it (v. 4)? Another opportunity is given Peter, this time to speak to rulers. Note his uncompromising courage in this instance. Quite a different Peter from the one who was afraid to admit that he knew Jesus!

There is no other way to salvation than through Christ .- M. G.

#### JUNIOR CLASS

Memory Verse: "In the name of Jesus Christ of Nazareth rise up and walk."—Acts

Presentation of Lesson. This lesson is one of the most beautiful stories in our Bible, and teacher should try to present it in such a way that children have a beautiful mind picture of story. This story tells what Peter did one day. Present story as follows: Set-ting of story, Beautiful Gate of temple: the lame man being carried to gate, laid there to beg; Peter and John coming, see and hear the lame man's plea; Peter talks to him; Peter takes hold of man's hand and heals him; how the lame man acts after he is healed and what he does; the people's surprise. Ask this question, Which was better, to have healed the man, or to have given him gold or silver!

Memory Verse. l'eter did not do this to get credit or honor for himself. No, he could not have done it by himself. Jesus was helping him. This is how we know. Peter said, "In the name of Jesus Christ of Nazareth rise up and walk." This is our verse to learn today.

Notebook. Find picture of Peter holding the lame man's hand. Perhaps children would like to draw own picture. Write memory like to draw own picture. Write memory verse under picture. This will be a splendid story to write a group story about. After story is finished and copied in notebook let one child read story. -V. C. T.

## AMONG THE CHURCHES

# MRS. RAILSBACK TO BE IN NORTHWEST DURING 1935

Our quarterly conference will be held at Felida, Wash, beginning on March 8 and holding over Sunday. Sr. E. C. Railsback of Los Angeles will be with us. She has consented to be our pastor here, for the Northwest Conference, for the coming year. A good attendance is desired.

Mrs. Minnie Kerr, Secretary.

## NEW SERVICE STARTED AT PLUM RIVER

The annual business meeting of the Church of God at Plum River, Ill., was recently held at the church. We had our election of officers and discussed our condition as a church. The thought was expressed that we have been coming to church Sunday after Sunday and that it may be amounting to no more than a form of godliness.

We decided that we all need a closer fellowship with God and with one another. For that reason we have begun to have meetings once a week at the different homes for prayer. Bible study, and fellowship. Our first meeting Thursday evening, Jan. 31, proved to be a meeting of close communion with God. We carnestly pray that these meetings may be the indirect means of more effectively preaching the gospel to every creature. We humbly ask for your prayers.

Harvey Krogh, Jr., Pastor.

#### MAGAW TO BE IN CLEVELAND

One hundred five, an average attendance, were out to Sunday school February 3. The first signs of spring are here—seed catalogues, etc.—and we hope for better attendance at all our services soon.

At the present time there is considerable sickness in the congregation, Sr. Black is much improved since our last report, but Sr. David Lehman is still very ill. For over ten days Bro. Benn of Dayton has been confined to his bed; and at this writing Sr. Magaw is getting a sick vacation from her household duties. It seems almost any home we visit we find one or two members down with the flu, but we know spring will soon drive the gloom away. It sometimes is profitable to be in trouble, for we are then reminded of the only source of all blessings and our duty to Him.

According to present plans we hope to assist Bro. M. W. Lyon with a short series of pre-Easter meetings at the Cleveland Church of God which is pastored by Bro. Lyon. If these plans mature it will be our first opportunity to work with Bro. Lyon and our first trip to Cleveland. We anticipate a blessing.

Let none of us get disheartened; the Lord is coming.

S. E. Magaw, Pastor.

#### HERALD RECEIPTS

Faunic Le Crone; George O. Renner; Mrs. L. E. Marston; Nora Claypool; Willis Stedman; I. M. Abbott; William Hardy, Jr.; Lola Clark; Ruby A. Johnson; Margaret Bylsma; Virginia Kincheloe; Jeunie Townsend (for another); Rolla Hightower; Mrs. Charles W. Sudbury; Loren Burnett; Theron Murphy; Pauline Chapman; Paul H. Overholser; Robert McInturff; Elsie F. Doll; Nancy B. Robison; S. G. Elton.

## INDUCTION AND HOMECOMING HELD AT BURR OAK, INDIANA

Judging from the interest shown and the number in attendance our induction and homecoming services were successful. There were people here from Gary, Fort Wayne, Knox, Grovertown, Argos, and Eagle Creek.

At the close of Sunday school the congregation was surprised and very joyous when Sr. Maxey, who has been an invalid for a number of years, was wheeled in. This incident certainly was an inspiration to all since Sr. Maxey and her daughter, Mrs. Ruth Hardy, had journeyed fourteen or fifteen miles to be with us. We are reminded of the words of the poet, "Faith of our fathers, holy faith! We will be true to thee till death."

The induction service was very inspiring, and helped each one of us to sense our responsibility and to realize our opportunity to render eternal service to our fellow men by bringing them to a knowledge of the gospel.

All seemed to enjoy the pot-luck dinner at

At the close of the afternoon service given by Bro. Hoskins a number of testimonies were given,

Nettie Guge, Secretary.

## SPECIAL LECTURES GIVEN AT GRAND RAPIDS CHURCH

Devotional service on February 5 was held at the church annex and took the nature of a farewell to Bro. Ray Palmer, who left the following day for Los Angeles where he expects to be employed for some time. Many prayers rose in his behalf, and it is the sineere hope of the church that he may be safely cared for in his new associations.

President Lussenden of the Men's Class has been working out some splendid ideas. For the monthly class meeting the night of February 8 he made arrangements for a chalk artist to fill out part of the evening.

South Lawn Church is to have the advantage of an illustrated travel talk on February 17. Mr. Doty, who spent four years in Palestine and took hundreds of pictures and studied the land carefully, is to give this learner entitled, "From Jerusalem to Jericho."

Bro. Smead, pastor of the Blanchard church, was a welcome guest for a few days law week. Bro. Smead made many friends while filling the pulpit here during part of the pastor's absence, and all were glad to see him again and have him present for devotional service.

F. E. Siple, Pastor.

# FIVE SERVICES HELD AT FLORESVILLE, TEXAS

We wish to say that we enjoyed the brief visit of Bro. E. O. Stewart from January 24 to 27 inclusive. While here he was heard four discourses and on Sunday evening we were blessed with a very interesting Bible lesson, not to say anything of the hours we spent around the fireside talking of the things that so interest us in these closing days.

We are hoping to have Bro. Stewart spend the night with us on his return home from two weeks' work in South Texas.

S. P. Dismukes.

#### PLEASE REMEMBER

Last week we called attention to the indebtedness against the Dormitory which is used for Bible school and conference purposes at Oregon, Ill. Send your remittance to Miss Leota B. Hanson, Lebanon, Ill. Thank you.

Paul C. Johnson.

#### APPRECIATION FROM CANADA

In the last Messenger we promised a testimony would be given in this issue concerning The Herald. Bro, and Sr. Holland sent a gift subscription to a friend in Port Arthur and here is what he has to say about the paper: "I have been receiving The Restitution Herald weekly; in fact I look forward to Saturday mornings as that is when I receive it and I can't thank you enough for sending this on to us. We both read it thoroughly and discuss it, too, which I think makes the subjects more impressive. I pass it on to mother and she in turn gives it to my sister-in-law, who finds it most helpful, as she teaches a class of teen age girls. I think the article 'When Antichrist Rules' by Norman John Mac Lead is one of the most impressive articles I have read for some time. It is a shame that it couldn't be published in more of our daily papers." Can you hear this, Oregon? Listen. folks: If a non-member can receive so much benefit from The Herald, does it not stand to reason that a member should receive greater blessings! Lord bless you, Port Arthur!

-Church of God Messenger.

#### CAMPBELL - BOYER

On Friday night, Feb. 1, 1935, it was our great pleasure to unite Mr. Ernest L. Boyer and Miss Nancy J. Campbell in marriage at our home in Woodstock.

Mr. Boyer, son of Bro. S. E. Boyer, Waterlick (until recently Pelton), Va., is well and favorably known to many of our church people, having attended General Conference in 1932-33. During our nearly nine years as his pastor we found him to be one of the most loyal and dependable members of the Dry Run Church. His keen mind, sound faith, and zeal of service as he saw his duty, together with his frank, open opposition to what he felt was not right, were ever an inspiration to us during our pastorate here. His ability to see the right, together with his high sense of duty and sincerity of purpose, will make him in the future, as in the past, one of the solid, substantial members of the church.

Mrs. Boyer, who is a native of Chesterfield, S. C., has been a teacher in the Powell's Fort Valley Schools for three of the past four years. She attended college the one year she was not teaching. During this time she has proven herself to be a girl of sterling integrity and the many friends she has made speak of her with respect and esteem. Her sincerity of purpose, soundness of judgment, and schoolroom efficiency prophesy success as a "help meet" and home maker. She will prove the truth of Proverbs 19:14 and 31:10.

We understand that Mr. and Mrs. Boyer plan to make their home in the Fort Valley. We pray that God will help them to make their home an honor to His name as well as a joy and comfort to themselves. May they become "one flesh" in this life and "one flesh" with Christ in the age which is to come.

Harry A. Sheets.

#### WILLIAM HENRY EIDEMILLER

William Henry Eidemiller was born in 1860 to John and Scraphine Eidemiller near Ginghamsburg, Ohio, and died January 11, 1955, at his home near Troy, Ohio, after spending his life of 74 years in Miami County. Farming was his occupation. On February 25, 1886, he married Miss Anna Lehman. To this union one daughter was born, Estella Grace, who preceded him in death. He was baptized a number of years ago by the late Elder D. C. Robison and continued a faithful member of the Brush Creek Church of God until death.

Besides his widow there are two near of kin who mourn his death, a half brother, Wade Eidemiller, and a half sister, Mrs. Tillie Jackson, both of Dayton.

Funeral services were conducted by the writer from the Irvin Funeral Home of Troy, January 13, and burial was made in the Maple Hill Cometery near Tippecanoe City. Another brother awaits our coming Lord, and the resurrection. Sydney E. Magaw.

#### **IOHN MACY**

John Macy was born in Monroe Township, Miami County, Ohio, on November 14, 1870, and died at his home near Casstown, Ohio, January 24, 1935.

On September 22, 1892, he married Miss Mary Catherine Burnsides. To this union eleven children were born, two of them having

preceded Mr. Macy in death. On February 28, 1930, Mr. and Mrs. Macy

## BETWEEN YOU AND ME-

Students of the Bible, especially those who are watching developments in the Near East, will find much of interest in an article in the February issue of the National Geographic Magazine. The article is entitled, "Petra: Ancient Caravan Stronghold," and tells of Oregon, Ill., will be "Seeking God in the Temdevelopments in Edom, to the south of the

Ill., tells of the recent sickness of the entire family, and asks the prayers of the brotherhood for recovery if such is the Lord's will.

Bro. A. M. Jones of Eagle Grove, Iowa, writes briefly of the work in the northwest part of the state, and assures us of his hearty interest in the general work. It is a most encouraging service that Bro. Jones, ably assisted by Bro. Arthur Johnson, is rendering the church in Iowa. May the blessing of God attend his efforts.

The Rockford, Ill., church assisted their pastor, Bro. L. E. Conner, in the celebration of his birthday last Sunday.

Developments in the Far East continue to occupy the attention of the world, and the student of prophecy would do well to watch them attentively. China and Japan, it is apparent from the Scriptures, are to be brought under a common leadership before Antichrist puts in his appearance. Further events should also be looked for in southern Russia which will be of prophetic significance.

The Golden Rule Church of God in Cleveland, Ohio, maintains a prayer circle which meets monthly for the study of prayer, its method, purpose, and effectiveness. Prayer is the life of a church.

At present, there are only 72 members in a Dollar-a-Month Club. Four years ago, the Dollar-a-Month Club. there were approximately 500. Are you still paying?

The pastor of the Eldorado, Ill., church spoke on a most interesting theme on February 2, at that place. His subject was, "Why Godly Men Preached the Second Coming of Christ." May other pastors borrow the thought for development in their own way, Bro. Lapp?

"The 'Week of Prayer' services held by the Fonthill, Out., church recently were very inspirational," says Pastor C. E. Randall in the "Church of God Messenger." Prayer is always helpful and always safe, for it is God's will that we ask to have done.

"The Spirit of Prophecy" will be the theme of Pastor Norman John MacLeod at Los Augeles, Calif., on Sunday, Feb. 24.

Next Sunday morning the sermon topic at ple of Scripture," and in the evening the pastor will speak on "Diamonds in Your Own Back Yard." Paul's conversion will be studied A letter from Sr. Lola Clark, Mt. Sterling, at the midweek meeting, following the prayer

> The pastor of the Oregon, Ill., church addressed a gathering of a hundred fathers and sons last Saturday night, in the Lighthouse M. E. Church, near Oregon, on the subject of home and home influences.

> "It is strange," says Pastor C. E. Lapp of Ripley, Ill., "that people who have no time for a daily period of worship manage to find time to listen to 'Amos and Andy' and 'Gens and Glenn'!"

> We can furnish any of the Bibles published by the Oxford University Press, Thomas Nelson & Sons, John A. Dickson Publishing Co., A. J. Holman Co., or any other major religious publishing house in this country. Write us for complete information.

> Now is the time to begin preparations for Easter. The National Bible Institution can provide programs, music, readings, and books on Easter services. Address us for full in-

> Again we remind our pastors of our standing invitation to publish their sermon topics in advance as an advertizing effort. Those who avail themselves of this opportunity find it doubly helpful. First, it provides the busy pastor with his topics far enough in advance to give him ample time to meditate upon them thoroughly, and, second, it has a decided tendency to arouse an interest on the part of his membership to such an extent that they call forthcoming subjects to the attention of neighbors and friends and invite them to come and listen to the message.

> The following observation from an interesting letter from Bro. and Sr. S. G. Elton. Ventura, Calif., is worthy of passing on to you. "This morning we are interested in watching the high tide which is cutting away large piles of stones that were deposited at our door a week ago. Surely almighty God does manifest His power in His control of the As the towering waves approach, destruction seems inevitable, but they do not pass beyond the limit He has set!"

purchased and moved to their present home, a farm near Casstown.

It was with very great regret that the friends and neighbors of his community learned of his death. Mr. Macy will long be remembered as a jovial and kind-hearted neighbor and as a father constantly in mind of the cares and pleasures of his family.

Besides his widow, two sisters, and two brothers, those left are, Mrs. Edith Gray, Mrs. Edna Bourquin, Mrs. Annette Bowman, Mrs. Ruth Bowman, Miss Rebecca Macy, and George, Dan, William, and John, Jr., Macy, and 22 grandchildren.

Funeral services were conducted by the writer January 27 from the Macy home and the Brush Creek Church of God, burial being made in the Curtis Cemetery near the church. S. E. Magaw.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

C. B. Compton (\$12); G. Long; Mary E. Elton (\$25); Leila E. Whitehead (\$5); Mrs. D. W. Brown; Mr. and Mrs. J. H. Williams; Grace M. Marsh; Silas M. Claypool (\$5); Jessie M. Shea (\$2); Fannie Le Crone; Mr. and Mrs. Vernon Lansbery; Ella Hanson Mac Donald; Helen M. Chisholm; Eva H. M. Fletcher; South Lawn Park Church; Virginia Kincheloe (\$2); Mr. and Mrs. Delos Andrew; Jessie M. B. Kauffman; W. A. Reid (\$2); Mrs. William Lansbery; Mr. and Mrs. E. C. Railsback; Mary Calkins; Mae Mick.

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resur-rection of the dead, John 5:28; the immortal-ization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1: 32, the church 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.

The Dollar-a-Month Club is still ready to receive renewal and new memberships.

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PSALMS 4:2

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing [falsehood]? Sē'-lāh.

Ps. 12.2; 31.6.18; 69.7-10,

PSALMS 88:13

13 But unto thee have I cried, O Loro; and in the morning shall my prayer prevent [come before] thee. Ps. 5.3; 110.147.

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## George Washington and Today

By Harvey Krogh, Jr.

IF OUR first President were to awake and travel about over this country and ask you the cause of the present conditions what would you tell him?

Washington would undoubtedly be awe-stricken at seeing

the wonderful advancements of civilization. The rail-roads, the automobile, and the airplane are great improvements over former methods of travel and transportation. We have conveniences for going to church and to our business. The mail service, the telephone, the newspaper, the radio, and machinery all save unestimated labor and time. One man can with a machine accomplish the work of fifty men. Everything is more accurate and in larger quantities. Every farmer, every housewife, every laborer has his burdens lightened because of scientific developments.

There are coal mines, oil wells, iron, copper, and an overproduction of food at times. Would not our imaginary guest exclaim: "Why do you not have prosperity?" He might say, "There is plenty of raw material, machinery, and man power, but so many are not working. There is discontentment and unhappiness with all these many wonderful things."

My brother Christian, how would you answer George Washington? Would you say the automobile had ruined the country? Was it machinery, the moving picture show? Or would you tell him the last great war made a false prosperity and people spent money foolishly?

No! It might be best to go back farther and say that Sin is at the bottom of it all. Men never could get along really well and peaceably. From Adam's sons down to the last Democratic and Republican rallies, men have been quarreling, discontented, and unsatisfied.

Mr. Washington might say, "Yes, I can see how Sin has been responsible, but are you going to help?"

Some might answer: "I am going to vote for Franklin Roosevelt again and he will finish restoring our nation. Another: "I've been studying economics and think I see a solution that will cure our present ills."

Who can argue the premise given by Mr. Krogh that only one solution for the present problems of this nation exists? A new approach to an old subject framed around this week's national holiday.

May we give this as a probable answer from the true Christian. "The God of heaven and earth created all things and He is watching over all. He has a great plan by which He is working out all things as He desires.

God made man morally free to do as he chooses and told him to take possession and manage things. 'Known unto God are all his works from the beginning of the world.'—Acts 15:18. God knew that man would sin and rebel and He planned a way of reconciling man to Himself. He sent His Son to reveal much of His plan and to found the church.''

Probably Washington would beam with joy to know that there were still Christians like those who first settled in America. Going on, the true Christian might well say: "I believe that Christ is to return to this earth and 'set up a kingdom, which shall never be destroyed' (Dan. 2:44), 'and his dominion shall be from sea even to sea, and from the river even to the ends of the earth' (Zech. 9:10). 'With righteousness shall he judge the poor, and reprove with equity for the meek of the earth... and the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11:4, 9). I believe the earth will be a wonderful place in which to live.''

Washington might again ask: "But what are you doing to better conditions now?"

The answer: "I am going to Sunday school and church. I am trying to set the best example I can. I am fair in all my dealings. I tell people of Jesus and God's plan and I love to teach children these truths, for the children of today will be our nation tomorrow."

Question: "Do you not vote? We became a nation fighting for that right."

Answer: "Ah! yes, I used to vote but I have been discouraged. One time I and other Christians tried to elect a worthy man in our state but he was beaten by unfair politicians. Finally we elected an honest man who did all he could to bring justice but he (Please turn to Page Ten)

## Abreast of the Times

### Women Sit in Episcopal Council

"There is neither male nor female: for ye are all one in Christ Jesus."—Galatians 3:28.

New York, Feb. 13.—For the first time in history women were officially seated in the National Council of the Protestant Episcopal Church in America when a three day session of the Council opened here yesterday. All but one of the four women placed on the Council at the triennial convention in Atlantic City last October were present.

It may be recalled that at the convention last October a motion was made to drop the word "Protestant" from the name of the denomination, and that the motion was defeated. The seating of women on the National Council is a further indication that the Episcopal Church in America is more inclined toward Protestantism than toward Catholicism.

### Tel Aviv Building Fever

"Mine elect shall inherit it, and my servants shall dwell there."—Isaiah 65:9.

TEL AVIV, Palestine, Jan. 27.—Plans for vast building projects and other public and private improvements of great magnitude continue to develop in this exclusively Jewish city. In addition to the extensive plans reported under date of January 23, Vediot Iryat Tel Aviv, official organ of the municipality, declares that the city engineering department during the last twelve months has issued 2,113 building permits. The water consumption in the city has increased 228 per cent since 1930, while the income of the city has risen 50 per cent. In the half year just ended 2,400 Jewish immigrants located in Palestine and obtained Palestine citizenship. In the preceding three years 1,000 Jews applied for citizenship.

### Religious "Reform" in Turkey

"They make broad their phylacteries, and entarge the borders of their garments."—Matthew 23:5.

ISTANBUL, Turkey, Jan. 28.—The year of 1934 was marked in this country by various important reforms which were introduced by the Government and which affect both the religious and social condition of the people. These changes are remarkable and even startling, declares The Palestine Post, in that they do away with long established conventions and customs of the people. As a result of the franchise being extended to women it is said that at least a score of well known Turkish women will be included in the Kemalist Party's list of candidates at the forthcoming general election. As there is only one party it is presumed that all these will be elected.

 $\Lambda$  religious reform which the Government has introduced, and which is arousing much adverse criticism among all religious groups, Moslem, Orthodox (Greek Catholie), Roman Catholic, Jewish, Armenian, and Profestant, is the ban which has been placed on clerical garb. After the first of next July no priest, rabbi, or minister of any faith will be permitted to appear on the streets in his distinguishing religious attire. The Vatican is understood to be especially concerned over the numerous Catholic organizations, schools, and missions existing in this city. It is said that if the male and female members of the various orders are not allowed to wear their uniforms in public it may be found necessary to close these establishments. (Is it possible that these Catholic teachers could not instruct their students as successfully in the clothing worn by ordinary people as they can in the trailing robes of their office?-Ed.)

### The Bible Wanes

"But continue thou in the things which thou hast learned and hast been assured of . . . the holy scriptures."—2 Timothy 3:14, 15.

ROCKFORD, Ill., Feb. 3.—The latest set of figures on the book publishing industry released by the Department of Commerce shows that in 1933 there were 120,789,903 books printed in the United States, about one each for every resident. This is a decrease of better than 20 per cent from 1931. But the most striking figures relate to the decline of interest in religion and philosophy in the depression years. In 1931 there were 4,676,000 Bibles printed and in 1933 there were only 666,000 printed. Meanwhile, interest in sociology and economics increased. In 1931 there were 620,000 volumes produced on these subjects and in 1933 there were 1,113,000.

In other words, the nation got one Bible for each 26 persons in 1931 and one Bible for each 182 persons in 1933. And where it got one economics book for each 196 persons in 1931 it got one for each 109 persons in 1933.

If your child asks bread do you give him a stone.

### THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.

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G. Eldred Marsh Editor
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## The Herald of Messiah's Reign

By J. M. Stephenson

THE literal Jews will be restored to their own land before Christ comes.

By reference to Luke's version of our Savior's discourse upon the mount, it will be seen that the Jews were to be the subjects of the most unprecedented judgment, inflicted by the Gentile powers, unto the time of their deliverance. Luke 21:20-28—"Now when you shall see Jerusalem invested with armies, know that its desolation is nigh. Then let those in Judæa flee to the mountains; let those in the

city make their escape, and let not those in the country enter the city; for these will be days of vengeance, in which all the denunciations of the Scriptures shall be accomplished. But alas for the women with child, and for them who give suck in those days! for there shall be great distress in the land, and wrath upon this people. THEY shall fall by the sword; they shall be carried captive into all nations; and Jerusalem shall be trodden by the Gentiles until the times of the Gentiles be over. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, the anguish of desponding nations, and the roaring in the seas and floods; men expiring with the fear and apprehension of those things which are coming upon the world, for the powers of heaven shall be shaken. Then they shall see the Son of Man coming in a cloud, with great glory and power. Now, when these things begin to be fulfilled, look up, and lift

up your heads, because your Deliverer approaches."—Campbell's Translation.

Please observe,

- 1. These days of vengeance commence with the investment of Jerusalem with the Roman armies, A. D. 70.
  - 2. They extend through the entire Gentile dispensation.
- 3. The subjects of the judgments and rewards—the thralldom and deliverance have, and will be, the Jews' "wrath upon this people." But how long? Answer: "Until the times of the Gentiles be over." "When these things (the signs in the sun, moon, and stars) begin to come to be fulfilled, look up, and lift up your heads, because your Deliverer approaches."

Who is in thralldom to be delivered? Answer: The

The Gentiles are the oppressors, and the Jews the op-

pressed. The thralldom is national, the deliverance must be national also. The first links in this prophetic chain give the signs of their national thralldom, the last links give the signs of their national deliverance. First judgment and then mercy. The fig tree, beautiful symbol of the Jewish nation, was cursed—it withered and died. So the nation was cursed, it bowed its head and died.

Again, under the genial influence of the vernal sun, it springs into new life and vigor, while blushing buds,

opening flowers, and green foliage speak of another summer, and another autumnal harvest of mellow fruit. So, after the long, dreary winter of national thralldom, God will remember His afflicted children, and speak kindly to them, and bid them return to their allegiance, their land, and their home.

The ear will catch the symphonious sound, as the head so long bowed down to earth will be lifted up, and those eyes so long scalded with bitter, burning tears, now radiant with hope, will be raised aloft to the sun, moon, and stars, bright precursors of coming glory to them, but black with wrath to the doomed nations.

Judgment and mercy for this wonderful people, are strangely blended in our Savior's last discourse to them. I can compare it to nothing more appropriately than the last rays of the setting sun, as slowly they fade from the western heavens, after a long and dreary night, again flashing back with

resplendent glory upon the eastern sky. Slowly and solemnly He unrolls the red scroll of national crime, until the heart sickens with its mere rehearsal. Having pronounced dreadful woes upon them, He weeps over the utter hopelessness of their condition. But ere He closes this long censorious discourse, He leaves one bright promise as an oasis in the dreary desert.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:39. Just as certainly as the Jews rejected Christ at His first advent, so certainly will they receive Him at His second advent. They will hail Him then as their long rejected Messiah and deliverer. Christ will come the second time as they expected Him the first time. He will come too as the king of the Jews, as long since foretold by Judah's prophets. (Please turn to Page Ten)

## Speak Gently

Speak gently; it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good we may do here.
Speak gently to the little child;
Its love is sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they Will have enough to bear; Pass through this life as best they may, "Tis full of anxious core. Speak gently to the aged one, Grieve not the careworn heart, Whose sands of life are nearly run; Let such in peace depart.

Speak gontly to the erring; know They must have toiled in vain; Perchance unkindness made them so; Oh, win them back again. Speak gently; 'tis a little thing Dropped in the heart's deep well; The good, the joy, that it may bring Eternity shall tell.

-David Bates.

## The Perils of Youth

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king."—Daniel 1:5.

WE ARE introduced quite simply to three young men, Hebrews of the tribe of Judah. Their family names are: Daniel, Hananiah, Mishael, and Azariah. What an honor to be thus called to such royal favor! Is that what the reader is thinking? No. It is a grave and perilous situation that confronts those youths. The native setting of this narrative is that of an academy of military students. These young men are being trained for high princely office in the royal court of ancient Babylon. The three of which we speak more particularly are of Hebrew nationality. They have been carried away with many others of Israel's people in captivity. The one most conspicuous in the group is Daniel, who in later years became one of the greatest prophets in the divine economy. They are chosen for their physical state-without "blemish," "well favoured," "skilful in all wisdom," and "understanding science."

### THE HILARITIES OF COLLEGE LIFE

College life is usually characterized by youthful hilarities, and quite proper, when the jollity is clean and free from evil suggestions. We do not search the orehard for winter apples on a June morning. The mother bird does not sit in her nest moping because her fledglings are chirping, lively and gay. But there is one young man in that Babylonian college group that does not feel very sportive or gay. Daniel is not inclined to be very hilarious; but his thoughts are somewhat oppressive as he remembers that he is a captive in a strange land, among strange people and customs of which he knew nothing in his native land. The sounds of music that are wafted in through his window are far from being that of his beloved Zion. The flute, sackbut, trombone, and the dulcimer, were instruments used in the worship of the heathen gods of the Babylonians. All the scenes and sounds would serve to distress the devout mind of the youth who knew nothing about worship other than the Jehovah of his fathers. Then there is the sense of homesickness, and the possibility of never seeing the fatherland again, nor any of his own dear loved ones.

How he would miss the dear ones and the familiar scenes of childhood! But there are those things by which he is environed, which try his young heart more than all. The king would have him forget his old home and its surroundings, the worship, and the country of his nativity. For the furtherance of this purpose, the king ordered that his name should be changed to Belteshazzar (one who lays up treasures in secret). Besides all this, the monarch would make of this beautiful boy a prodigy in personal appearance, so he ordered the "master" of the college to put him under a rigidly prescribed form of diet.

### HEREIN LIES THE FATAL SNARE

The daily bill of fare consists of wine, meat, and such luxuries as those which load down the king's own table. That is the severest test of all by which the young man is confronted. He refuses the king's dainties. Why? He has no right to partake of such food, for it is the food of idolatrous worshipers, and heathen, upon which, according to custom, a blessing has been invoked from a heathen god. If the young man partakes of such food, he will have violated the law of the Hebrews, which ever forbids partaking of food dedicated to idols. So Daniel, true to the fine instincts of his early training, and in honor of his father's God, requests that he may be put on a simple diet of "pulse" and water. Pulse is a leguminous plant bearing a seed somewhat resembling a pea. Protest avails nothing, and after some debate by the "master" it is decided to try it out (Dan. 1:12, 13). Ten days pass, and the students come for inspection, and the verdict is that of all, none are so ruddy, robust, and well favored in flesh as Daniel and his Hebrew brethren. Graduation comes, and Daniel gets his diploma, signed by the king, and the document carries the following wonderful statement: "In all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

Daniel rose to great honors and continued even unto the first year of King Cyrus the Mede. Daniel became the "Prime Minister," and continued beyond the reign of Nebuchadnezzar and his successors.

That, then, is the historic setting briefly and simply told. We will now make a personal application of the narrative, and find a lesson that may help some one to rise above the down-dragging magnetism of worldly gravity, by the grace which Daniel's God is able to supply to young and old.

"When Daniel, faithful to his God,
Would not bow down to men,
And by God's enemies was hurled
Into the lion's den, God shut the
Lions' mouths, we read, and robbed
Them of their prey, and the God that
Lived in Daniel's time, is just the same today."

There is a captivity more to be feared than the one in which Daniel was transported to Babylon—the captivity of evil habits. Silently, imperceptibly, but powerfully, the chains of evil are being forged around young men and maidens. Worse, did we say? Cyrus, the victorious Persian, when capturing Babylon from the proud ruler, issued

a decree releasing the Hebrews from their seventy years' captivity, and some fifty thousand availed themselves of the opportunity to return to the fatherland. But, who ever heard of an evil habit issuing a decree to release a captive or let the prisoner go? Ten plagues availed to let Israel go out of Egypt, but where is the Pharaoh of vice that ever consented to let one single victim of evil habits go? Evil, when deeply rooted, is like scorpion whips that tear the flesh. These spikes are spikes more bloody than any path a Brahman ever trod. They are more merciless than the lash of the Egyptian upon the backs of a captive Hebrew in his cruel bondage. Evil habits are as sepulchers into which millions of its victims are being buried alive every day.

### IMPERILED BECAUSE OF INEXPERIENCE

The young men, the young women, are unsuspecting. They seem to think the lion is asleep; and his power is thus unsuspected. There is a great difference between the sparkle of a serpent's eye and that of the prish of its slimy folds about its victim. There is a great difference

between the paw of the bear as it plays with its intended victim and the crunching of the bones between its massive jaws, and its terrific hug. It is one thing to see a cat play with the mouse, and another when the mouse is ground between its teeth. It is one thing for a young man to sit in the "seat of the scornful" and listen to the jests and jibes and lewd laughter, and have the hours go blithely by, but quite another thing to find himself caught in the whirlpool of wickedness, and ensnared. Solomon, the wise of heart and experience, has well said: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischiel; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence."

If we would only do with evil habits that beset us round about what the customs officers do with plague-stricken ships that come into port—quarantine them in the power of the omnipotent One!—Samuel Forsby in *The Messiah's Advocate*.

## An Unchanging God for a Changing World

By Mary A. Gesin

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

RECENTLY a well known educator from the University of Chicago appeared before a large gathering of people in a nearby city under the auspices of a prominent club. The theme of his lecture was, in effect, a changing God for a changing world.

The professor most ably, as no doubt the majority of the audience judged, proceeded to establish the fact that the old ideas of God were no longer adequate for this modern world. He contended that God must change, progress, and develop, just as man does from time to time. Else would there be found a lack of communion between God and man, as man progressed closer to the ideal. God could not function today in this changing age were He not a changing God, so the speaker declared.

As I read the reporter's brief synopsis of this most highly "diverting" lecture I felt as though all the standards of my life were crashing down over my head. That is, if I could bring myself to give credence to the most learned gentleman's deductions. Every stronghold on which I had come to depend would totter and fall in ruins at my feet, were his words authoritative.

Changes are part of the inevitableness of this life. The status and the circumstance of every individual change from year to year, almost from day to day. Nothing seems lasting, secure, permanent. What about the God we worship? Let us see.

Who would have His divine attributes altered? How meaningless would be these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called 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"!—I John 3:1, 2.

Should God change in His attitude toward man He, who "so loved the world, that he gave his only begotten Son," would not send Him "the second time without sin unto salvation" (John 3:16; Heb. 9:28). Empty then that great expectation in these difficult days, that most "blessed" hope (Titus 2:13)!

Tell me, which one among us would be willing to worship a Creator whose promises were unstable? Who would relinquish His dependability, His steadfastness? What meaning in these assurances then: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever"?—Psalm 125:2.

Further, we are assured that "the steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly east down: for the Lord upholdeth him with his hand."—Psalm 37:23, 24. No need of a changing God to accommodate a changing world, for men still fall and still need a powerful Hand to lift them.

(Please turn to Page Nine)

## The Prophecy of Zechariah

THE FUTURE FORETOLD

 $\mathbf{R}^{\mathrm{AIN}}$  is an important necessity in all countries, but particularly in agricultural lands. In Palestine, for six months in the year (says Smith's Bible Dictionary)-"no rain falls; and the harvests are gathered in without any of the anxiety with which we are so familiar, lest the work be interrupted by unseasonable storms." As a result of six months' absence of rain, "the whole land becomes dry, parched, and brown, the eisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for to prepare the earth for the reception of seed. These, the early rains, commence about the latter end of October or beginning of November, in Lebanon a month earlier; not suddenly, but by degrees; the husbandman has thus the opportunity of sowing his fields of wheat and barley. With respect to the distinction between the early and the latter rains, Robinson observes that there are not at the present day 'any particular periods of rain or succession of showers which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain, without any regularly intervening term of prolonged fine weather. Unless, therefore, there has been some change in the climate, the early and the latter rains, for which the husbandman waited with longing, seem rather to have implied the first showers of autumn which revived the parched and thirsty soil, and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields' (James 5:7; Prov. 16:15)."

That the provision of the "early" and the "latter" rain implied the supply of the desirable rains in between as well is apparent from Jeremiah 5:24. After rebuking Israel for being worse than the waves of the sea which can be restrained by the sands since they (Israel) revolted and went beyond bounds (vv. 22, 23), the Prophet said—"Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest"; literally, according to Variorum footnote, "the weeks the statute of harvest."

Why does wheat sown in late October ripen in April or May? Because the wise Creator has arranged "the weeks the statute of harvest." God made the grain to germinate under certain conditions of moisture and to develop under more or less regular rain up till the harvest, when rain is not required. The children of Israel should have been grateful to God for supplying their sustenance unfailingly by these natural means, which were under His control. The covenant or arrangement made with Israel was that if they were obedient these regularities of season would be maintained; but if they were disobedient the

rains would be withheld. Leeser's rendering of Jeremiah 5:24, 25 is, "And they have not said in their heart, Let us now fear the Lord our God, that giveth rain, the early and the latter rain, in its season; the appointed weeks of the harvest doth he ever preserve for us. Your iniquities have turned away these things, and your sins have withholden what is good from you."

### God's Promises Renewed After the Return

Now if, in continuing our study of Zechariah's prophecies, we keep in mind that he prophesied just after the Jews returned from Babylon, we can readily see the appropriateness of chapters 10 and 11, recalling some of their history and reminding them of the promises and the threats previously given through Isaiah, Jeremiah, and other prophets. The promises depended on their obedience, and the threats would be carried out in punishments when they were disobedient. . . . The people required instruction as to their status in the eyes of God, and His willingness to receive their worship on the same terms and in the same manner at the temple as before the captivity. Members of the ten tribes who had been taken captive to Assyria, and who in the meantime had become more or less scattered in other parts of what became the Babylonian and in Zechariah's time was the Medo-Persian Empire, would require special instruction and assurance that they, as well as Judah, Benjamin, and Levi, were welcome to return to the land. . . . They required to have impressed upon their minds the fact that the only acceptable worship would be at the temple at Jerusalem; on no account would sacrifices be acceptable if offered elsewhere.

Chapter 9 showed that the King would come to Zion, at Jerusalem, in Judah, and not to some city of the former northern kingdom that had departed from God and set up a worship of their own. The promise of regular rains (chapter 10) was important as another indication of God's favor toward the returned exiles. In returning them to their own land God assured them that He would provide their sustenance as before. But the same terms were imposed: they should ask of Him; go to Him to supply their wants, in accordance with their covenant.

Chapter 10, verse 2, reminds them that the diviners and those who used images testified falsely. Their dreams and visions and messages were not of God. When followed in the past, these false prophets were successful in misleading them "because there was no shepherd." The "shepherds" of Israel were the tribe of Levi, including the priesthood, and the heads of the other tribes, all of whom had the responsibility of keeping the "sheep"—the nation—in the fold. They were to lead the "sheep" in green pastures of righteousness and truth by teaching them the law and en-

couraging divine worship at the temple. But these shepherds proved false to their trust.

Verse 3 declares that God's anger was kindled against the faithless shepherds, and against the "goats." festly "goats" here does not refer to animals; an animal could not be held responsible for Israel's going their own way. But in every flock there are rams, usually large and powerful, which take the part of leaders of the flock. Some of these are distinguished by wearing a bell. They are supposed to lead the flock in accordance with the wishes of the shepherd. At bridge crossings in sheep country the crossing keeper may keep a trained sheep to lead any traveling flock onto and safely across the bridge. Palestine shepherds had flocks of goats as well as sheep, and these herds of goats would have their leaders also. The word translated "goats" in verse 3 is not a word of opprobrium, as though goats were of an evil nature. Quite the contrary, the thought is a leader, and, figuratively—as evidently here intended, since people are under discussionleaders of the people. A reading given in the Variorum as conveying the idea intended is "bell-wethers"; and refers to Isaiah 14:9—"even all the chief ones"—as conveying the meaning; with a footnote "bell-wethers." The same thought is conveyed in Jeremiah 25:34-36, by the words "principal of the flock," referring to the leaders among the people. The Hebrew word rendered "principal" means-"wide, large, powerful"; hence conspicuous and esteemed; also lordly, noble, worthy. In Israel those conspicuous and powerful personages who should have been noble and worthy leaders of the people became untrustworthy, and led the people astray (Isaiah 9:14-16).

Jeremiah predicted what the Lord would do to the faithless shepherds and leaders, and Zechariah tells us that the predicted punishment was inflicted; for the captivity to Babylon, the destruction of the conditions or "pastures" where these faithless shepherds enriched themselves, effectually deprived these false leaders of their positions. On the return from Babylon God raised up Zerubbabel, Joshua, Ezra, Nehemiah, and other trustworthy leaders—true shepherds—to guide them back—not only to the land, but to the humble and sincere worship of their God.

In this return Judah was the principal tribe, and so numerous as to make a striking historical event, an event not previously known, of more than forty thousand persons returning from captivity loaded with wealth to settle in their own land (Ezra 2:64). This prominence of Judah is referred to in verse 3 in these words—"For the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle." As it were, God rode back with them to the land which He had forsaken for seventy years. Jer. 25:1-12; 2 Chron. 36:14-21; Ezra 1:3-11; Ezek. 8:1-4; 11:22, 23.—The New Covenant Advocate.

Life is not so short but that there is always time for courtesy.—Ratph Waldo Emerson.

## THE BIG TRAGEDY OF LITTLE PREJUDICES

NE of the most interesting incidents in the recorded story of Jesus' life is that one which tells of His visit to Nazareth, "where he had been brought up." Coming back to the village where He had spent His boyhood days, where both He and His parents had been highly esteemed, where His brothers and sisters still lived and were well thought of, He discovered a real prejudice against Himself, a prejudice that, even in His very presence, grew into something like active antagonism and dislike. He understood the feeling of the people of Nazareth, we are led to believe, and saw the naturalness of it so readily that He made use of a familiar proverb to explain it. These village folk were actively annoyed that He who had been one of them only a little while before should come back to them now with feelings and ideas and philosophies altogether different from their own. They resented it and showed their resentment very plainly.

Jesus understood their feeling: in fact, it was very easy to understand, and yet He marveled at it. To Him the things He was saying were so altogether true, and so tremendously important, that He was astonished that they allowed their little prejudices and stupidities to stand in the way of their receiving and understanding and profiting by them. He was there to give them truth that would have made life gloriously different for them all the rest of their days, and yet He was baffled in His desire and purpose to do so by their little bigotries and animosities. It wasn't that He was saying anything inherently hard to believe, or anything beyond the compass of their faith; they didn't give any truth that He tried to give them the least chance, because their minds and souls were filled with their stupid little prejudices against Him. And no doubt it was the very littleness of their prejudices that helped to add to Jesus' dismay.

It is quite evident, then, that Jesus understood quite well why His fellow townsmen felt toward Him as they did, and recognized the naturalness of their feeling, and yet He blamed them for it all the same. He believed that a man must be held responsible to some degree at least for his prejudices and for the bad results that they show in his life. Jesus saw, as we must believe no other great teacher ever saw so well, that it is not the difficulty they may have in believing and accepting the great saving truths of life that make men shy off from them, but the dislike they have for them born of prejudice or stupidity or cowardice. And we may be sure that as He saw it that day in Nazareth it was nothing short of a tremendous tragedy that His own townspeople should shut Him and His great new teaching about the kingdom out of their lives just for a few small town prejudices. And many years of experience have proved how yery clearly and truthfully He saw things.

-Bible Faith Mission Standard.

### FACTS FROM GOD'S WORD

By M. Walker

We are just passing through to the city foursquare, Where the saints will be gathered from everywhere. From the east and the west, from the climes of the sun, For the times of the Gentiles, their course have nigh run; And Jesus is calling each sinner to come, Ere the church be complete to the very last one And finished the purpose that God has in hand, Which is stated so plainly, though few understand.

In the book of the Acts, and in chapter fifteen, What Simeon hath said is quite plain to be seen. The world is not coming to Christ, as some say, Matthew twenty-four states a much different way. Second Timothy three tells us things we should know, As it shows the last days of this age in its woe. But out from the lost world, the people do come, Who declare they are saved by the blood of God's Son, Who has made full atonement, and will refuse none, God in free-loving grace has invited each one.

And now blessed be God for the church, in the church, Is freeing herself of the things that besmirch. She now reads the Word with true Holy Ghost light, And is seeing these things with a God-seeing sight, That the end of this age is now drawing near, And she looks up in faith for her Lord to appear, And she says in her heart, "Come, Lord Jesus, do come," For all things foretold will most surely be done, And she takes us to glory, where all is serene, To that place in John's Gospel, in chapter fifteen.

The world in its sin waxes laggard and grim,
And its cup of iniquity fills to the brim,
With Israel still under death and the curse,
Though she thinks she's much better, she's really much
worse.

The church goes on blindly, with banners unfurled, Declaring to all she is saving the world. But the world in its sin waxes worse and worse still And her cup with iniquity blindly doth fill.

Beware of earth's leaders who tell things unheard, And make it their business to scoff at God's Word; For this is a day that is troubled and sad, With many professors completely gone mad, Who are wrestling from Scripture all things that are true, Deluding the student who sits in the pew.

There's no man can right it but the King from on high, Who'll bring in the kingdom, which now draweth nigh. The church in her zeal thinks she's doing this thing, She is bringing the kingdom, but bringing no King.

Daniel two, forty-four, says this cannot be done Until the great day of David's great Son, Who will settle all wars, and all sin and strife, Who has purchased our pardon and given us life. The world says the nations and the kings that will be, Shall be greatly enraged when the King they shall see,

But the Scriptures are plain in Psalm number two, And things that are written will surely come true. The Jew will be back in the land, but not blest, And weary and saddened will find there no rest.

Some nations to Israel will not give place,
Against her they'll gather to blot out the race,
But the Lord will appear with His army from heaven,
And the Jew He'll deliver at great Armageddon.
By His wounds they shall know Him, the man of their kin,
The Spirit will bring great conviction of sin,
And they'll mourn and they'll weep, each family apart,
Just as at Pentecost, pricked to the heart.
Their cup of affliction thus filled to the brim,
They'll cry, "This is our Lord, we have waited for Him."
Then the one hundred and forty-four thousand will sing
The new song they will learn from Him who is King.

### RELIGION LIKENED TO GOLD

A REVIVAL of religious interest and activity comparable to the gold rush in the Rocky Mountains following the increase in the price of the metal by the Government was predicted by Rev. Edwin T. Dahlberg in his sermon Sunday night in the First Baptist Church.

"With the increase in the price of gold to \$35 an ounce, many mines and old stamping mills which were abandoned more than twenty years ago are now throbbing with activity and even individual prospectors can be seen in the creek beds and over the mountains panning out gold," Rev. Dahlberg said.

"This should be a picture to us of a reactivated church. All over the country we see abandoned churches where the machinery of religion is still. Church organizations that in pioneer days throbbed with energy are falling into decay. Many people are saying that the gold mining days of Christianity are over.

"Let us not be too quick to come to such a conclusion. Just as the price of gold has gone up, so have righteousness, faith, and godliness become more priceless by very reason of their scarcity. We may expect to see in our generation the rebuilding of waste places and the restoration of the church of Jesus Christ to its virgin glory as the servants of God once more descend into the dark fastnesses of sin to reclaim the gold ore in the souls of men."—Source unknown.

### AN UNCHANGING GOD FOR A CHANGING WORLD

### Continued from Page Five

Not alone of present blessing does He assure us. The unchanging God has definitely declared the nature of His future plans for us. "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), and "we shall reign on the earth" (5:10). "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."—21:4. A God who does not remain the same throughout eternity without doubt would alter many of His plans for His creation.

More precious to the follower of God today than all other promises is that of forgiveness to the repentant one at the hands of a compassionate heavenly Father, because of the One who died for us. Who would be willing to forego the peace "which passeth all understanding" (Phil. 4:7) resulting when we know that "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)? A changing God might not pity us "like as a father," nor remember "that we are dust" (Psalm 103:13, 14). His wonderful love! how could we exist for a day without it? Tell me that, most learned professor.

Security, which all are seeking, is hidden in these words: "Of old thou hast laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; . . . but thou art the same, and thy years shall have no end."—Psalm 102:25, 26.

Men may come and men may go. Human wisdom may pit itself against the omniscient God. But "the fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments" (Psalm 111:10).

Most wise and happy is he who can say with the learned Apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. 1:12.

### THE BIBLE

Within this awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way:
And better had they ne'er been born
Who read to doubt, or read to scorn.

-Sir Walter Scott.

### Self-conquest is the greatest of all victories.-Plato.

### THE JEW

By Mrs. Robert McLaughlan

He wanders 'mong the nations,
As first from Judah's hills,
Not time nor place can change him—
A Jew he wanders still.
He falls before the dread simoon,
That in the desert blows;
He shivers underneath the blast,
'Mid the lone polar snows.

The rise and fall of empires,
Have passed his wondering view,
Ah! what a life of destiny
Is that of thine, O Jew!
The proud, the impious Babylon,
The seat of pride and lust:
He writhed beneath her captive chain,
Then passed her in the dust.

The blaze of Persian glory,
Like the meteor flash had gone,
And the ray that brought deliverance
No longer on him shone.
He trod the streets of classic Greece,
When laurels wreathed her brow,
'Mid the tombstones of her splendor,
We see him linger now.

He gazed on Rome in glory,
As she spread her eagle wings,
Soaring mistress of the nations,
Her voice the law of kings.
E'en his queenly Jerusalem,
Strewn 'mid the desert sands,
But the everlasting hills are there,
Mount Zion ever stands.

Jerusalem's promised glory
His waiting eyes shall see,
And Israel's son no longer roam,
From bondage now is free.
When Judah's scattered children,
Throng to their promised home,
And Messiah sways the scepter,
A King on David's throne.

-Selected by Lyman Booth.

"OH, how in prosperity we do forget the things we learned in bitterness, and sooner or later may need to learn with bitterness again."

### THE UNBELIEVABLE

THE National Methodist Press (Washington, D. C.) quotes Professor Tugwell, Assistant Secretary of Agriculture, as saying that the objective of the New Deal is to make possible a more abundant life for the American people, and that such an abundant life implies the enjoyment of the good things of life in security and contentment. Thus far we agree with him. But what does he esteem "the good things" to be? His answer is, "the conventional trinity of wine, women, and song." American women, he says, "should follow the example of Mrs. Roosevelt and serve wine in their homes."

These words of the professor are taken from the March issue of *The Democratic Digest*, published by the Women's National Democratic Club, Washington, D. C. Our attention was called to them by an article from the pen of the editor of the *National Methodist Press*, which appeared in the *Western Recorder* (Louisville). "It is a terrible story it tells."—Moody Monthly; selected by Glenn M. Birkey.

## GEORGE WASHINGTON AND TODAY

### Continued from Front Page

was tied hand and foot by the grafters and big bosses. Since then I have given up my work in politics. Paul said, 'Be ve not unequally voked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you' (2 Cor. 6:14-17). 'But yo 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' (1 Peter 2:9).

"The Christian has a special work to do which will take all of his time in this life. The world will take eare of itself. I have given my life to Christ and I owe all things to Him. I know it may look as if I am neglecting my duty to my country and not helping to better it but the long way around is the only way the earth can be rid of Sin. That apparently long way around is God's way and it is not only the shortest but the only way that the earth may be made a beautiful and peaceable place to dwell.

"If we devote our lives to Christ, God will take care of all other things while we are seeking His kingdom and leading others also to find God."

My friends, would that be your answer if some one would question you? Let us so have our minds filled with God's Word and our understanding based on His plan that we may speak for God whenever we have that blessed opportunity.

### THE HERALD OF MESSIAII'S REIGN

### Continued from Page Three

According to Ezckiel 38 they will have been gathered out of the nations, and be living in unwalled villages, when the king of the North (Russia) shall come with his armed legions against the glorious land, leading in his train the kings of the earth and the whole world in the last great battle of God almighty.

The Prophet Joel when describing the restoration of the Jews and their holy land, and the same gathering of the nations of which Ezekiel speaks, exclaims: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."-Joel 3:1, 2. Zechariah represents the Lord as saving Judah and his tents, before the gathering of all nations against them, as described by Ezekiel and Joel. Zechariah 12:7-10--"The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem. the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

From the foregoing the following conclusions are legitimate:

- 1. Judah is saved nationally, before all nations are assembled against them; and the Lord defends them by destroying all the nations that come against Jerusalem.
- 2. Judah are in the land when Christ comes, and look upon Him whom they, as a race, have pierced, and repent of this great sin of their nation, as will be manifested in this deep wail of contrition.
- 3. Our Lord accepts their repentance and extends mercy to them, as is evident by His pouring the spirit of grace, or favor, and supplication upon them.

## Berean Department

ARLEN MARSH, EDITOR

### Personal Liberty

"I have a right to live my own life, and it is no one's business how I live it!" How often we have heard such an expression from young lips.

But there never was a greater untruth. No one can live as he or she pleases without regard for others. There are those who love and cherish us and closely watch every footstep taken. Hearts that are pained and broken by our following the "broad way" that leads to destruction.

We cannot live alone and do as we please. Fathers and mothers; sisters and brothers; friends and neighbors; all have a personal interest in our welfare and well-being. And, above all earthly ties and endearments, God cares! We are not our own! We have been created for a purpose—and that purpose is not for wrongdoing. Jesus Christ has died for us—gave His life that we might live upright and pure in His sight. No, no! Our lives are not our own except for good.—Lottie E. Young, Seattle, Wash.

### Fight, or We Perish

The church is on its last legs.

On the one hand is a vague hint of a revival of learning; on the other, an obvious indifference to the destruction of everything for which the church has stood.

The church is on its last legs.

On the one hand is a faint indication of a new understanding of Bible teachings; on the other, a conservative clinging to the errors of the past.

The church is on its last legs.

Where once steeples rose above crowds numbered in the hundreds, steeples now rise above groups numbered in the tens.

The church is on its last legs.

Where once ministers flourished as the guides and confidants of townships, there are no ministers.

The church is on its last legs.

Although men once placed their membership in churches because of social and business reasons, not even these causes bring them to the church today.

The church is on its last legs.

Although men once revered the God and the Bible which the church is supposed to foster, men now ridicule or doubt or east reflections upon both God and Bible.

The church is on its last legs.

Unless we fight, we perish. This is no time for silly theological disputes over abstruce questions of technical interpretation. This is a time for war.

The church pours over its musty tomes and teaches human idealism. The church remains as far away from drab reality as Neptune from the sun.

Our backs are to the wall. No empty Oxford Movement, no reforms, no politics will save us. They have been tried, and they have failed.

Cold facts are needed now, not soft and careful preaching on the ways to renovate society. The Christ taught almost nothing about that. The Christ inaugurated no reforms, save as they came from the conversion of men. And that conversion, in apostolic times, came from the proclamation of the so-called dogmatic truths.

Some are wont to depend on Holy Spirit guidance. Others are indifferent to religion in any guise. Still others believe that nothing matters except one's own internal feelings. None of these depend on the Bible or on work.

The Holy Spirit never guided the apostles until they had undergone three years of strictest teaching under the master teacher of the world, Jesus of Nazareth. What they had learned by study and by practice, the Holy Spirit taught them how to use. The facts which they had learned were brought to their remembrance to insure accurate missionary work. No record has appeared of the Holy Spirit's informing them of something new, or of acquainting them with something they had not previously known.

Indifference is the greatest foe of Christianity today. And Christendom has only itself to blame. It has failed to teach its people anything different from that which they can learn in public schools. It has stressed good citizenship, moral living, and a nebulous "inner life" to the exclusion of the gospel of the kingdom. Only by a return to the dogmas of the apostolic era will the church succeed in reinvigorating itself for really noble efforts.

The "inner life" is nothing. It can mean anything. It generally signifies flaccid distaste for the definite doctrines laid down by Jesus and His early followers. The spiritual comes only with knowledge of the dogmatic. Spirituality is living with God, and one cannot live with Him unless one knows considerable about Him.

Being a Christian is work, not a hobby. Study, not for ancient manuscript differences and trivial technicalities, but study for the great outstanding truths revealed in the Bible, is essential to the well-being of the church. No Holy Spirit guidance alone can save us, for God sends His Spirit only to those who have learned something about Him. No politics can save us, for God has no dependence on the politics of men. Nothing but the Bible, and the bald facts which it sets forth, can be the salvation of the church.

It is our duty to fight for the doctrines of Jesus Christ. Regardless of the prejudices, social, religious, and political, of others; regardless of indifference; regardless of ridicule; regardless of our own desires, it is our duty and our privilege to battle for the return to the facts of Christianity.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"He that will love life, and see good days, let him refrain his longue from evil, and his lips that they speak no guile."

### WE LEARN FROM PETER

L AST week we read that fine story of Peter and the lame man at the Beautiful Gate. It sounded something like a fairy tale, didn't it? Peter going up to the poor crippled beggar who had never walked in all his life. The lame man reaching out his hand expecting a few pennies. Peter taking his hands and raising him up, saying he had no gold he could give him. The poor cripple suddenly able to walk and run!

There is this difference, however, between fairy tales and these wonderful stories of the Bible: the fairy tales never happened and couldn't possibly happen; the Bible stories are every one as true as can be and really did come to pass just as they are told. You will always remember that, I'm sure.

Now get your Bibles, girls and boys, and find verse 12 of Acts, third chapter. Let's see what happened to Peter and John after the healing of the lame man at the gate called Beautiful.

You remember, the people standing round could hardly believe their eyes, and no wonder! So Peter took that chance to preach them a little sermon. The first thing he said was that he had not cured the cripple by his own power, but that God had given him the power to do it.

Then, when Peter saw they were interested and all paying attention to what he was saying, he went on to show them how great their sin was in crucifying Jesus. For Jesus was God's Son, sent into the world to be their Savior. The Prince of life, Peter called Him.

He preached a great sermon in a few words that day. For he told them all about Jesus' resurrection, His coming again, and what they should do to be forgiven of their sins and be ready when He returns.

Now look at the next chapter and see if you can find out what the officers thought about Peter's preaching to the people. Put him in jail! didn't they? Then the next day he was called up for trial before the rulers.

Well, well, things were happening fast to Peter and John. The strangest part of it all was that Peter wasn't a bit afraid. You know, if he had been a coward, as he was when Jesus was on trial, he'd have told a lie and said he didn't know anything about the healing of the cripple.

But Peter was a brave man now. I wonder how many of you know how he came to be so. Peter was awfully sor-

ry because he had denied his Lord, and he learned a great deal in those sad days following Jesus' death. Nevermore would he tell lies like that.

Now ask Mother or some older person to read and explain verses 13 and 14 to you. The rulers could find nothing really wrong with Peter and John, and so they had to let them out of jail. But first they told them to stop preaching. Peter answered them bravely and wisely in verses 19 and 20.

Peter would not disobey the rulers only in case they ordered him to do something against God. Then God came first. And so he said he must keep on preaching. Then he went back to where the disciples were gathered together praying for him and John, no doubt.

They asked God to give them more courage to do what was right regardless of the rulers, and tell the people every time they had a chance about Jesus and what He could do for them. They prayed to be brave enough always to speak the truth.

And, you know, that would be a good prayer for each one of us to offer to God. When we get into a tight place sometimes it seems easier to tell a lie to get out of trouble. But really we all know it is only making things harder for ourselves, because we have to tell other lies to cover up the first one. And soon no one believes us any time, and we get ashamed of ourselves.

Later on, Peter wrote two letters to his church members, and they are good for us even today. They are called 1 Peter and 2 Peter. Who can find them? They are nearly at the end of the New Testament.

In these letters Peter tells us some of the things he had learned during the hardships he had to endure. In chapter 2, verse 21, of the first letter, Peter says we should follow Jesus' example, which was always a good example. For He was honest, brave, gentle, pure, and loving at all times. Let's try hard to do that, shall we?

"Lord, who lovest little children,
Hear us as we pray to Thee.
Thou who lived a holy child life,
Help us to be pure like Thee.
In our school-time and our playing,
Make us gentle, Lord, like Thee.
When to anger we are tempted,
Help us to be meek like Thee.
Guard our lips from every evil,
Help us to be true like Thee."

## The Sunday School Lesson From Truth Seekers' QUARTERLY

LESSON 9. - March 3, 1935

### PETER UNMASKS FALSEHOOD AND HYPOCRISY

Acts 5:1-42: 8:4-25

### GOLDEN TEXT

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.—Ephesians 4:25.

### A STUDY OF THE SUBJECT

Topic: Peter Unmasks Falsehood and Hypocrisy.

Profession of faith in Christ is of Aim: no value unless accomplished by a true change of heart.

Class Discussion: The reason why the early much had "all things common," What was church had "all things common." the difference between the practice of the early church and modern socialismy. Why is political Communism dangerous to religion!

I. Peter Punishes Deception. (Acts 5:1-6.) At the time of this lesson the church in Jeru salem numbered thousands, many of whom were from the poorest classes in a city where extreme poverty was the rule rather than the exception. But from the beginning of its history the body of Christ had looked upon itself as a family, each member of which was responsible for the well-being of all other members. The great difficulty that was encountered by the leaders in providing for so many needy ones resulted in the establishment of a common fund by voluntary contribution which was used for the support of all. No one was obliged to sell his property and give all to the church, but no doubt, was encouraged to do this. The lesson clearly indicates that no such system could be maintained by worldly men and women, but only by a community made up of those whose hearts had been cleansed from all selfishness by the gospel of Jesus Christ.

II. Peter Denounces the Commercializing of Religion, (Acts 8:18-24,) As a church grows in numbers it becomes ever more difficult for the leaders to maintain as high a spiritual standard as is the case when the body of be-lievers is smaller. The reason for this is that when large numbers flock into its membership it becomes almost impossible for elders and teachers to give to each applicant for baptism the detailed instruction in faith and practice that can be given when converts are less numerous. The consequence is that some "creep in unawares" who are not fully prepared before their immersion takes place. This was the case with three characters in our lesson today. Simon brought into the church with him his former conception of religion as a money making scheme, and his lack of understanding did not appear until some time after his baptism. He had believed, however, and was baptized (v. 13), and was therefore in a position where he could pray for forgiveness through the great Mediator Jesus Christ.

### THE GOLDEN TEXT

Ananias did not lie unto the apostles, for his lie was unto God. "It is a fearful thing to fall into the hands of the living God."— Heb. 10:31. "Be not deceived; God is not mocked: for whatsoever a man soweth, that fore the rulers, he was freed with no condemshall he also reap."—Gal, 6:7. Few people nation against him, but with the warning to

receive their punishment so quickly as did Ananias and Sapphira, but the reward or punishment is sure to come sometime, for "all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

It is better to always speak the truth and be in favor with God and man and thereby escape all the evils resulting from lying.

-L. A. R.

#### PRACTICAL APPLICATIONS

#### Hypocrisy

- -is contemptible wherever found: -in religion is worship in word only;
- -cannot always be concealed; -is never hidden from God;
- -deceives the one who possesses it.

Obeying God. When we are brought face to face with the question as to whether we will obey God or man, there is only one alternative and that is the decision of Peter and the other apostles, "We ought to obey God rather than men." Of course it is not incumbent upon a person to obey God; he can obey men, but if he is going to be loyal to the cause which he has espoused, then must be obey God. The priests of Peter's time were not loyal and faithful to their religion and their God, else they would not have taken the course they did. A person who obeys from the heart the doctrine delivered by God (Rom, 6:17) would not engage in such drastic prac-True obedience leads away from the lusts of the flesh and indulgence in such shameful activities (1 Pet. 1:14). It can be said of the religious leaders of Peter's time that they were "menpleasers." Yes, we can include many leaders of the modern church

in such grouping (Eph. 6:6, 7; 2 Tim. 4:1-4).

Opponents of Truth. True "lovers of truth" are not oppressive, they are tolerant and considerate. It is those who love darkness rather than light that resort to foul practices and criminal acts to prevent the free dissemination of truth. Truth holds liberty and carries freedom and travels on wings of love spreading rays of light and dropping branches of The persecutors of the early disciples and all religious tormentors are aptly described by the Master in Matthew 23:13: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—C. E. R.

### INTERMEDIATES

The Sin of Lying

Under the guidance and protection of his absent Lord, Peter was daily learning the lesson of courage in right doing, leaving the results to God. Following his appearance bestop preaching the gospel. How did Peter reply to their charge (Acts 4:18, 19)? Returning to the other disciples, who no doubt had been praying for him and John, they gave the honor to God in a prayer of thanksgiving (vv. 24-30). Notice they did not pray that persecution of them by the rulers should stop, but rather, that their courage to continue preaching and healing should be increased.

Discuss the custom of the early church in regard to private ownership of property (vv. 32, 34, 35). Some not being thoroughly converted, the natural result of this practice was the action of Ananias and his wife. Relate the story (Acts 5:1-10). Note the effect upon all (v. 11). Incidents which followed showed Peter's prayer to have been answered. His power increased, but the persecution did also. What effect did this latter have upon the spread of the gospel (Acts 8:4) ! (Mention should be made of the story of Stephen by the teacher, noting the first mention of Saul.) How did Peter possess such clearsighted judgment with regard to the sin practiced by Ananias and the hypocrisy of the sorcerer? Do you think his own experience in connection with the denial of his Lord had anything to do with it?

Courage in doing right, though it may bring suffering, brings its own reward .- M. G.

#### JUNIOR CLASS

Presentation of Lesson. To get a good understanding of this lesson children should know what had taken place just before this lesson. The disciples put in prison for teaching about Jesus; how they were let out of prison; the surprise of high priest and council to know they were out. Our lesson starts here. Try to get children to tell how they would have felt had they been in disciples' place. Would we have stopped telling about Jesus after we had been put in prison? Peter and the others did not. Here is what Peter did. Tell in this order: Captain sends for Peter and other disciples; they are brought before the council and asked the question in v. 28; Peter's reply; they plan to kill them; they are defended by Gamaliel. Tell Gamaliel's story on past the lesson text to end of

Memory Verse. Did Peter and the other apostles need to be brave and strong to go through the experience given in this lesson? Certainly, and while we probably will never go through such an experience, we, too, must be brave and strong. "Be strong and of a good courage," is the memory verse. Learn it.

Notebook. Make picture of prison on top half of page. On bottom half put picture of Peter. Write under the picture of Peter this thought, "Peter was strong and of good courage." Give the children a "yes" and "no" test on this lesson.—V. C. T.

## AMONG THE CHURCHES

#### TO OUR PASTORS

You who have so staunelly supported the work in the past are invited to join us in putting on a pre-Easter campaign among your people to increase the circulation of our paper. We will be glad to furnish you with sample copies to pass out among prospective sub-scribers and to assist in any other way possible in the furthering of such an effort. The paper is yours. It is exactly what you make it, and we depend largely upon your articles for matter for its columns, and we want your writings to have as wide a circulation as possible. Several of our ministers who have seldom written for the paper have recently signified their intention of contributing of their scholarship and biblical knowledge to the enrichment of its pages in the near future. Who will be the first to send us a list of new subscribers? Remember, the rate is one dollar and fifty cents for a full year to those who have never taken the paper.

Illinois members: Please send your remit-tance for the fund to pay off the indebtedness on our Dormitory to Miss Leota B. Hanson, Lebanon, III.

### STILL FOR THE OLD FAITH

A most interesting letter has come to us from a sister in Iowa which we would be delighted to print in full if permission to do so had not been withheld, but having been accorded the privilege of publishing it in part and without signature we select the following excerpts from it.

"I want to thank you for our good Restitution Herald. I read each article, and then with Bible in hand study them over and over, thus (verifying) the truths the writers have studied out for our good. As I grow older my faith in the truth that we as a church have always stood for grows stronger. We think the new quarterlies," (doctrinal lessons implied), "answer a great need of our Sunday school workers. May God continue to bless you and your coworkers in spreading the truth is my prayer."

### SOUTH LAWN CHURCH, GRAND RAPIDS

The monthly men's meeting held February 8 drew one of the largest crowds of men that hus ever attended one of our gatherings. President Lussenden had arranged a splendid program which was thoroughly enjoyed by the 35 men present.

The Tuesday night devotional services have been exceptionally well attended recently, and the splendid spirit is very inspiring. The book of Isaiah is being studied in these meetings.

Sunday school attendance had fallen quite a bit below normal a while this winter but for the last few weeks has shown splendid guins. The attendance on February 10 was 217. The officers and teachers are doing their best to teach these children and young people the truths of the gospel, and to keep before them the sweet spirit of love and Christian living which Jesus taught by word and by example.

Berean work is in the best of condition. Especially is the young people's class an inspiration. From 30 to 35 of high school age are in Sr. Siple's class each Thursday night and listen with rapt attention. Many of them come from homes whore religious influence has never before been felt.

F. E. Siple, Pastor.

#### BAPTISMS IN VIRGINIA

Again we rejoice that the gospel is still the "power of God unto salvation." On Sunday afternoon, Feb. 10, it was our gratifying privilege to assist a mother and her two daughters to take upon themselves the name of the

Lord Jesus by baptism.

This service was conducted in the baptistry of the beautiful Christian Church in Woodstock, where we were made to feel so very welcome. The pastor of this church assisted in the service also.

We are happy indeed to commend to the brotherhood this mother, Mrs. Rachel Clem, who is in the mature middle age of life, when a mother can be of such great usefulness in guiding the lives of her family. Pauline, who is 15, and Beatrice, who is 13, are young people of sterling character, and they are anticipating a long life of useful service in the cause of the Master. May they not be disappointed in this desire, should our Lord tarry.

The interest at Maurertown Church of God is very encouraging, and we hope to report more results in the near future.

V. Earl Thayer.

### HERALD RECEIPTS

Alice Emerson; Mary J. Calkins (for self and another); George Waters (for self and another); John D. Davis; James H. Lewis; Leroy Hiott; Anna Cochran; Mrs. A. M. Linsenmeier; E. T. Renner; R. A. Humphreys.

#### DEATH CLAIMS HOME MEMBER

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After many months of illness, but which fortunately were accompanied by little actual pain, Mrs. Emma O'Byrne, who entered Golden Rule Home as a regular resident about two years ago, passed from life on the morning of February 8, 1935, in her ninety-first year. She had been nearly blind for many years, having suffered a partial loss of sight as the result of an accident in Ohio. She was a woman of broad culture and pleasing personality, and a life-long member of the Methodist Church, of which her husband had been a minister. The funeral service was conducted at her request by Rev. E. O. Storer, pastor of her church in Oregon.

#### SADIE HAM DODDSON

Sadie Ham Doddson, second daughter of James R. and Sarah I. Ham (both of whom are nearly 89 years of age), after eighteen months of suffering, died January 6, 1935. The funeral service was conducted two days later. In addition to her aged parents, she is survived by her dear son Ernest, who was away at the time of her death; two sisters, Matilda Marrs of Binghamton, Tenn., where she died, and Mary Humphreys of Collierville, Tenn.; and two brothers, James and Obadiah Ham. She was baptized by the writer, together with some other of her relatives, more than thirty years ago. "Blessed are they that mourn: for they shall be com-forted."—Matt. 5:4. R. A. Humphreys.

## GRAND RAPIDS OPENS NEW SUNDAY SCHOOL

Pennellwood Church of God Sunday School met in their first session at the new church at 3055 Division Ave., S. W., Grand Rapids, Mich., on U. S. 131, Sunday, Feb. 3, 1935.

This opening session was a complete success with an attendance of 82. The school was divided into ten classes with a total collection of \$12.82

The new building is located in a restricted and recently developed section just outside the city limits of Grand Rapids. It is of concrete and face brick construction with nice terrazzo floors. There are seven large classrooms on the main floor, an office, and an auditorium capable of seating 200. A fine basement is under the entire building, a part of which is also used as classrooms.

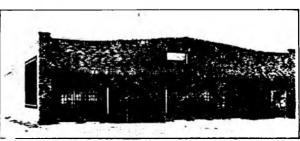
In our new location there is ample room for expansion, with available floor space to enlarge the auditorium and add new classrooms.

The twenty families who are sponsoring this school were former members of the South Lawn Park Church of God. This group, unable to longer cooperate under the South Lawn Park Church program, have established this new Sunday school for the purpose of keeping the 65 members in active service and to spread the gospel as taught by the Church of God.

The officers and teachers are as follows: Board of Elders-A. G. Townsend, Fred E. Hall, William M. Hanson. Sunday school officers Superintendent, Arlie G. Townsend; Asst. Superintendent, Myron Van Portfleet; Secretary, Rhoda Hanson; Treasurer, Harold Teachers-Fred Hall, Beth Mosher, Simpson. Ada Simpson, Eurie Hall, Ruth Townsend, William Hanson, Bee Slocum, Viola Cole, Eva Van Portsleet, Helen Brandou.

Beth Mosher.

Where the New Sunday School Meets



### ARTHUR TAYLOR

Many of our people have been sick of late with the flu, which has been very prevalent through this section of the country, but Arthur fell victim to this dread malady accompanied by pneumonia, which in the past has claimed so many lives. He was in bed only three days when his heart failed him. Having suffered in the past with a disease that was becoming more gripping in its hold upon him, his physical reserves were so limited that he had little resistance to combat this last siege.

Arthur was one of our faithful workers at Fouthill. For several years he did the janitos work. He was quiet and unassuming, yet al' who know him had a liking for him. He was baptized by Bro. Gordon during his ministry here.

Arthur was born a few miles from here or June 10, 1892, and spent his entire life in this community. He leaves his mother, two brothers, and one sister. His mother is very ill at her home and was unable to attend the services at the church. A letter addressed to Mrs. E. H. Taylor, Fontbill, Out., with Christian cheer will do a lot of good.

Final services were conducted by the writer and Arthur laid to rest awaiting the glorious day when "the inhabitant shall not say, I am sick."

(\*\*. E. Randall.\*\*

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 begran", Acts 3:21. It also firmly advocates repentance and immersion in the name of Josus Christ for the remission of sins, Acte 2:38, and a consecrated life as essential to salvation.

The Dollar-a-Month Club is still ready to receive renewal and new memberships.

### GOD'S JUSTICE

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34b, 35.

How glad we ought to be to know that God is no respecter of persons, for if He were I fear we would not stand in His favor. It lies with ourselves, as with everyone else, whether we fear Him with reverential fear and do His will which worketh righteousness, as to being accepted of Him.—L. A. R.

### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Date ......

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Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

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## BETWEEN YOU AND ME-

"The Only Living Religion of the Western World" will be the theme of Pastor Norman John MacLeod's sermon Sunday morning, March 3, at Los Angeles. His Communion message will be, "A Lively Hope."

The pastor at the church at Oregon, III. will speak next Sunday morning on "Seeking God in the Lives of Others," and in the evening a Washington's birthday discourse on "Entangling Alliances." The latter will have to do with the historic American attitude toward international affairs and its prophetic significance.

A splendid article by Elder James A. Patrick, entitled, "The Church and Its Name," will appear soon in our columns. Bro. Patrick is a recognized authority in the Church of God on this particular subject, and we recommend his article to your thoughtful attention.

Several of our readers have written in highly commendatory terms of Bro. C. E. Ran dall's presentation of "Important Differences Defined," which was published in the issue of January 22. The article dealt with points of doctrinal difference between the Advent Christian Church and the Church of God.

Sr. Mabel Lindsay, the nurse who has faithfully eared for Mrs. O'Byrne during the final weeks of her illness in Golden Rule Home, returned Saturday to her own home. The Executive Board appreciates the service she has rendered in a difficult case, while to Sr. Mick, our regular matron, who cared for Mrs. O'Byrne throughout her long illness until Sr. Lindsay relieved her, and who combined the duries of nurse and sympathetic companion as her time permitted, with a patience and thoughtfulness that is unsurpassed, the Board acknowledges its lasting obligation.

The editor appreciates various papers which reach his desk through the kindness of brethren, and finds much of value in them as they provide a broader basis of world information upon which to base our department of "Abreast of the Times," and our prophetic studies. Among other publications of merit, we mention at this time "The American Guardian," the official Socialist weekly.

Pastor Harvey U. Krogh, Jr., of Pearl City, III., was a welcome visitor at Golden Rule Home Saturday morning. Bro. Krogh always brings something of brightness into older lives when he calls.

## A PARTIAL LIST OF PUBLICATIONS

NATIONAL BIBLE INSTITUTION Oregon, Illinois

GROUP 1. One and two page tracts listed in Group No. 1 will be sent postpaid to any address for 10 cents per dozen, or 30 cents per hundred.

Baptist Confession of Faith of 1660 Essential Truths

God's Promises, by Anna E. Drew Obedience (Baptism), by F. E. Siple Resurrection, The, by S. J. Lindsay Reasons Why, The

GROUP 2. Four page tracts listed in Group No. 2 will be sent postpaid to any address for 10 cents per dozen, or 60 cents per hundred.

Diabolus, the Antigod, by J. G. Haupt
Did Christ Preexist? by H. B. Hathaway
Did Christ Preexist? by R. H. Judd
Immortality of the Human Soul, by S. T.
Shirley

Immortality, Well Known Men on
Life! Life! Eternal Life! by R. II. Judd
Shall Never Die, by F. E. Siple
Soul, A Study of the Word
Thief on the Cross, The, by F. E. Siple
What Is a Christian? by J. W. Williams
What Must I Do to Be Saved? by J. F.

Waggoner
Who Owns the Wool? by J. B. Gambrell
GROUP 3. The following six page tracts
will be sent postpaid to any address for 15
cents per dozen, or 90 cents per hundred.

Coming of Christ, The, by Rufus A. Curtis What Do the Scriptures Teach? by R. H. Judd

GROUP 4. The following eight page tracts will be sent postpaid to any address for 20 cents per dozen or \$1.20 per hundred.

Baptism, by S. J. Lindsay

Hell - What Is It?

Rich Man and Lazarus, The, by F. E. Siple

GROUP 5. The following twelve to sixteen page tracts will be sent postpaid to any address for 4 cents each; 25 cents per dozen; or \$1.75 per hundred.

God: Did Christ Create the Heaven and the Earth? by R. H. Judd

Rich Man and Lazarus, The, by J. H. Anderson

GROUP 6. The tracts listed in Group No. 6 will be sent postpaid to any address for the prices named below.

First Resurrection, The (20 pages), by Wm. Leask. Each 5 cents; 50 cents per dozen; \$3.00 per hundred.

Where Are the Dead? (36 pages), by L. S. Bronson. Each 5 cents; 50 cents per dozen; \$4.00 per hundred.

A Letter to a Friend on the Covenants of Promise (32 pages), by Mrs. C. C. Woodruff. Each 10 cents; \$1.00 per dozen; \$6.00 per hundred.

Present Conditions in the Light of Prophecy (24 pages), by J. H. Anderson. Each 10 cents; \$1.20 per dozen; \$10.00 per hundred.

NATIONAL BIBLE INSTITUTION Oregon, Illinois

### THE JEW AND PALESTINE

THE Jew is the mystery of history. He is the enigma of civilization. The Jew is the positive proof of the existence of a personal God. There is no human explanation for the Jew's miraculous survival of centuries of unparalleled persecution. The great French philosopher, Renan, said, "History fails to account for the Jew." Another thinker exclaimed, "Behold the Jew, and tremble; behold the Jew, and believe; behold the Jew, and rejoice."

God's Word introduces the Jew as a chosen, holy, special people, "above all the people that are upon the face of the carth" (Deut. 7:6-8). All the other nations were to be blessed or cursed according to their treatment of Israel (Gen. 12:3). So marvelously has God's divine hand of protection been upon Israel, that she has been referred to as "water-proof" and "fire-proof." Israel Zangwill, well known author, wrote, "During the thirty centuries or so of his national existence the Jew has been perpetually stumbling on the verge of the abyss of annihilation, yet, always he has recovered his footing. Why! God preserves him."

For almost two thousand years, the Jew has been a wanderer upon the face of the earth. Despised, ridiculed, hounded, haunted, and tortured, he has made his wretched way from country to country without a country, king, or friend. But a great change has taken place lately. On December 9, 1917, the news flashed around the world that Jerusalem was captured. The capture of Jerusalem from the Turk was so startling as to defy human explanation. Not a shot was fired; not a blow was struck; not a drop of blood was shed; not a stone was scratched; not an inch of soil was destroyed. Tremendous events followed the restoration of Palestine to the Jew. The eyes of Israel instantly turned toward their divinely appointed homeland. Hope sprang up in the hearts of millions of Jews. Over 200,000 returned since 1917. All over the world comes the ancient cry, "Next year in Jerusalem." In 1920 Turkey renounced all her rights over Palestine. In 1922, the League of Nations confirmed the mandate which gave the Jews full liberty to return to and rebuild their national home. In 1929, the "Sixth Biennial Zionist Congress" met in Zurich and Zionist combined with non-Zionist in the one common purpose of "Palestine for the Jew."

Miracles are taking place in Palestine, for the first time in thousands of years.

- 1. The flag of Judah flies over Jerusalem.
- 2. A Jew was appointed Governor of Palestine.
- 3. The Jewish flag flies over the seas.
- 4. Palestine deserts blossom as the rose.
- Normal rainfall experienced again.
- The Hebrew tongue is again used as the mother tongue.
- 7. Jewish currency and coins are being issued and used.
- 8. Jews make the pilgrimage to Jerusalem to observe "Feast of Atonement."
- Palestine has taken its place as the most prosperous country in all the world.

- The nations of the world have publicly recognized the Jews as a nation.
- 11. Thousands of Jews are returning; thousands more are planning to return.
- Jewish rabbis are teaching the Jews that the Messiah is coming soon.
- 13. Extensive plans are afoot for the rebuilding of the temple.

All this means that the fig tree (Israel) is putting forth her leaves; a sure sign that Jesus is coming soon. Listen, God's clock is ticking again. Behold in Israel a sure sign of the imminent return of our blessed Redeemer. Are you praying for the salvation of the Jew? Are you ready to meet your Lord? Lift up your head; your redemption draweth nigh.—Charles Haimovitz in The Jewish Hope.

### WARNING TO GIRLS

By Mary A. Woodward

Surgeon General Hugh S. Cummings sends this warning to girls who have formed the habit of smoking: "The cigarette habit indulged in by women tends to cause nervousness and insomnia. If American women contract the habit, as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The number of American women who are smoking cigarettes is amazing. The habit harms a woman more than it does a man. The woman's nervous system is more highly organized than the man's. The reaction therefore is more intense, ruining her complexion, causing it to become gradually yellow and ashen."

And, girls, this is not all there is to it, either. I know you will say, It is no worse for me than for the men. Yes, it is worse, especially if you ever expect to marry and become a mother. Ought not every woman entering this sacred relation take with her a clean, healthy body? No woman who is a habitual smoker but has filled her body with the poison of nicotine. How can she bring healthy children into the world? If a girl or woman must smoke she should never think of marrying.

There was nothing that gave me more real joy than to see a young man throw his tobacco, box and all, into the water before he was buried with Christ in baptism, and hear him say, "Using tobacco is a sin against my body, and God will not help me as long as I carry with me one sin." Praise God for such young men, and we have baptized many just such brave young men.

How much better never to form a habit so very hard to break away from. Time and money are spent for that which weakens and degrades body and soul. Do not do it, boys, girls; live above it with God's help.

# THE RESTITUTION HERALD

**VOLUME 24** 

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NUMBER 22

## THE FINISHED WORKMAN

By John O. Conrad

I AM thinking of a time when my boy was busily engaged tinkering with some toy. His mother called him to dinner. Several minutes passed and he did not come. Again she called with more emphasis, but to no avail. It was only when he was threatened with the loss of his

meal that he finally came. I gave no thought to the incident at the time, merely assuming that he was very much interested in his work.

I remember a group of boys who were coming home from school. Presently one of the boys exclaimed, "Gee! there's Dad. I wonder what he'll say?"

As the boys approached, Tommy's father said, "Hello, Tommy, you're late tonight, aren't you?"

- "Yes,"
- "How did it happen?"
- "Oh, teacher kept us in."
- "Well, what did you do?"
- "Oh, we was late getting in at recess."
- "That so? How come?"
- "Well, you see, we had a ball game, and just as the recess bell rang our side was batting, and we had a guy on every base, and Corky was coming to bat, and we knew if he got a crack at the ball he would bring them all in, and we needed everyone to heat the other side, and that's just what happened like we thought it would. Teacher didn't get very mad when we told her why, but she said we would have to stay after school anyhow."
- "Well, that's all right, but try and not let it happen again."

I wonder if Tommy's dad saw in the incident more than the mere love of the game?

I recall having read of another young man who, having accompanied his parents to Jerusalem, thought it perfectly all right to remain in the temple talking to his elders, when his parents remonstrated with him for having caused them so much anxiety and annoyance in going home.

A new writer and a new idea are introduced simultaneously on this page to Herald readers. What was Judas' connection with the Christ's agony in Gethsemane? Mr. Conrad, of the Golden Rule Church of God, Cleveland, Ohio, is convinced the connection is greater than normally is supposed.

For many years I have pondered the reasonableness of the many views given in explanation of the two great agonies of our Lord Jesus in the last hours of His mortal life. Perhaps if we view them from the viewpoint of the workman, it may help to give us a clearer understanding. I

have been told that a finished workman is one who is capable of performing a task 100 per cent in accordance with a blueprint or other instructions.

The first, is the great agony which our Lord endured in the Garden of Gethsemane just previous to His betrayal. Paul is the only New Testament writer to offer any comment on this event (Heb. 5:7-9). It seems to be the opinion of many Bible readers that this agony was occasioned by His realization of the nearness of His betrayal and arrest which He knew would result in His death upon the cross. It is quite natural to assume that the cross, with its suffering, ignominy, and death, was the cup of bitterness which Jesus prayed to have removed. Some have based their opinion upon Paul's statement (Heb. 5:7), "And was heard in that he feared," supposing that He feared the cross. The Diaglott rendering, "And was heard for his devotion," would not support such an opinion.

Mr. Lyman Booth, in his article, "The Cup of Exceeding Sorrow," said, "I do not believe it was the fear of death on the cross that prompted Him to pray as He did, but rather the fear He might not be privileged to complete His appointed sacrifice, as it had been predicted by the prophets, and to which He had become completely reconciled." (Matt. 20:18, 19; John 12:33.) Continuing, he said, "If death on the cross was the cup to which He referred, why did He wait until almost under its shadow to pray to have it pass! He had known for a long time that was His portion, and though He often mentioned it to His apostles, He never manifested any fear of it, nor expressed any disposition to escape it." (Please turn to Page Nine)

## Abreast of the Times

### Beauty Parlors in Abraham's Day

"The perfume-boxes, and the amulets; the rings, and ... the hand mirrors."—Isaiah 3:20, 22, R. V.

Mosul, Jraq, Feb. 23.—Among other evidences that a high (?) degree of civilization had been developed in Mesopotamia at a very early period, archeologists of the American School of Oriental Research and the University of Pennsylvania Museum have discovered that the ladies of ancient Nineveh, Ur, and other cities in that region used cosmetics freely, including kohl, a beauty preparation. which is made of powdered antimony and used to darken the eyes. Rings, for ears and nose, amulets and hand mirrors, mentioned by Isaiah as in common use at a later period, were already invented. The "tablets," or "perfume-boxes," the latter coming from the Hebrew word nephesh, or soul, probably contained scented preparations which it was believed by the ladies of that day would give them a "soulful look," and that odor of "glamorous beauty" so widely desired by women today. The archeologists have penetrated to the eleventh level at Tepe Gawra, which means "Great Mound," uncovering the remains of an equal number of cities, each superimposed upon the former one. According to the excavators' somewhat sketchy and uncertain conclusions, the eleventh level represents a civilization that flourished something like 3750 B.C. The people of the period possessed craftsmen who manufactured attractive jewelry of electrum, a natural alloy of gold and silver, while the masons were able to construct the true arch. As an amusement the people played dice and engaged in other games.

The recovery of these ancient remains of civilizations long since disappeared from the earth presents an interesting question to the Bible historian and to the student of prophecy, as to what the relationship of these races was to God in the past, and to what extent they may have influenced the progress of divine plans for the future.

### Tennessee Retains Evolution Law

"In the beginning God created the heaven and the earth."—Genesis 1:1.

NASHVILLE, Tenn., Feb. 19.—By a vote of 67 to 20 the House of Representatives today voted down a measure introduced by 22 year old Representative Cecil Anderson to repeal the statute that forbids the teaching of evolution in the state maintained schools of Tennessee. It will be recalled that the anti-evolution legislation, the repeal of which was asked today, resulted in the famous debate on the subject between William Jennings Bryan, eloquent defender of the inspiration of the Bible, and Clarence A. Darrow, renowned lawyer-skeptic of Chicago. In the present skirmish the 22 year old legislator was opposed by Dave

W. Ruffin, 76, who declared that he was the man who "in 1925 led upon the floor of this house the forces of right-eousness which placed upon the statute books the anti-evolution law of Tennessee."

### New Jewish Settlement

"O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come."—Ezekiel 36:8.

Petah-Tikvah, Palestine, Jan. 15.—Jewish agricultural laborers who had saved for years out of their small earnings, celebrated a happy event in their lives late this afternoon when the foundation stone was laid for their new settlement near here, appropriately named "Behadraga" (Gradually). They have been assisted by fifteen-year loans granted by the Palestine Mortgage and Credit Bank, Ltd., of Jerusalem.

Situated on the road leading to Wilhelmina, the new settlement will have seventy-four families, all members of the Jewish Labor Federation, and who formerly were hired laborers in this colony. Each holding will consist of a dwelling, a stable, a fowl run, and will be connected to a center water supply. This new center is the eighth in a series established under the 1,000 family colonization plan.

Thunder, lightning, and rain accompanied the speeches, but the elements did not dampen the high spirits of the hundreds of people who stood out in the open, in front of a wooden platform bearing the Magen-David and Socialist colors.—Palestine Post.

### Persia Becomes "Iran"

"Persia, Ethiopia, and Libya with them; all of them with shield and helmet."—Ezekiel 38:5...

TEHERAN, Persia.—This historic kingdom late in 1934 officially resumed its ancient name, Iran, thus restoring to another nation the designation it bore in the most remote times. In the Bible it is known as Persia and Elam, and will play an important part in the future.

#### THE RESTITUTION HERALD

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## The Herald of Messiah's Reign

By J. M. Stephenson

THE Apostle Paul in his letter to the Romans, proves beyond the shadow of a doubt the restoration of the literal Jews. In chapter 3:1 he propounds a question which those who deny the preeminent privileges of the Jews after the terminus of the Gentile dispensation, can never answer. "What advantage then hath the Jew?" During the Christian dispensation he has no advantage whatever; for touching the position and privilege of the Jew, as he stands related to Christ and the gospel, during the present dispensation

sation, "There is neither Jew nor Greek." - Gal. 3:28. Notwithstanding the same apostle affirms that there is "much advantage every way" in being a Jew (Rom. 3:1, 2) how, unless there shall be peculiar blessings in reserve for this people, in a future dispensation, can this statement of the Apostle ever prove true? But we will let the Apostle explain the reason why there is so much advantage in belonging to this despised and rejected people. He says, when speaking concerning his kindred according to the flesh, whose condition, as far as the present age is concerned, is so hopeless that he would die the accursed death of the cross for their "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."-Rom. 9:3, 4. Thus, the glory, the adoption, the covenants, and the promises belong to this race.

This is not true as far as the present age is concerned. Should there not be a future age of glory for this people, it can never be true.

Again, in chapter 11:11, Paul propounds another question involving the entire issue touching the future destiny of the Jewish nation. Hear him. "I say, then, have they stumbled that they should fall?" Yes, Gentile prejudice would answer, never to rise again. But with the great Apostle let us respond, "God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." That after having stumbled, and thus made a breach, through which Gentile believers may pass to Abraham and Christ, they will rise again, will appear in the Apostle's conclusion in the next verse: "Now if the fall of them be the riches of the world, and the di-

minishing of them the riches of the Gentiles; how much more their fulness?" I will leave it to any tyro in grammar if riches are not the things whose degrees are compared by the adverb more. Thus, "and the diminishing of them the riches of the Gentiles; how much more their fulness?" How much more what? Answer: riches to the Gentiles. Hence, in their fullness they will be the medium of much greater riches to the Gentiles than in their diminution.

But should this people never be replenished after their

depletion, how can this promise of the Apostle ever be fulfilled? It never can. But that it will be fulfilled in its most literal sense will be seen by the following prophecy of Zechariah, 8: 20-23. "Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saving, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.''

Thus all the Gentile nations will acknowledge the Jews as a great blessing. They have proved a curse to the

world, in the terrible judgments their accumulated sufferings have invoked upon the defenceless heads of their cruel oppressors. But then they will be the medium of exalted blessings for all nations. This wonderful people have ever been a blessing or scourge to the world. A blessing to those who blessed them, and a scourge to those who scourged them. Nay, they have been and will be the nucleus of the world's hope.

Whether in Egypt, Babylon, or among all nations, the destiny of all with whom they have been connected has been allied to them. No nation, king, or potentate has ever laid his hand upon this people of destiny without doing it at his peril. Like the particles of matter, whether in an organized body, or disintegrated, they are indestructible.

Having learned the living languages of the world, they will be qualified to herald (Please turn to Page Eight)

### Looking for the Sabior

Each morning when I wake from sleep,
O teach me, Lord, to say:
"I know that Thou art coming soon,
And this may be the day!
Then help me, Savior, by Thy grace
To live this day for Thee,
That I may look for Thee with joy
And long Thy face to see."

I should not like Him, when He comes A wandering lamb to find; If I were idle, selfish, proud, Untruthful, or unkind, How I should try to hide my face, And from His presence flee; I should not look for Him with joy, Or long His face to see,

Lord Jesus, as the years go by
And Thine own "day" draws near,
Oh, make me know that I am Thine,
For then I need not fear.

If I am cleansed and kept from sin,
From Satan's power set free,
Then I may look for Thee with juy,
And long Thy face to see.

-Selected by H. W. Patterson.

## Why Are We Not Better Christians?

By Clarence H. Hewitt

SOMETIMES we are troubled because we are not better Christians. We realize that measured by Bible standards or even by our own Christian ideals there is much land yet to be possessed. Or we acknowledge to our sorrow that we are slipping

back into the world. If may be our very indifference that troubles us: the fact that we are not concerned about our spiritual condition when we ought to be.

A general feeling is permeating the modern church that there is more to religion than many have yet experienced. The existence of several religious movements aimed at deepening Christian experience testify to this widespread hunger, such as the Cambridge Group Movement, the Oxford Group Movement, the Victorious Life Movement, and others. Through such agencies thousands of ministers, not to mention tens of thousands of lay men and women, have found their way into gracious and significant experiences of victory in Christ Jesus.

Many of us glimpse the possibility of victorious Christian living beyond what we have yet known, but we do not know what to do about it. Occasionally we find a person who is radiant with the glory of the presence of the Spirit of God. We wish that we could capture a similar radiance, but the secret of it escapes us. What is the trouble? Why are we dissatisfied with our Christian experience? Why are we so powerless, so lacking in vitality, so accustomed to defeat instead of victory?

Some say, You need entire sanctification; others, You need the baptism of the Holy Ghost; you must agonize before the Lord at the altar until the great joy comes. The present writer doubts the need or desirability of agonizing for the Holy Ghost. Jesus said that the Father is willing to give His Spirit to them that ask Him, but asking is simply asking; it need not be agonizing. This point will become clearer as we proceed.

The real reason for the unreality and defeats in our religious experience is that in some way the channels between God and us have become blocked, so that the blessing cannot flow through to irrigate and fructify our lives. What we need to do is to clean out the channels. This means that we must surrender those things in our lives that have blocked the way—then the blessing will come because it is free to come. Can it possibly be as simple as this? It is as simple as this. There is not even need of centering thought on the filling of the Holy Spirit. If we surrender everything that is between us and God, or between us and any fellow man, and thus clear the channels completely, the experience of victory will come. And with it the radiance,

Mr. Hewitt, who holds a professor's chair at Aurora College, is a member of the Advent Christian Church. His name has appeared in this paper many times in connection with selected articles. This is his first direct contribution to The Restitution Herald. joy, and peace that God longs to bestow upon us. When it comes, people will say, "This is that which was spoken by the Prophet Joel, saying, 'In the last days I will pour out my Spirit.'" The present writer can give testimony that the

Spirit's presence came to him not by direct seeking but simply as the aftermath of a full surrender of those sins that had been choking the channel. One day in old Jerusalem the people cried, "Men and brethren, what shall we do to be saved?" Peter replied, in effect, that if they would meet certain conditions the Holy Spirit would inevitably come upon 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." Is it as simple as this? It is indeed.

Just what is involved in this matter of surrender? It is the surrender of the self. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Denying the self means surrendering the self.

And what is the self? It is a complex or integration of all the natural and acquired traits or characteristics of an individual, including past experiences and memories of them.

The self includes the body. No surrender to Christ is complete that withholds the physical man and his appetites. "I beseech you, brethren, that you present your bodies a living sacrifice." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The self includes the intellectual powers. This is for many the hardest surrender of all to make; submitting the intellect to the leadership of the Spirit. Yet it is necessary. For the carnal mind (the natural, unsurrendered, unregenerate mind) is enmity against God, writes Paul, since it is not and cannot be subject to the law (or control) of God, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can be know them, because they are spiritually discerned." The surrender of the intellect does not mean its abdication, Neither does it mean the surrender of intelligence. It only means laying on the altar one's highest intellectual and reasoning abilities, with the prayer that God will spiritualize the entire mental processes, to the end that the mind may not only discern spiritual things but be an instrumentality through which the Spirit of God may work effectively to the accomplishment of spiritual ends.

The imagination must be surrendered. Many people, including church workers, have trouble with a clouded imagination. The Lord said to Ezekiel, "Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?" A surrendered imagination may well mean the tearing down of many a picture from the walls of our chamber of imagery.

The self includes the will. Here is the very citadel of the self. No surrender is complete until one can ery from the heart. "Take my will, and let it be,

Consecrated, Lord, to Thee."

and pray the Gethsemane prayer about the surrendered cup and the yielded will. What could possibly keep us from the fullness of victory like a stubborn will?

The self includes our attitudes, especially our attitudes toward other people. Insofar as some of these are wrong attitudes, they must be surrendered; and in such cases, surrender involves proper restitution by way of apology and asking for forgiveness. To make such amends is hard for an unsurrendered will, but not at all difficult for the will that is truly yielded.

The self includes all our experiences. Some of these experiences, it may be, have been bad. Our sins are experi-

ences of a poor moral quality. We must surrender our sins if we would open up the choked channels to the incoming surges of victory. Sins are not an inconceivable element in a Christian self. John was writing to Christians when he said, "If we say that we have no sin, we deceive ourselves." Most professing Christians—including ministers of the gospel—need only to check themselves against the absolute standards of Jesus in order to discover the presence of sins that they are scarcely aware of. It is not a bad idea to ask that the Holy Spirit shall X-ray us. The result may be somewhat humbling. But if it shows us where lie the sins that are clogging the channels, happy are we, for we have learned the things that must be surrendered if we would have the Spirit flood our lives with joy and power.

All this is included in the surrender. It is a total surrender of the entire self: body, mind, intellect, imagination, will, attitudes, sentiments, sins, all that we are or can be, for time and for eternity, to the living Christ, whose we are and whom we must serve. And when a man will do this, there is no limit to what God will do in him, for him, and through him.

## Facing Realities!

By C. E. Randall

ON August 17, 1922, the General Conference of the Church of God passed a resolution, whereby "a book of registration for the use of each and every one of its members, male and female, who wish to register as one opposed to military service, combatant, non-combatant, or both" was established.

We opposed this resolution at the time of its adoption on the grounds of scriptural and moral principles. It appears to us as a violation of the spirit of "every soul" being "subject unto the higher powers" and submission "to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors" (Rom. 13:1; 1 Peter 2:13, 14).

The present movement among most denominations to resist military service is the child of the idea that with sufficient numbers taking such a stand war can be averted. This is a dream that never will be a reality this side the reign of the Prince of Peace. The Government has announced its intention of not recognizing conscientious objectors in case of another war, and the "straw protection" suggested by the resolution does not warrant the placing of oneself in an unfavorable position with the Government. If those who sign the resolution remain firm in their convictions in case of war, it will undoubtedly mean they must face the firing squad.

I respect conscientious scruples and if our young men choose to sign such a resolution and are determined to stand by it, then I for one am ready to do all I can to help them, but some are urging the young men to take an "out and

out" stand against military service without emphasizing what it is going to cost them to carry out such decisions. If our young men after thoroughly considering the matter and knowing full well that it will cost them dearly to keep their vows, choose to be martyrs to their convictions, the Lord bless them, but they can do this as well without as they can with a resolution.

But it is not against the resolution that I wish to send a dart, but against those who encourage our young men to take such action, when they themselves will in no way be affected, but will bring untold hardship on the young men—even greater than actual military service. It is an easy matter to go out and get others to tread in a path in which we never expect to walk. Let us face the realities of the future, rather than live in the balmy breezes of dreamy days. Today we can talk—tomorrow others must act. Anyone can get people to sign a paper but the reality of the act lies in the fact that the signer is the person that must earry out the agreement.

Yes, boys, sign! but before you do beware what you are signing and be sure you understand what your signature is going to cost you. It is you who must live up to that signature! It is you who will be placed in an unfavorable position with the Government. Think twice!—Church of God Messenger.

Blank forms for signatures to the resolution referred to by Mr. Randall may be obtained on application to the National Bible Institution, Oregon, Illinois.

## "O Ye Dry Bones, Hear the Word of the Lord"

By Norman John MacLeod

SOMETHING over a year ago we dwelt upon the "Valley of Dry Bones." We described it as if we were travelers along the highways of our country and should suddenly be confronted by the sight of a valley full of dry bones. Let us, therefore, transport ourselves again to that "Valley of Dry Bones" in our imaginations and look for another matter described therein.

When Ezekiel had wondered at the marvelous sight of a valley full of dry bones he was asked the question: "Son of man, can these bones live?" That would seem a ridiculous question in the face of the fact that they were "very dry." And yet in vision nothing is ridiculous! The strangest occurrences seem quite ordinary and correct! But there is another statement in the chapter which is stranger still! "Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord,"-Ezek. 37:4. If we were traveling along a highway in our country, and upon seeing a valley full of dry bones, should be commanded to go out and speak to those bones, we certainly would be considered at least slightly queer if we should obey such a command! If out in the wastes of Nevada we should suddenly find somebody out there talking to dry bones, we would be sure that something had affected his mentality! And yet we read that statement in the book of Ezekiel time after time, and think nothing of it! We need to have no one tell us that that statement is figurative! It is what is technically known as an "apostrophe": addressing something that has no life as if it possessed life and understanding. When the poet wrote the lines: "Break, break, break, on thy cold grey erags, oh sea!" nobody thought that the sea would actually hear him; and yet we think the figure quite beautiful. We mention these facts, for when it comes to things just as figurative, some immediately take them literally, when they are no more meant to be literal than the verse quoted above. In the ninth verse of this same chapter we read: "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind. Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live."-Ezek. 37:9. Ah, yes, here is another matter: these slain! Does anybody think for a moment that the wind heard and understood? When Jesus stood up in the boat on the Sea of Galilee and called to the winds to cease blowing, did the winds hear Him? Only the superstitious who believed in supernatural beings called gods who were supposed to blow with their mouths to cause winds, could hold to such an opinion. But let us arrive at the crux of the matter now that we have made sure that these two passages are figurative.

"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. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."—Ezek. 37: 12, 13. Are these words the words of prophecy concerning a literal resurrection? Or are they in the sense of those words quoted above, a figurative illustration? Is the resurrection there mentioned of individuals? Or is it speaking rather of the nation of Israel (the twelve tribes)? Let us compare some texts.

### JUST RECONCILIATION

Immediately following the last quoted text the Prophet goes on to say: "And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:14. In the previous chapter the Prophet spoke of matters similar to this one: verses 24 and following read: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."-Ezek. 36:24, 25. Immediately we come into a difficult situation: Is God going to take the vile atheist Jew who has taught the Gentiles to despise God as His people? Is the Prophet Ezekiel not possibly speaking of some other people when mentioning Israel? Or is the whole thing a most ridiculous contradiction, and God after all is a respecter of persons? How can we explain those texts of Scripture to see the harmony there existing? Ezekiel was told that the "Valley of Dry Bones" represented "the whole house of Israel." If that be true, and they are to be all resurrected and have God's spirit put in them, "and they shall live," then certainly God will reward those people who honor not Him! That does not fit in with the harmony of the Scriptures! In Romans 11:26 we read that oft-disputed text: "And so all Israel shall be saved." But that text is more specific in its statement as to who is meant by Israel, for it continues by quoting: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

From the confusion that is often developed from the use of the names Israel, Jews, Jacob, and the like, arises the chief difficulty with these texts. To the person who looks upon the condition of the Jews at the present, and realizes that the greatest Communist leaders are almost invariably Jewish, and that there are probably more atheists among the Jews than among any other people, the idea of rewarding the Jews becomes indeed one of repugnance. Surely if God is going to recognize and cleanse those vile creatures,

there is no such-thing as condemnation with God! God becomes an unmoral being who does not recognize right or wrong! From that conclusion arise two theories: one which says that when God mentions Israel in many instances He does not mean the actual descendants of Jacob at all, but means those "spiritual descendants" of Jacob who according to Romans (ninth chapter) are the only rightful heirs of God through Christ; the other which says that the Jews are only a small part of Israel, that Great Britain and the United States are part of the "ten lost tribes." The latter theory we will examine at another time. But the other one we wish to examine now.

### CLEANSING OF JEWS

When the literal physical descendants of Jacob are mentioned (the people that we designate as Jews at the present) in the Scriptures they are usually concerned with the inheritance of land in some way or another. They are the people who are going to inherit the land flowing with milk and honey; they are the ones who were uprooted; they are the ones who were restored under Cyrus of Persia; they are the ones who were scattered when the city of Jerusalem was destroyed by Titus; and they are the ones who are now gathering back to that ancient land under the direction of the Zionists. Nobody would by any stretch of the imagination believe that the Jews who were led by Moses and Joshua into the Land of Promise were all righteous; that those Jews who were scattered into all nations of the earth were all wicked; or again that those Jews who came out of Persia under the leadership of Zerubbabel and Ezra were all righteous; or that those who were administered such a terrible scourging by Titus were all wicked; or that those Jews who are at present gathering back to Palestine are all either righteous or wicked! No, in each case the wicked were rewarded with the righteous, and the righteous were cursed with the wicked! When Ezekiel speaks, therefore, of "these bones" as being "the whole house of Israel" is he not mentioning the fact that the two kingdoms into which the original nation of Israel was divided are under consideration? He does not mean that every individual among the nation of Israel, the Jews, or the descendants of Jacob (Romans 11:26) is going to be resurrected, cleansed, and given "the spirit of God." If so, then God is a respecter of persons. No! The nation of Israel (not just Judah: "the whole house of Israel") is to be restored to its land; cleansed (for the manner of cleansing read Ezekiel 20:33-44); and given the spirit of God as mentioned in Ezekiel (36th chapter), Joel (second chapter), and numerous other passages of Scripture. Personally, we believe that Israel (the whole house of Israel) is undergoing that cleansing now in part at least. The Gentiles and the Christians have another cleansing.

### INNOCENCE EXCULPATES GUILT

But not all Israel are the Jews which we see: some of them are Christians; many of them have been Christians for many generations. Those people of old who looked with faith to the day of Christ were just as much Christians as those who look back across the spaces of time to His first coming. In fact more faith was required to look for His first coming than is required for His second advent. His second advent has the testimony of the manner of His first coming. "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."—Isaiah 65:14, 15. No longer shall Israel be designated in such manner; no longer shall the Gentile be called a heathen. "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."-Gal. 3:27, 28. Not only does the distinction of Jew and Gentile not hold when you are in Christ, you are no longer judged as to whether you are male or female! But the "whole house of Israel" is to be brought up out "of your graves"; "and so all Israel shall be saved." The whole nation of Israel, the Jews, the physical descendants of Jacob, shall come forth to a national life in the land which they have owned in ages past. Will no one but the righteous return? Are they all atheists? Or are they not rather a mixture of the two? Is it not a commonplace with us that the innocent suffer with the guilty? Is it not also true that even in the judgments of men the guilty are suffered to have their way for fear that we might harm the innocent unnecessarily? Do we not say in our criminal courts that we would rather let a guilty man go free than to convict an innocent man? We, therefore, allow the accused every opportunity to clear himself of all

### IDENTIFICATION MISSING

"O ye dry bones, hear the word of the Lord." The Lord calls upon the nation of Israel scattered in the nations of the earth to hear His voice. The Lord speaks to the people of the Jews by various means to return to the land "flowing with milk and honey"; to the "land brought back from the sword." Though those people do not recognize His voice; though those people in many cases do not want to hear His voice, yet oftentimes does He speak to them just the same. To illustrate: Some time ago we were moved to seek the Lord in prayer concerning the message which we should deliver to the people of God; we sought guidance in prayer that our words might burn themselves into the minds of the people that we were called upon to serve; but we felt that our prayers were not heard. But when our thoughts go back over the incidents we feel that our prayers were answered, for we were made to suffer in such ways that our words were more filled with meaning, were more really and sincerely from the heart. The "captain of their salvation" was made "perfect through suffering" (Heb. 2:10). The voice of the Lord is often unrecognized by those who have heard it; unrecognized even by those who have sought the Lord in prayer. Even so, the atheist Jew hears the word of the Lord calling him to the Land of Promise, and sets out. But he does not recognize that God

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## THE HERALD OF MESSIAH'S REIGN

### Continued from Page Three

Messiah's reign to all the nations of the earth. The nations will heed the glorious proclamation, and know of a certainty that the Lord of armies is with the Jews, and will through their instrumentality bless the Gentile world. They will send ten chosen men of all languages to represent them in Jerusalem, the metropolitan city of the world.

Having been fully satisfied that the report of God being, in very deed, with the Jews, "the inhabitants of one city shall go to another, saying. Let us go speedily to pray before the Lord, the house of God will then be a house of prayer for all nations, and to seek the Lord of hosts. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Thus, in their fullness they will be the medium of greater blessings to the Gentiles than in their diminution.

The Apostle, in his letter to the Romans, which would be read by Jews and Gentiles, would give both classes all the encouragement the plan of God would permit. He would do this without granting indulgence for either party to glory over the other. Hence, he would remind the Jew of the present fallen condition of his nation, and the Gentile of the future glory of that nation. And thus put a check upon the pride and exaltation of both classes, and yet offer hope and encouragement for both. One in view of their privileges in this age, the other in view of theirs in the coming age. Hence he continues the tenor of his discourse thus: "For if the easting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"-Rom. 11:15. Now, if the same people who are east away should not be received again, then the language of the Apostle is not only nonsensical, but deceptive in the extreme, in that it would inspire a hope which the Apostle knew never would or could be realized. It will not be a fulfillment of the promise here made, to receive the Gentiles; for they are the world whose reconciliation is predicated upon the casting away of the natural branches. No, the same class must be received again, which had been cast away. If it should be objected that the reception of the natural branches is suspended upon certain conditions, then I would reply that these conditions were individual, and not national. The gospel in this age does not propose to save a single nation, but individual believers from among all nations. Jesus Christ under the figure of the death and burial of a certain rich man, represents the death and burial of the Jewish nation.

The Apostle Paul in the text before us, represents the resurrection to life again of this nation. Hence, the great gulf which cannot be passed during the present dispensation, will be bridged over in the times of restitution, that each class may pass to the other.

Life and death are opposites; if, therefore, the receiving of the Jewish nation again will be life from the dead, then the easting of them away must have been death. But I repeat the statement, If the inspired Apostle knew that this race would remain under the dominion of national death to all eternity, then his language is not only meaningless, but deceptive in the extreme. Would the great Apostle pander to the pride of his nation, by flattering their hope with promises he knew full well they never can realize?

Such is the case, unless his language is radiant with hope for the very people through whose partial fall, reconciliation, and consequent salvation have come to the Gentiles. But the Apostle becomes more positive and more explicit as he reaches the climax of his great argument. He would inform the Gentiles that ignorance and prejudice go hand in hand. How often prejudice would give place to admiration if we only knew the real character and position of those against whom this unrighteous passion is indulged. How often pride and egotism sink into shame and selfreproach before a revelation of the superior claims and position of those against whom they are indulged. Thus, the Apostle would remind the Gentiles of the danger of self-exaltation at the expense of his brethren according to the flesh, who though fallen shall rise again. Hear him: "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. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sake. For the gifts and callings of God are without repentance."-Rom. 11:25-29.

In reference to the foregoing, observe,

- 1. It is literal Israel who is blinded in the premise; it must therefore be literal Israel from whom this blindness is taken away in the conclusion; for a legitimate conclusion is always drawn from its own premise. There should be perfect analogy between the premise and conclusion, which would not be the case unless they should be the natural branches in their restoration, just as much as in their captivity. Was spiritual Israel to be blinded during the times of the Gentiles, to be saved from this blindness when this period shall have run out?
- 2. If the natural branches, or literal Israel, are never to have this blindness removed, why limit this blindness by the adverb, until?

This proves conclusively that the same people who are the subjects of the blindness, will be the subjects of the deliverance also. There is no avoiding this conclusion.

- 3. The Israel, or Jacob, who will be delivered will be ungodly when the Deliverer (Christ) comes out of Zion to take away their sins. But such will not be the case with the so-called spiritual Israel. They will have turned from their sins long before Christ shall come.
- 4. As concerning the gospel, they are enemies, when thus delivered. Will spiritual Israel be saved while in a state of hostility to the gospel? Must not sinners become reconciled to the gospel and comply with its conditions, be-

fore they can claim the salvation it offers? But touching the national salvation of Israel, it will be unconditional; for should individual conditions be required of them, they never could be saved nationally. They are dispersed among all nations, and subjected to all the laws and customs known in the world.

How, under such circumstances, could they comply with individual conditions? They could not, any more than their fathers could while under the control of Egyptian taskmasters. But having extended national deliverance to them, without repentance, without conditions; having delivered them from the dominion of the nations, and surrounded them by circumstances in which they can comply with individual conditions, they will be required to do so under the penalty of death.

This salvation is without repentance, but the individual salvation the gospel offers, is suspended upon repentance as an indispensable condition. Ezekiel, when speaking of the same salvation, says: "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."—Ezek. 36:22.

But Gentile or Jewish believers are saved for their own sake, not for the sake of their fathers. They are beloved for their own sake, and not for that of the fathers. But the national salvation of which Paul speaks is promised the unbelieving, disobedient, and ungodly Israel, on account of the fathers. They are beloved, not because they are loveworthy, but because their fathers were. They will be saved not because they have complied with any previous conditions whatever, but because they are the subjects of the election, or the fixed purpose of God. The most cursory reader, therefore, ought not to confound the conditions required of individual Israelites, during the Christian dispensation, with the unconditional deliverance of the nation from the dominion of the Gentile nations. Or the unconditional deliverance of that nation, with the individual conditions of becoming subjects of the kingdom of God, subsequently to such deliverance.

'5. The blindness was national; therefore the promised deliverance therefrom must be national also; otherwise there would be no analogy between the two—no antithesis whatever. That it was not individual blindness is evident from the fact that thousands of individuals among that people have seen the light of the glorious gospel of the Son of God, and have been constituted heirs of eternal salvation.

The thralldom was national, the deliverance therefore must be national also. One was being led into captivity; the whole force of contrast therefore demands that the converse, or the deliverance, should bring them back from captivity. That such will be the case, will be seen by reference to the record to which the Apostle appeals, "And so all Israel shall be saved, as it is written." They are to be saved "as it is written," not according to this or that theory. Then how does the record say they shall be delivered? Turn with me to Psalm 14:7; 53:6, and let us see. It reads thus: "Oh that the salvation of Israel were come out

of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

The Deliverer comes out of Zion, and deliverance is the result. And as regards the nature of this deliverance, or salvation, it is to bring back the captivity of His people—the result of which will make Jacob rejoice, and Israel glad.

6. The thralldom was temporal, the deliverance will be temporal also. But the salvation offered the individual branches, during the times of the Gentiles is eternal. One class are denominated the people of God before they are turned away from their sins, the other not until afterward. Thus there is the most marked and palpable distinction between those promises in Romans which relate to the individual salvation of Jewish believers, and those that relate to the salvation of the nations.

Don't, advises Mrs. F. M. Cawby, be like the old darky who got up one night at a revival meeting and said: "Brudders an' sisters, you knows an' I knows dat I ain't been what I oughter been. I'se robbed henroosts, an' stole hawgs, an' tol' lies, an' got drunk, an' slashed folks wi' mah razor, an' shot craps, an' cussed, an' swore; but I t'ank de Lord dere's one thing I ain't nebber done—I ain't nebber lost mah religion."

"Gon's house is not the place to make aching hearts; it is the place to heal them."

### THE FINISHED WORKMAN

#### Continued from Front Page

Paul does not give us any hint as to what "the things which he suffered," were (v. 8). In verse 7, Paul refers to "him (God) that was able to save him (Jesus) from death." If Jesus was to become our heavenly High Priest, and was to merit that office by sacrifice, and only His blood was a fitting sacrifice as an atonement for the sin of the world, God could not accomplish His plan and purpose by saving Him from the cross and mortal death; for to have done so would have been inconsistent with His ability. In Isaiah 53:4 we read, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

Perhaps the words "grief" and "sorrow" may serve as a clue to an explanation of what the cup of bitterness was which occasioned His suffering. Perhaps it was rather a cup of sorrow than of bitterness. Concerning His reference to the cup in His prayer in the garden, Matthew says, "Let this cup pass from me." Mark says, "Take away this cup from me." Luke says, "Remove this cup from me." Many have erroneously inferred that He implied the cup of bitterness and death which was the fate of civil offenders of that time, with reference to Himself.

I believe that He was concerned about the element of

death, but rather as it related to the eternal death of those who would be removed from the presence of God in His kingdom, and specifically in this instance, to the death of Judas because of what he was about to do; but not as concerned His own mortal death on the cross.

In Mark 14:17-21 we read, "And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth (to death), as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

In John 13:26, 27, "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."

Soon the stage would be set for the second act in the Garden of Gethsemane. Having entered the garden Jesus knew that here it was that Judas would betray Him. In sorrow He must reflect upon all the days that Judas had been a constant companion, observing all the mighty miracles that He had performed, listening to His parables and wonderful discourses on the kingdom of God, Jesus having promised that he should sit with the twelve apostles judging the twelve tribes of Israel, having received him as a gift from His Father, soon to become a son of perdition. Might not this be a greater concern to Him than the matter of His own death, for all too well He knew "thou shalt not tempt the Lord thy God." "Surely he hath borne our griefs, and carried our sorrows." Mark 14:34 says, "My soul is exceeding sorrowful unto death." In the next verse He does not speak of a cup, but that "the hour might pass from him." He knew that His own death would terminate after three days in the grave, but Judas, unless he was to be saved within the hour, would die forever.

Judas had a task to perform, and very shortly it was an accomplished fact. We are told that when Jesus was in agony in the garden, He was comforted by an angel. Is it not possible that the angel might have given Jesus the assurance that Judas should be given a chance to escape?

Jesus was to be rewarded for His faithfulness. Had He not said, "For the Son of man is come to seek and to save that which was tost"? "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice"? "I am not come to call the righteous, but sinners to repentance"? Jesus realized that a loss to Him was also a loss to God.

Have you wondered why Jesus made inquiry earlier in the evening as they were about to leave the upper room to go into the garden (Luke 22:36-38), whether the disciples possessed any swords? He was told that they had two and He replied, "It is enough." In the confusion which resulted after Judas had kissed his Lord in betrayal, Mark

says. "And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear." John says that it was Peter, and Luke tells us that Jesus healed that servant's ear. I believe that He restored the severed member to its place. Who more than Judas would have need of the significance of this last miracle of our Lord, intended, as I believe, to impress him with the enormity of his sin, and if he would but confess it, that he, too, might be forgiven and restored to his proper body?

Judas was convinced of his sin, but instead of calling on the only name under heaven, given among men, whereby we must be saved, he made the greatest mistake of his life by calling on the high priest. Too late he realized that he was severed from his Lord, from life itself, and that "the wages of sin is death." All honor to the Lord of glory who would plead for His own even to the last hour, shedding some of His blood in mortal anguish for the sin of Judas before He must needs shed it all for the sin of the world.

Some believe the 109th Psalm to be prophetic of our Lord's betrayal. If such, as it may be, notice the last two verses. David said, "I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. For he (Jesus) shall stand at the right hand of the poor (in spirit), to save him (Judas) from those that condemn (or Judge) his soul (life)."

His last great agony was while He hung upon the cross, in His last hour, and almost His last breath. For three hours the land had been in darkness. It has been suggested that God caused the darkness that He might not behold the suffering of His only begotten Son, if such was possible. Isaiah 53:10, 11 would suggest otherwise. Perhaps He alone would witness His suffering, and that without complaint, that the world might have a taste of the darkness and terror that would some day be theirs, when eternally cut off from His presence. At least when the "centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God." Then just for a few moments, as the light of day returned about the ninth hour, they heard Him ery in agony, "My God, my God, why hast thou forsaken me?" Some standing nearby said, "He calls for Elias." They supposed that He called for the Prophet to save Him from death on the cross. Rather, might He not have cried as a prophet. prophesying, in those tragic words, the cry of the condemned world when it would some day be brought into judgment of eternal condemnation, because they had not esteemed the significance of the blood of His great sacrifice? In His last breath He could say, "Father, into thy hands I commend my spirit. . . . It is finished." The greatest prophet of all time passed into death, soon to become the world's redeemer.

Perhaps when we say, boys will be boys, we fail to observe something of the disposition to become a finished workman. I like to think of the boy Jesus as such, for when He had grown to manhood, when His appointed task was done, and He was called to leave it, He could say in all good conscience, "It is finished."

## Berean Department

ARLEN MARSH, EDITOR

### They Also Serve

Her face was solemn in the shaded light of the table lamp. Shadows leaped flickeringly across her eyes and mouth, deepening the gloom that clung to them like an old man of the sea.

"I can't," she said, "do anything. Not anything. They need somebody to play. They need teachers. They need somebody to sing." Her voice lifted in an abrupt slide and faltered downward. "And I can't do a thing."

The newspaper rattled in her brother's hands.

"Yeah." It was a grunt. "You ca-yeah."

"Listen to me." The girl bent forward through the shadows. "Don't sit there and do nothing. I can do that."

"Yeah. You generally do."
"Listen, will you? It's nearly time for the meeting, and we're to have suggestions for next year's work, and I rean't think of anything."

"That," said the boy, "is only natural."

She gave him no attention.

"We've got to do something." Desperation was in her tone. "The kids are all losing interest."

"Why not?" A yawn sounded faintly. "Nobody new ever comes. Me, I'm half for dropping the thing until we can get rested up or whatever it is that's wrong." The newspaper crackled. "Not even the regular members come any more."

"Some of 'em do." The girl's teeth clicked. "You do. I do." She smiled wrily. "But you teach. I don't."

"Yeah, I know, I know. You don't teach. You can't teach. You can't do anything." The paper cascaded whitely over his lap. "You make me sick. Yeah, sick. Always moping. 'He gave some——'"

"If you say anything about that verse that says some were to be apostles and so on, I'll scream!" She pointed. "Pick up your paper. Don't be so mussy."

"Fussy, Sis?" He grinned. "Okay. I'll pick it up. Time to go, anyway. I'm gonna suggest a committee for visiting the new people who come to town be appointed. Maybe we can get some more members that way. It's worked other places, why not here?"

"You would get a good idea!" She rose. "And all I can do is —"

"Come along. Tonight, at least. That's something."

"Pooh!" The word exploded against his back. "Anybody can do that. I can't —"

"Come along," said her brother savagely, "and shut up." He glared at her. "And don't make any cracks in class tonight about not being able to do anything. Put it on ice. Don't think about it. Forget it. Stop running yourself down." August heat settled down, sultry and moist. The President wiped the sweat from his face with a soggy handker-chief and scowled at the teacher.

"Fifteen tonight. Not so good."

"Yeah. Two less than last time. But it's picked up." The teacher's grin was seraphic. "That new committee's getting results."

"Uh-huh." Grudgingly. "You knew your onions when you suggested that. We've got five new members in the last two months."

The teacher preened himself. "Yeah," he said. "I always do."

"Sometimes." The President was cautious. He looked toward the crowd in the church entry. "But I'll tell you one thing. You'd not have got to first base if it hadn't been for your sister."

"Yeah ?"

"Yeah. Six months ago you and she and I were the only ones coming all the time. Average of five or six, no interest, nothing doing. 'S terrible."

The teacher nodded.

"I was all set for recommending we drop the whole business several times, but every time I came prepared to do it, your sister was here. She didn't have to come. She comes alone—has, ever since you got married. But she was there every time. And I couldn't get up nerve enough to suggest dropping the thing when she came like that. And after a couple of months that way some of the new ones came, and the old ones started again, so —" He shrugged.

"Yeah." The teacher's voice was freighted with sarcasm. "And she can't do anything. She admits it herself."

### Election Held at Burr Oak

The Burr Oak, Indiana, Berean election was held on January 13, 1935: President, Nettic Guge; Vice President, Mary Hatten; Secretary and Treasurer, Marjoric Hatten; Pianist, Elizabeth Zechiel; teacher for the junior class, Mary Hatten.

Adults and seniors enrolled, 20; juniors enrolled, 7.

The Bereans meet every Wednesday evening at the Burr Oak church.

Marjorie Hatten, Secretary.

Has your society sent its semi-annual dues to the state or national treasurer? They were payable January 1 to the national officer by state and isolated treasurers. Mrs. Esta Starbuck, 525 Lewis Street, Rockford, Illinois, is treasurer of the National Berean Society.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Then hath God also to the Gentiles granted repentance unto life."

### PETER OPENS A DOOR

A GREAT deal was happening in the church during the time between last Sunday's lesson and the one for March 10. Let's look at Philip, one of the twelve apostles who, along with Peter, was carrying on Jesus' work.

God, who can see everything, you know, looked down and saw a man traveling in a chariot, going home from Jerusalem where he had been to worship. He was quite a way south of Jerusalem, along the Mediterranean Sea near Gaza, on his journey to Ethiopia where he lived.

As he rode along he was reading. And what do you think he read? Why, the book of Isaiah in the Old Testament, the very same words we often read today! Doesn't it seem strange that for so many hundreds of years people have been reading the same Book, the Bible, and still enjoy it? No other book would last that long.

And now here is where Philip comes in. Philip didn't know this man was riding along there reading his Bible; as far as we know, he had never met him. But God told Philip to go down there and talk to him.

You see, there were some things the man couldn't understand, and he needed some one to explain them to him. All of you open your Bibles and find out what happened. The story is in Acts 8:26-40.

"Understandest thou what thou readest?" asked Philip.

"How can I, except some man should guide me?" answered the treasurer, for that's what he was. He took care of all the money of the Queen of Ethiopia. A pretty important job, don't you think? He must have been a careful, honest, and dependable man, surely.

He was reading from the 53rd chapter of Isaiah, where it tells about Jesus' sufferings, and he didn't know of whom Isaiah was writing. So Philip began to explain it all to him, and we read that he "preached unto him Jesus."

Now Philip must have told the treasurer a good deal about Jesus. He must have told him how Jesus forgives sins, because pretty soon the treasurer asked Philip if he couldn't be baptized.

Read Philip's answer in verse 37. It's a very good answer, don't you agree? The treasurer must have learned his lesson well. So Philip and the man both went down into the water, and the man was baptized.

Can't you just see the treasurer going home and telling everyone about it? Don't you believe he even told the Queen? No doubt many people believed in Jesus through this treasurer's faith and obedience.

Then what about Philip? Did he have to walk all the way back? No, it says that he was "caught away" by God's power, and was found at Azotus, which is not so far west of Jerusalem, still preaching and explaining the gospel to all who would listen.

Now we must hurry along to see what Peter was doing. In the tenth chapter we read that he opened a door. I wonder if anyone can tell what door it was. Let's study the story, and then perhaps we'll see.

God was looking down again and saw another man who was a good, honest man that worshiped Him but didn't know about Jesus. You know, I believe God is always looking down, even today, and He sees all those who want to know more about Him, even you and me. Don't you believe so?

Cornelius was the man He saw this time, and He told Cornelius to send to Joppa and get a man called Peter, who had something to tell him. In the meantime God talked to Peter, too, so that he would be ready to go when the men came for him.

You see, Peter was a Jew, and he thought the gospel was only for the Jews, and Cornelius was a Gentile. So Peter had to learn that the Gentiles were to have the gospel preached to them also. God chose a queer way to teach this to Peter, but it was a good way.

Peter was up on the housetop and fell asleep, and in his dreams he saw a sheet let down from heaven filled with all kinds of animals. A voice told him to kill one of the animals and eat it. But there were animals in it that the Jews didn't eat, and so Peter said no, he wouldn't.

But God told him to go ahead, because when God said something or somebody was all right, why, it was all right. Peter didn't know just what it all meant, but he soon found out. The first two verses in the lesson tell you what he found out.

Why, it was that Gentiles were just as good in God's eyes as Jews, if they believed in Him. And so Peter went along with the men to see Cornelius, and he asked him what he wanted. Cornelius told him that God said Peter would explain some things to him. Then Peter told him all about Jesus. And a Gentile, the first Gentile, believed and obcycd that day.

And that was the door Peter opened, a door to let the Gentiles in to learn the gospel.

## The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 10. - March 10, 1935

### PETER PREACHES TO GENTILES

Acts 10:1 to 11:18; 15:6-11

GOLDEN TEXT

God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34b, 35.

### A STUDY OF THE SUBJECT

Topic: Peter Preaches to Gentiles.

Aim: All races and conditions of men who believe and obey the gospel are acceptable to God.

Class Discussion: The race problem in America: the Jews; Negroes; unnaturalized foreigners. What should be our attitude toward them? Was it right for Congress to limit immigration and to bar Mongolians from this country?

I. Peter Preaches the Gospel. (Acts 10:34-43.) Peter had not readily absorbed the lesson that Gentiles who met the conditions of salvation through Christ were quite as acceptable to God as were believing Jews. It required a vision to bring this important truth clearly to his understanding. When he was finally convinced he became the first missionary to the Gentiles, saying some years later, "A good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."-Acts 15:7. On the present occasion, addressing a mixed audience of Jews and Centiles, he relates his recent experience on the housetop by which his eyes have been opened, and then proceeds to preach to both groups alike, making no dis-tinction between them as to what they should believe concerning Christ and His mission into the world. He closes his discourse with an appeal to the prophets, asserting that they de-clared that "whosoever believeth in him shall receive remission of sins."

II. Peter Opens the Door of Salvation to the Gentiles. (Vv. 44-48.) At the conclusion of Peter's vigorous sermon, God Himself in most dramatic manner placed the seal of divine approval upon all that the Apostle had said by sending the hely Spirit upon all who were present, both Jews and Gentiles. With this evidence of the Lord's approbation, Peter's question was almost unnecessary: "Can any man forbid water that these (Gentiles) should not be baptized, which have received the Holy Ghost as well as we?" Without wait-ing for a response, he "commanded them to be baptized in the name of the Lord," and with that command opened the door of opportunity that leads to eternal life to all mankind regardless of race or color or origin, a door which is not to be closed "until the fulness of the Gentiles be come in" (Rom. 11:25).

#### YOUNG PEOPLE AND ADULTS

Not until Peter's vision on the housetop did he understand that Gentiles were to be included in the plan of salvation. Why? Why was it that Peter and Paul were especially appointed to preach to the Gentiles? Peter's sermon in today's lesson mentioned only a very few of the great doctrines of the Christ. In view of this fact, why did he permit the apparently uneducated Gentiles to be bap-

tized at once? In answering this, remember that the Gentiles of that period were idol worshipers and, in general, believed in human immortality; further, they believed in many gods, not one. Has the entire text of any of the apostles' sermons been given in the Bible? Was the early church united in its teaching, or were there doctrinal differences within it? -- A. M.

### PRACTICAL APPLICATIONS

#### Visions

- -are not realities, but illustrate them; are not promised for our day;
- -and trances are different;
- -as revealed in Scripture, harmonize with
- God's plan; -of modern times are not inspired by God.

Common or Unclean. "What God hath cleansed, that call not thou common." This was in reference to the cleansing of the Gentiles as described or illustrated by the vision. When a person is baptized into Jesus Christ, he becomes a new creature (2 Cor. 5:17); old things are passed away and all things become new. He is made clean through the Word and obedience to its teachings (John 15:3). And when God makes us clean, we are clean indeed. Whoever has been cleansed through the Word, regardless of his wearing apparel, should not be called or considered "common" (Jas. 2:1-4). In Christ Jesus we strike the plane of equality, for "there is neither Jew nor Greek, there is neither bond nor free, . . . for ye are all one in Christ Jesus" (Gal. 3:28). Unless we recognize the oneness of the family of God and are impartial in our attitude we become respecters of persons and soon raise a barrier that becomes as much a hindrance in the progress of the church as existed between Jew and Gentile in the time of the early church.

God's Way Best. God's way of doing things is always the better way, even though it may not appear so right up to the time of completion. Whenever we can find a solution for a problem or a method of doing anything in God's Word, we can with all confidence proceed without worrying about the outcome. So oftentimes we do things contrary to God's way and then expect results to be happy endings attended by God's blessings. So many times do we find people substituting their own way for God's way of salvation. For instance, sprinkling for immersion; morality for righteousness; and spasmodic giving for tithing .- C. E. R.

### INTERMEDIATES

#### The Gospel Is for All

As we learned in lesson 8, God's blessings through Christ were extended first to Abraham and his descendants. But they were intended to include "all the families of the earth." In our lesson for today we have the first mention of one other than a Jew hearing the gospel. Peter was sent to him to tell him what he ought to do. But Peter had first to learn the fact that God intended that the Gentiles should hear the gospel. Read vv. 9-16. The teacher should assist the class in arriving at the meaning of the vision. Note how God provides for every emergency that might arise in the performance of His service. Describe Cornelius. Where was his home?

The meaning of the vision of the sheet became clear to Peter at last, as shown by vv. 34, 35. In teaching Cornelius, Peter did not dwell on the sin of crucifying Christ, as he had when preaching to Jews. But nevertheless he showed that Gentiles need forgiveness as well. The resurrection of Christ was his great theme in teaching a Gentile. Without that great fact the gospel would be a useless thing. Its great power would be lost. Without a living Savior we would have no hope in this world. See Peter's words in 1 Peter 1:3, 21. How did Cornelius and those that were with him respond to Peter's teaching (v. 48)? Thus did the gospel spread to a new territory and among a new people, because of Cornelius' faithfulness to God and Peter's willingness to serve.

God is able to read our hearts and knows if we are true to Him .- M. G.

#### JUNIOR CLASS

Memory Verse: "By this shall all men know that ye are my disciples, if ye have love one to another."-John 13:35.

Review. Give "yes" and "no" questions or-ally to see if class remembers last lesson. Clear all forgotten points on review lesson.

Presentation of Lesson. Peter, in this story, is telling one of his experiences. He is telling it to Jews at Jerusalem. They had found fault because he had gone to preach to the Gentiles. Explain how Gentiles had not been included in religious plans before this time. Then tell Peter's experience: His vision; what it meant; the arrival of three men; Peter's journey to Caesarea; Cornelius tells of his vision; the result of Peter's visit. Memory Verse. Peter showed his love for

the people in Caesarea by going down there to tell them about Jesus. How can we show our love for one another? If we do these things then we are disciples for Jesus, for He said, "By this shall all men know that ye are my disciples, if ye have love one to another. Let's learn it and it will help us to remember to love one another.

Notebook. Cut out picture of sheet. Paste on page leaving top edge open. Slip into this all kinds of four-footed beasts, etc., described in lesson. Below sheet draw flat-roofed house with Peter on top. On opposite page have each one write the story of lesson. If children are too small, make group story.

-V. C. T.

## AMONG THE CHURCHES

### SOUTHERN CALIFORNIA

The Los Angeles congregation is losing one of its most ardent workers to another field of labor. Sr. Emma C. Railsback plans to leave on the first of March for the Northwest where she will have charge of the pastorate of the two churches at Corvallis, Ore., and Felida, Wash. It has taken the news a long time to come out, though some of us have known of her plans for some time. The prayers of those of southern California for the success of the undertaking will go with Sr. Railsback when she leaves for the North. Knowing her ability to instruct in the way of the gospel, the California Conference is granting her full ministerial recognition in the renewal of her California ministerial license. Services to that end are being planned by the church in Los Angeles to be held on February 24.

The Pomona congregation rejoiced in the fact that Sr. Grace Adamson was able to return to services on Sunday, Feb. 17, and to play the organ again. Hers has been a long siege of illness, and we know that she rejoices in the mercies of the Lord in restoring her to health again.

Norman John MacLeod.

#### SOUTH LAWN PARK, GRAND RAPIDS

South Lawn Park Church is enjoying a series of Sunday night lectures on the Holy Land by H. A. Doty, who spent four years there and took hundreds of pictures. shows these pictures and explains each one fully. On February 17 he gave "From Jerusalem to Jericho," and the large audience felt almost as though they had made the journey with him. For February 24 the lecture "From Jerusalem to Galilee" was announced. These lectures are proving to be of great educational and spiritual benefit.

Kenneth Rice, older son of Sr. Hazel Pixley, is spending two weeks with relatives and friends here while on furlough from the U. S. Navy, Pacific Fleet. With his wife and son he motored from California and expects to start back in a few days. On February 21 he gave an interesting talk to the Bereaus on his world travels.

The ladies' department of the Sunday school had a very pleasant and profitable monthly meeting Wednesday night, Feb. 20.

F. E. Siple, Pastor.

### **NEWMAN-HENSON**

In a very simple service, Miss Millie Newman and Mr. John Henson were united in marriage at the home of the writer in Marshall, Ill., at 7:30 Saturday evening, Feb. 16.

The bride was accompanied by her sister, Miss Irene Newman, while Mr. Hershel Macke, friend of the groom, acted as best man.

Both of these young people are members of our Salem Church of God, it being our privilege to baptize them last fall into the allsaving name of Christ. Thus we feel doubly honored in having assisted these two splendid young people in the two most sacred steps of life: haptism and marriage.

We sincerely trust that the blessing of God might be with them in all their activities and that they will ever remain true to Him and to

one another.

Harry Gockler.

#### CONRAD - RIDER

On February 18, 1935, Miss Doris Conrad became the bride of Mr. William S. Rider at a home wedding at 22 Reed St., S. W., Grand Ranide

Doris is the daughter of Bro. and Sr. Homer Conrad who have been members of our South Lawn Church for nearly three years. Doris has been a member for two years herself, and was a graduate of the local schools last year.

Stanley is a young man of this community, also having received his education in the same

The best of wishes are extended to these young people as they start life's road together. F. E. Siple.

### ELIZA A. LOGAN

The death of Mrs. Eliza A. Logan, widow of the late Mead Logan, occurred at her home in Niles, Mich., February 17, 1935, ceased, nee Abshire, was born at Plymouth, Ind., on August 29, 1847.

Sr. Logan, together with her husband, early consecrated her life to Christ. She first en-ioved Christian fellowship with the people of the Church of God at Antioch, Ind., and afterward with the same people at Plymouth, with which latter people she continued till death,

To Bro, and Sr. Logan were born two sons: Ward Logan of Niles, Mich.; Ray Logan of Tiffin, Ohio; four grandsons, and two grandsons, to Niles, Mich., some twenty-four years ago, where they continued till death.

A goodly number gathered at the Plymouth Church of God at 2 p. m. on Tuesday the 19th for the funeral services of one held in high Christian esteem. The interment was made at Oak Hill Cemetery, nearby.

Thus closes the life of another one who had lived for her Lord. "Not as others who have no hope," but with the hope of her resurrection in Christ at His soon return she was committed back to Mother Earth. May the day soon dawn when He who is the resurrection and the life shall awaken her and all sleeping and the life shall awaren and saints to life and immortality.

F. L. Austin.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Anna Mae Bottolfs; Mr. and Mrs. Paul C. Johnson; G. Long; William Hill; Mrs. C. H. Bassett; Mr. and Mrs. Harold Starbuck (\$4); Mrs. L. C. Margrave (\$5); Maybelle Hanson; Lilian Railton (\$2); Leila E. Whitchead (\$5).

## BETWEEN YOU AND ME-

"The Weapons of War Are Perished" will. be Bro. Norman John MacLeod's subject at son, Ind., tells of her recent serious illness Los Angeles on Sunday morning, March 10.

Next Sunday evening the paster at Oregon, III., will speak on "The Land of Endless Miracles." This will be the first of a series of discourses on "The Message of Israel."

Bro. and Sr. F. L. Austin of Chicago were visitors at the Rockford, Ill., Berean meeting on Friday evening. They stopped over for a brief call at the home of Bro. and Sr. Paul C. Johnson in Oregon, and also at the home of Bro. and Sr. Leland T. Hanson in Franklin Grove, before returning to Chicago.

Mrs. Olive Wood, formerly of Riverside, Calif., but now a resident of Golden Rule Home, left Sunday afternoon for a visit with relatives at Sugar Grove, Ill.

Montgomery Ward and Company, the great mail order house with branches in all parts of the country, is rendering a unique service to all lovers of the Bible in the splendid Old Testament dramatic presentations it is providing over a widespread radio network (NBC) each Sunday at one o'clock, Central Standard Time. Seven programs have been given and we have been unable to detect a single objectionable feature in any of them thus far. We recommend this interesting and instructive series to our readers.

Some one has thoughtfully sent us several copies of papers printed in the German language, the last reaching us this morning, being the "Abendpost," published in Chicago. We turn these publications over to Bro. Fred Huber, an aged German friend, for review.

A letter from Sr. F. M. Cawby, North Judfrom which, happily, she is now recovering. Her twin sister, Sr. Billings, formerly of Los Angeles, Calif., is with her. Mrs. Cawby and Mrs. Billings, while past-well, we won't say just what milestone—as Sr. Cawby says, "As you know, we are not quite as young as we used to be, although we dislike to own it," are, after all, still young in mind and spirit. May God bless them both.

"The Palestine Post," a daily paper published in Jerusalem, reaches us regularly about two weeks after the date of publication, which indicates the great improvement that has been made in the last few years in the transmission of mail. See Daniel 12:4,

Orders for the Easter special edition of The Restitution Herald are already coming in. Have you made up your list yet?

The many friends of Sr. Frank Rogers, organist of the Oregon, Ill., church, and for many years director of the choir which has rendered such splendid service during the conferences, will regret to learn of the loss she recently sustained in the death of her father, John Phelps. Mr. Phelps had reached the advanced age of 80 years at the time of his death. The funeral was conducted from the home of Mr. and Mrs. Rogers, and the sermon given by the pastor of the Oregon church,

As we go to press on Monday the only real blizzard that has reached us this winter is whistling around the corners of the office bringing with it the promise of much colder

### FROM "THE MORNING STAR"

The cover of the last issue of "The Morning Star," the bulletin published by Pastor A. E. Hoskins of Burr Oak, Ind., bears silhouettes of George Washington and Abraham Lincoln, together with hand drawn reproductions of the Mt. Vernon Mansion, the home of the first President, and the humble log cabin wherein "Homest Abe" first saw the light. Altogether it was an artistic piece of work.

In the same issue of the "Star" the editor

In the same issue of the "Star" the editor says, "If you do not have The Restitution Her ald coming into your home you are missing many good things. To have the well balanced reading it provides subscribe for it now. It will help you in your studies." Thank you, Bro. Hoskins.

#### HERALD RECEIPTS

Mary E. Elton (for self and others); C. E. Hatch; John W. Burger; F. C. Beck; Thomas Davis; Hanna Barber; Ida Marsh (for self and others); A. E. Hoskins; Mrs. J. T. Whitley; Mrs. F. M. Cawby; Jennie McDonald; Mrs. Bert Sheets.

#### 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 Jasus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to shivation.

### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

You need not write a letter; just fill in the attached blank, place it in an envelope with five two-cent stamps, and address it to the

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Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

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## A PARTIAL LIST OF PUBLICATIONS

### NATIONAL BIBLE INSTITUTION Oregon, Illinois

GROUP 1. One and two page tracts listed in Group No. 1 will be sent postpaid to any address for 10 cents per dozen, or 30 cents per hundred.

Baptist Confession of Faith of 1660 Essential Truths God's Promises, by Anna E. Drew

Obedience (Baptism), by F. E. Siple Resurrection, The, by S. J. Lindsay Reasons Why, The

GROUP 2. Four page tracts listed in Group No. 2 will be sent postpaid to any address for 10 cents per dozen, or 60 cents per hundred.

Diabolus, the Antigod, by J. G. Haupt Did Christ Preexist? by H. B. Hathaway Did Christ Preexist? by R. H. Judd Immortality of the Human Soul, by S. T. Shirley

Immortality, Well Known Men on Life! Life! Eternal Life! by R. H. Judd Shall Never Die, by F. E. Siple Soul, A Study of the Word Thief on the Cross, The, by F. E. Siple What Is a Christian? by J. W. Williams What Must I Do to Be Saved? by J. F. Waggoner

Who Owns the Wool? by J. B. Gambrell GROUP 3. The following six page tracts will be sent postpaid to any address for 15 cents per dozen, or 90 cents per hundred.

Coming of Christ, The, by Rufus A. Curtis What Do the Scriptures Teach? by R. H. Judd

GROUP 4. The following eight page tracts will be sent postpaid to any address for 20 cents per dozen or \$1.20 per hundred:

Baptism, by S. J. Lindsay

Hell - What Is It?

Rich Man and Lazarus, The, by F. E. Siple

GROUP 5. The following twelve to sixteen page tracts will be sent postpaid to any address for 4 cents each; '25 cents per dozen; or \$1.75 per handred.

God: Did Christ Create the Heaven and the Earth? by R. II. Judd

Rich Man and Lazarus, The, by J. H. Anderson

**GROUP** 6. The tracts listed in Group No. 6 will be sent postpaid to any address for the prices named below.

First Resurrection, The (20 pages), by Wm. Leask. Each 5 cents; 50 cents per dozen; \$3.00 per hundred.

Where Are the Dead? (36 pages), by L. S. Bronson. Each 5 cents; 50 cents per dozen; \$4.00 per hundred.

A Letter to a Friend on the Covenants of Promise (32 pages), by Mrs. C. C. Woodruff. Each 10 cents; \$1.00 per dozen; \$6.00 per hundred.

Present Conditions in the Light of Prophecy (24 pages), by J. H. Anderson. Each 10 cents; \$1.20 per dozen; \$10.00 per hundred.

NATIONAL BIBLE INSTITUTION
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.

#### BAPTISM-

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

## ESSENTIAL TRUTHS—Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

### HELL—WHAT IS IT?

Anonymous

A concise study of all the occurrences of the word "hell" in the Bible, giving the original Hebrew and Greek words from which it is derived, and showing "that through the Bible excepting in twelve instances, hell has reference to the grave and the grave condition." In the remaining instances it does not refer to a place of eternal torment.

8 pages. Per dozen 20¢; per hundred \$1.20.

### IF ONLY I WERE ABLE TO GIVE!

SO FREQUENTLY we hear people, especially in these days, saying. "I wish I had money to give to all the needy causes." They forget that everybody has something else besides money to give to others, something that may be of much more value than money itself. That's what Phillips Brooks once said very forcibly in a sermon on the saying of Peter, "Silver and gold have I none; but such as I have give I thee" (Acts 3:6). The sermon is found in a book of his sermons under the title, "New Starts in Life."

Peter didn't have money to give the cripple, but he gave him healing: and this was of more worth to him than mere money. So the preacher said, "I would make the rich man feel that he cannot do his whole duty by any brother by gifts of money, however lavish they may be; I would make the poor man feel that his poverty by no means shuts him out from the very noblest privilege of charity; and I would try to make everybody feel that there is a lofty and dignified dependence in which we may always be looking up to other people, not with a mean expectation that they will give us money but with a generous hope that they will bestow upon us their intelligence, their inspirations, their comfort, their religion.

#### GIVING PEOPLE IDEAS

"First, then, about ideas or knowledge. They are beyond all value in merely money terms. It does not need a very high attainment to be able to say, 'More than all the money that I have made in life is the knowledge that I have gained.' But a man has no right to keep that knowledge for himself. Many a man has a blind notion of stewardship about his property but very few have it about their knowledge. We all feel that it is disgraceful for a man to be very rich and give nothing away, but we look complacently enough at the man who makes his culture a mere selfish luxury. What you know and think, you know and think not for yourselves alone but for others.

### GIVING NEW MOTIVES

"Second, there is moral inspiration. Higher than intelligence or knowledge, as a gift from man to man, is moral inspiration. It is good to give a man a new idea, but surely it is better to give him a high motive. As a man's nature becomes finer it becomes capable of transmitting purer and loftier impulses, and finding for them an entrance into the lives of other men. Thus it is that into a community that is all discouraged and demoralized there comes some bright, pure, simple-hearted man who believes in honesty and loves principles, and by and by the low tone of the men he lives among is shamed by him, and men eateh his moral spirit and try to live like him. And so to reawaken the sense of purity in a gross, licentious nature, breathing over the hot and lustful manhood a fresh, cool breeze out of the long deserted mountains of his youth, to stir the impulse of honor in a crawling sycophant, to make a coward courageous or a scoffer reverent-these are greater gifts than money. These are greater even than the curing of diseases.

### A Personal Bestowal

"Third, there is sympathy. We know that there are times when any gift which can be measured by money values becomes totally worthless. There are the times when you are in the deepest perplexity or the profoundest sorrow, when it would be insult and mockery for anybody to come to you and overwhelm you with the most enormous fortune that the country has to show. Sympathy includes both the other gifts of which we spoke. He who truly gives sympathy enlightens the intelligence and restrings the enfeebled moral nature of him with whom he sympathizes. But he does something more than this. He makes some personal bestowal of himself, of his own strength, his own life, into the weakness and deadness that he tries to help.

### THE POWER TO KNOW AND TO TELL

"Fourth, there is religion. There is something more besides his ideas, his inspirations, and his consolations, that a man can give. If he has God, if he has taken Christ into his nature so that his life is a continual following of the Lord's, then see what a power of benefaction that man may have. It requires nothing great or exceptional in him. Certainly not great wealth. Not great ability or knowledge. Only the power to know God and to tell about Him. Out of the free presence of God, out of that costless mercy of Christ which is yours always, you may gather these boons with which to satisfy your brother's wants."—Hion T. Jones in The Presbyterian Advance; selected by Glenn M. Birkey.

## "O YE DRY BONES, HEAR THE WORD OF THE LORD"

### Continued from Page Seven

is moving in the nations of the world to bring His plans to completion, even in the face of the opposition of the very ones who hear His voice. We were confronted by a group of people some time ago who thought that all Christians should seek passage to Palestine and should there secure land to be present when the Lord comes. One man even went so far as to set out, but he never reached the land of Canaan. But those who fear the Lord and work righteousness are heard of Him no matter where they may be; they will be cared for no matter in what land they happen to dwell. And for the man of God to set out in hope that he might find land in that section of the world which has ever in times past been in the path of conquest; that now is a buffer state to protect the Suez Canal; and that in the days to come shall be a seething caldron of conflict, seems scarcely to square with the man of sense. Not only will the heathen of the world hear the voice of God and come down into the Valley of Decision, but the Israelite will be there likewise, for those bones represented "the whole house of Israel."

## Enjoying the World's Best Literature

By Mary A. Gesin

Few enjoy the Bible as it should be enjoyed.

Mrs. Gesin, former associate editor of this paper,

points out that fact and proposes concrete ex-

amples of the ways to increase our appreciation

of the world's best literature.

As the earth turns, under the omnipotent hand of an allwise God, season follows season, and winter is with us again. Winter! a time of a little more leisure for some of us. For perhaps more hours are spent at

home; outdoor recreations and hobbies do not call quite so insistently; some time may be given to more mental pursuits.

Time to read! Ah, yes, what magic words to many of us. What more alluring picture than a cozy room, the shades drawn shutting out the storm, lights, an easy chair, and a good book to read!

And what better book to choose from the world's library of best literature than the Book of the ages, the Book of books? Far be it from one who enjoys as much as any of you the many works of fiction, history, biography, and travel, to belittle their charm. But their contribution to our enjoyment and education is not my present purpose.

How to find real enjoyment in the Bible—that is an accomplishment entirely worthy of our best mettle. A pursuit that brings with it not alone the fleeting pleasure of the moment, but real culture and lasting enjoyment. To say nothing of the eternal benefits, which are after all its greatest contribution to the reader and those in his immediate circle.

Perhaps one of the chief recommendations for the reading of the Bible is that it is truly the Book of the ages. You who are most widely read, can you name one book, even slightly approaching the age of the Bible, which could fit into your life and needs today, as does that beloved Volume? Though describing characters who lived hundreds of years ago, it parallels your experience and mine, quite often to our chagrin, in a way no other book possibly could do.

To those who enjoy the charm of words, where can you find more beautiful language than between the lids of God's own Book? Take for example the Psalms, scores of them come instantly to mind. But for your immediate enjoy-

ment read the 104th, the 19th, that long but not tiresome one, the 119th, the 121st, and many more. The book of Isaiah is renowned for beauty of expression.

If you enjoy biography, the lives of the patriarchs are un-

surpassed. I enjoy reading an entire record at one sitting. The continuity of the story adds to the pleasure. And the faint touches of humor, how irresistible! The instances where human nature is revealed in both its most noble and ignoble characteristics, how revealing! One cannot resist comparison with oneself.

Travel, adventure, success, and failure, all are to be found attending the exodus of the children of Israel from Egypt and their final arrival in the Promised Land. The book of the Acts is replete with events of a most thrilling and enlightening nature. The Kings, the Chronicles— you can hardly choose from the tempting array spread before you in this inimitable Book.

Are you harassed by worry, doubt, fear? The epistles bring comfort and cheer, as well as a solution of your problems. Letters written to churches that existed hundreds of years ago, they find their counterpart among us today, and may well have been inscribed to us. The admonitions found therein fit our needs just as closely.

Above all the other books of the Bible the four Gospels, with their narrative of the message and the service of our blessed Lord, give the key to the meaning of life. Why am I here? What is my task? How am I to go about it? Reading several chapters at one sitting gives a breathtaking glimpse of the Master expending His very life force for others. The multitudes, constantly demanding more and yet more, how like ourselves today! And of more value than all else, we find the path to life eternal clearly outlined therein.

In the course of my reading somewhere I ran across these words; "Did you ever hear the Eastern parable of a tent which one could hold in the palm of an ordinary hand? When extended it was (Please turn to Page Ten)

1

## Abreast of the Times

### Paraguay Quits League of Nations

"The ambassadors of peace shall weep bitterly. . . . He hath broken the covenant."—Isaiah 33:7, 8.

Asuncion, Paraguay, Feb. 23.—Paraguay withdrew from the League of Nations today. Official notification of the Republie's action was communicated by cable to the League's headquarters in Geneva, Chancellor Luis Riart announced, as an answer to the League's demand that Paraguay accept the League's proposals to end the war which has been in progress for two and a half years in the Chaco region, or incur the League's wrath and possibly punitive measures as an aggressor nation waging an illegal warfare. Bolivia, Paraguay's adversary, accepted the League's proposals without reservation some time ago. The success that has gone with the armies of Paraguay in recent months seems to indicate eventual if not speedy victory for this country, and the Administration is unwilling to forfeit the advantage it has gained in the prolonged struggle.

In not a single major disagreement between nations have the League's decisions been accepted by both of the disputants. Japan, Germany, and now Paraguay, have withdrawn from the League when that tribunal's decisions were found to be out of harmony with the military ambitions of the nation involved in controversy. The nations of the world must "be taken with the hand" by almighty God as was Zedekiah (Ezek. 21:24-27) before they will consent to live at peace with each other.

### When the Doctors Disagree—

"Desiring to be teachers . . . understanding neither what they say, nor whereof they affirm."—1 Tim. 1:7.

Atlantic City, N. J., Feb. 26.—"The freedom of the learner to learn, not the freedom of the teacher to teach," was the definition placed upon academic liberty by Dr. John W. Studebaker, Commissioner of Education of the United States, speaking before some 2,500 educators of the country who are meeting here today in the sixty-fifth annual convention of the Department of Superintendence of the National Education Association.

The introduction of new social order doctrines in the public schools was vigorously opposed by Frank W. Ballou, Superintendent of Schools of Washington, D. C. "As a superintendent," he said, "I should like to have help on defining what that new social order is for which the schools are to prepare. Teachers should confine themselves to giving pupils a clear idea of existing social order, some understanding of its strength and weakness."

On the other hand several educators pleaded for the freedom of teachers to speak their mind in the classroom with regard to criticism of the present order, particularly in its economical phases. Among others, Prof. Jesse N. Newlon of Columbia University, which has so frequently

been accused of being a hotbed of radicalism, warned the educators that "powerful forces" are engaged in an effort to destroy the freedom of the schools.

Opposing Dr. Newlon, W. W. Theisen, Assistant Superintendent of the schools of Milwaukee, Wisconsin, asserted: "If we deem it our function to undermine the social order, we owe it to the public to make an announcement of our intentions." This statement, coming from an official of Socialist-controlled Milwaukee, was especially significant.

A knowledge of God's plans for universal education when the kingdom is established would aid these men of learning to understand the true purpose of education far better than they apparently do. Isa. 2:3; Jer. 31:34.

### Catholics Ban Jerusalem Y. M. C. A.

"Forbidding to marry, and commanding to abstain from meals."—1 Timothy 1:3.

JERUSALEM, Feb. 5.—The Roman Catholic Church which has ever been given to issuing bans has, through its official representative in Palestine, Patriarch Barlassina, issued a vigorous edict forbidding communicants of that church to enter into or maintain any kind of contact with the Y. M. C. A. of this city. The forbidding order of Msgr. Barlassina is as follows:

"As many Catholics appear not to know exactly whether they are allowed or not to frequent the Y. M. C. A, we very clearly answer again: No, it is not permitted. The Catholics are, therefore, not allowed either to be inscribed in the said society, or to maintain their membership, or to attend even only from time to time any branch of its activity. With the present letter we formally prohibit all Catholics of both sexes to frequent under any pretext the Y. M. C. A.; and we give order to all confessors to refuse the absolution to those who continue their memberships or frequent said society."

The Y. M. C. A. occupies one of the most beautiful buildings in or around Jerusalem. Funds for its construction were provided through the generosity of a wealthy American, and all races and religions are received in its membership on an equal basis.

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## The Herald of Messiah's Reign

By J. M. Stephenson

A CCORDING to Zechariah 14:1, 2, half the Jews in Jerusalem will be carried into captivity in the last great battle. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall-be taken, . . . and half of the city shall go forth into captivity, and the residue of the people shall be cut off from the city." These may return after their enemies are all overthrown. Others who had not returned to their

land before the great battle may return also. But all the Jews in that land after Christ comes will be subjected to the following severe discipline, which will leave only one third, who must pass a still more fearful ordeal: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."-Zech. 13:8, 9.

Hence, none except those who are cleansed from all pollutions and iniquity and who are thoroughly disciplined will be organized into the kingdom of God. These fires of trial will purge

out all dross, and leave nothing but the pure gold. Will not such be as well fitted, morally and intellectually, to become the kingdom of God, as were their fathers, who survived Jehovah's school in the wilderness?

Those who survive the great battle, and this vigorous discipline, will be employed as messengers of mercy to gather together and train their brethren, the other ten tribes. In Isaiah 66:15, 16, we find a glowing description of the coming of our blessed Lord as He descends with His flery chariot, rolling down the pathway of heaven. "For. behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

Those of all the Gentile armies who survive the sword

will fall before the devouring flame. Hence, none of all these congregated nations will escape this terrible overthrow.

In Revelation 16 the kings of the earth and the whole oikoumene (organized world) are represented as being gathered to the battle of that great day of God almighty, under the auspiess of the beast, the dragon, and the false prophet. In chapter 19, the issues of this great battle are graphically described by the Prophet. Christ is repre-

sented as riding forth upon a white horse, conquering and to conquer; and in righteousness judging and making war. His eyes are as a flame of fire, while His vesture is crimsoned with heart's blood ofconquered kings, whose many crowns adorn His princely head. The armies from heaven follow in His victorious march, while from His vesture shall flash forth the significant titles of "KING  $^{\mathrm{OF}}$ KINGS. AND LORD OF LORDS."

The beast and the kings of the earth and their armics are gathered together to make war against Him that sat on the horse, and against His army. He treadeth the winepress of the fierceness and wrath of almighty God, and rules the nations with a rod of iron, smiting them to earth with the sharp sword

which issues from His mouth, which is the word of command. Thus the dragon and his messengers, and Michael and his messengers, will end forever the controversy for the world's dominion. Sanguinary will be the conflict, but certain the result. Earth's great heir comes off victorious. The dragon and his leagued menials lick the dust. They are beaten and slain. The beasts of the field and the fowls of heaven come to the carnival of blood. They come to cat the quivering flesh, and drink the streaming blood, the last great symbol of the world's destroyers, while those over whom they had triumphed for six thousand years shall eat and drink anew the symbols of the world's Savior. The one to eat the last supper of the great God, the other to cat the last supper of His royal Son from heaven.

As the whole body of Christ was broken, so the whole Please turn to Page Ten

## The Foundation

You ask that truth—all truth that you accept— Be traced in lines and angles, fenced around With definitions, proved beyond a doubt. Impossible: the greater truths disdain Our petty measuring rods; they shine as stars Forever; we may see, but cannot touch; To prove them were to prove their greatness gone.

You know the myth: this solid earth of ours Bests on an elephant's back, the elephant on A tortoise's, the tortoise on a rock, The rock—well, there the story had an end, Till some one added, "On another rock." Then, the old question still recurring. "Rocks All the way down." The thing was wisely said: For faith is just the unconquerable part In man, and stays the fabric of his life—Paith in a primal, final something, which Compels his reverence; call that something God.

—Samuel Valentine Cole.

## The Wonders of the Bible

THE RIVER OF LIFE

By J. H. Anderson

WE HAVE shown in a previous article that water in its spiritual meaning represents the Spirit, God's power now in the Word that brings life to all who believe, drink of it. We have also shown that the river

who believe, drink of it. We have also shown that the river of Ezekiel 47:1-12; Rev. 22:1; Psalm 46:4 represents the gospel promises of God filled with the Spirit, water, of life, starting with the promise, "The seed of the woman shall

In the first thousand cubits the waters were up to the ankles. We showed that this brought us to Abraham, where two streams of promises flowed in and brought the river up to the knees (Psalm 46:4). These streams were: "To thee and thy seed" (Christ and the church) (Gal. 3: 16, 25-29). "And in thy seed shall all the nations of the earth be blessed" (Gen. 17:1-8; 22:15-18).

bruise the serpent's head" (Gen. 3:15; Gal. 4:4; Heb.

2:14, 15. See John 4:10-14; 6:63; Rom. 8:11.

The third time the river was measured it came up to the loins (Ezek, 47:4). Two thousand years from Abra ham brings us to Christ. During this period many streams of gospel promises filled with the Spirit, water of life, flow into the river and bring its waters up to the loins. One of these streams is that David shall have a son to sit on his throne forever (Psalm 89:27-36; Jer. 33:17-26; Isa. 9:6.7). Another stream flowing into the river is that God will set up a righteous kingdom on the earth, give it to His Son and the saints, and in it bless the world (Dan. 2:35, 44, 45; 7:13, 14, 27; Isa. 25:6-10). All these streams make up the promise in Numbers 14:21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." This to come in the kingdom when Christ and His saints judge the world (Acts 17:31; Matt. 25:31-34; Isa. 26:9; 11:1-9).

The fourth time the river was measured it became a mighty river that could not be passed over, an ocean. This brings us through the gospel age of two thousand years, and during this time we have the many streams of promises of the New Testament coming into the river and making it an ocean of water of life that no one can exhaust. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, 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 1:9-11. What a

Another in a series of articles on Ezekiel 47:1-12 by the evangelist of the Indiana State Conference. It is dedicated by the author to "a sick sister who loves the truth." Mr. Anderson lives at Michigantown, Indiana. wonderful stream, the same Iesus is coming again!

"Because I live, ye shall live also."—John 14:19. Live again, another wonderful stream. So as we follow the River of Life through the New Testament

we find many exceeding great and precious promises by which we may be partakers of the divine nature (2 Peter 1:4).

"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." Yes, those who drink of this water believe the truths revealed by the Spirit, receive a revelation of the blessings that God has prepared for His people in the age to come. These blessings are for the overcomers (Rev. 2:3). How then may we be overcomers and share in these blessings (1) John 5:4, 5)? (Must believe, drink of this water.) We must overcome evil with good (Rom, 12:21). Only faith in the truth will do this (Heb. 11:6). Only in Christ can this be done (John 15:4, 5; Rom, 8:37). Only by the one faith and the one baptism can one come into Christ (Eph. 4:5; Gal. 3:26-29). The one baptism that takes one into Christ is a baptism of water (Acts 8:35-39; 10:47, 48).

"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."—John 19: 34. "And when I see the blood, I will pass over you." Ex. 12:12-14. "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people my drink. And Moses did so in the sight of the elders of Israel."—Ex. 17: 6. The firstborn were saved by the blood of the lamb (Ex. 12). So Christ's blood was shed for the remission of our sins that we might be saved (Heb. 9:22; Matt. 26:28). The blood shed for the remission of our sins opens the way for us to drink of the water of life and when Jesus comes receive eternal life. So when the Master's side was pierced there first came out a stream of blood, then the stream of water followed.

Everyone purchased by His blood may drink of the water of salvation (Isa. 12:1:3; Rev. 22:17). Israel, having left Egypt under the blood of the passover lamb (typical of the blood of Christ: 1 Peter 1:18, 19), found themselves in the wilderness about to perish for water. Then to give them water God took His stand on the rock and

Moses smote the rock and water came out and all Israel could drink. Here we have one of the most wonderful types in all the Bible, a type of Christ. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."—I Cor. 10:4. As God had to take His stand on the rock to give Israel water, so He had to take His stand in Christ, the Rock, to give His people the water of life (Matt. 1:23; 1 Cor. 5:17-21; Col. 2:9). Then Moses smote the rock and it gave water to Israel. So the Rock was smitten on the cross and gave a stream of blood for the remission of our sins, then the water of life.

Reader, were some one to offer you a drink and tell you that it had been polluted, that it was full of deadly germs, would you drink it? The most of us can only drink of the water of life, believe the gospel, in the King James transla-

tion, God knows this. Then can we believe that God. knowing this, would let men pollute the Word through which the water of life comes to us? Listen to His invitation to us to come and drink of this water, believe His Word, and be saved. "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."--Isa, 55:1, "And whosoever will, let him take of the water of life freely,"-Rev. 22:17. Is it pure? "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. "-Rev. 22:1. There is one way to test water and that is to drink it. So there is one way to test the water of life and that is to drink it, study the Word (John 5:39; 2 Tim. 2:15). "O taste and see that the Lord is good."-Psalm 34:8.

## Life: What Is It?

"The life . . . is in the blood."-Leviticus 17:11.

NOONE has been able to give any definition of "life" which gives any clearer meaning than is contained in the Word itself. All know what life means, but no one knows what it is. It may be termed "animal existence," or "the state of being alive," but that is no plainer.

All life came from the Creator. Life is not the result of organization, but it is the organizing force in all living matter, and is essential for the propagation of species. The sap is the life of the tree as the blood is the life of the animal. There is no life where there is no sap or blood. And where there is no life there can be no consciousness, sensibility, joy, or sorrow. But there can be no blood (therefore no life), so far as WE know, without an organism in which it is contained.

All knowledge and sensibility must depart at the departure of life. When life returns, these will return, and not before. So we read: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:4. "The living know that they shall die: but the dead know not any thing."—Eccl. 9:5.

The life in one part of a man must be connected with that in every other part. The life in the arms, feet, heart, lungs, and hands is all the same. No part of a man remains alive after the life is taken away. "And all the days that Adam lived were nine hundred and thirty years: and he died."—Gen. 5:5. Adam could not transmit immortality to his children, for he did not possess it himself. He was driven from "the tree of life," "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22).

As we look into the account of the creation of man, we read: "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."—Gen. 2:7. It will be noticed that life was all that was given man after his creation to make him "a living soul," and consequently all that was taken away at death. Man was perfectly formed. He had eyes, ears, arms, legs, feet, heart, arteries, veins, nerves, muscles, and brain. But this form was helpless without life as a water wheel would be useless without water. But when the water is gone, we don't say the wheel is gone. Why, then, do we insist that when life leaves a man, he had gone? There is no proof anywhere in the Bible, the fact of science, psychology, physiology, or any place else, that anything but life leaves man at death.

Life is expressed in the Hebrew by the words nephesh, reach, n'shamah, and in the Greek by psuche, zoe, pneuma, and in the English by soul, spirit, and breath. A study of the Hebrew and Greek terms will give a better understanding of the word "life." But this will be left for another study. The point to be taken up here is: Can life exist without substance, that is, material? I do not speak now of any life, of course, but HUMAN.

"Everything is either material or immaterial; either an entity or a property of an entity; a personality, or an attribute of a personality. By entity is meant a 'real being or existence.' By property is meant some peculiar quality of the entity, which exists because of the existence of the entity. By attribute is meant the same thing, though perhaps more properly applied to living intelligent beings. Property and attribute are used as synonymous terms. . . . Love, mercy, and justice are attributes which can exist only in living intelligent agents, entities, or personalities. These properties, or attributes, do not exist after the entity, or personality, is destroyed. (Please turn to Back Page)

## PATIENCE

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."—Psalm 40:1, 2.

HOLY writers lay great stress upon the importance of patience. "Rest in the Lord, and wait patiently for him," we read in Psalm 37. "In your patience possess ye your souls," said Jesus. "Ye have need of patience," the writer of Hebrews tells us. James says, "Let patience have her perfect work." Perhaps if we now consider this subject a few minutes we will recall many things worth while. If it will help us to be just a little more firm in our faith, and just a little more patient in trying circumstances, our time will be well rewarded.

When we caught our first glimpse of the glory of the mountain of the Lord, and entered the way leading toward it, we must have understood that such lofty heights could not be attained without patience. And now, as we continue our journey we must realize this more and more; for the nearer we draw, the higher it looms up before us, and the more of its grandeur, its majesty, and its real greatness is revealed to us; and the more also we become conscious of the greatness of our undertaking. For we have aimed high indeed, no greater goal could anyone aspire to. We are on the road leading from darkness to light, from corruption to incorruption, out of the realm of the temporal into the realm of the eternal. From creatures of dust and ashes we expect to rise to a position equal unto the angels. Such a goal is worthy of our greatest effort; and "patient continuance in well doing" will assure us of the prize (Rom. 2:7). "Run with patience the race that is set before you," says the Apostle Paul, and in another place, "Be ye followers of them who through faith and patience inherit the promises."

Looking up some of the passages dealing with our subject shows that we are especially urged to exercise our patience in three directions. (1) Towards our fellow men—"Be patient toward all men" (1 Thess. 5:14). (2) In trials and afflictions—"Patient in tribulation" (Rom. 12:12). (3) In waiting for the coming of the Lord—"Be patient therefore, brethren, unto the coming of the Lord" (James 5:7).

We should be patient with our fellow men, because we all have faults that need to be overlooked or forgiven. Do we think ourselves stronger or better than others? "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

Our God is a God of patience (Rom. 15:5), and fortunate it is for us that this is so. He is "longsuffering to usward, not willing that any should perish, but that all should come to repentance." If we would be children of our Father in heaven we will show it by trying to be like Him.

"How oft shall my brother sin against me, and I forgive him?" asked Peter, "till seven times?" "Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Our Master then related the story of the unmereiful servant, who fell down before his lord, saying, "Lord, have patience with me, and I will pay thee all." Though his prayer was granted, and his great debt forgiven him, yet he had no patience for his fellow servant, who owed him but a hundred pence. The result of this unfair dealing was that the lord withdrew his favor from the unjust servant, and held him responsible for all that he owed (Matt. 18:23-34). "So likewise," says Jesus, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

"Ye have heard of the patience of Job," confidently asserts James. And so we have. For as father Abraham stands out among the ancients for his faith, so Job has become famous for his patience. We can hardly think of patience under afflictions without thinking of Job. Studying the life of this patriarch of old should help us all to be more patient when the hand of God is upon us.

Reading in 1 Kings 6 about the building of Solomon's temple, we note a peculiar fact. We know of course that this great temple, the most wonderful structure over erected by man, was built after plans furnished by God, and that it was typical of that great spiritual temple of the future. Every detail, no doubt, had some spiritual significance, if we could but know it. In verse 7 of this chapter we read the significant fact that "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 axe nor any tool of iron heard in the house, while it was in building." We can learn from this a very beautiful lesson that should encourage our patience in these days of preparation. For we are living in the days, the latter end of them, in which the material for the great antitypical temple is being prepared. We are the "living stones" now being "made ready" who are to constitute that great spiritual house of which our Lord Jesus is the "chief corner stone" and "in whom all the building fitly framed together groweth unto an holy temple in the Lord." After the material has all been assembled, and the actual setting up process has begun, there will be no more time for shaping or preparing, but every part must fit easily and quietly into the place prepared for it. If therefore we can now feel the "hammer or axe or other tool of iron" at work on us, let us bear it patiently, rejoicing in the knowledge that God has chosen us to become a part of His living temple, in which He will dwell and reveal His glory to a world no longer under the veil. Let us be patient, I repeat, and give God a chance, knowing that He has some very rough material to

begin with. There are bumps of pride, vanity, temper, and many others, that require hard blows for their removal. There are soft and decayed spots such as blindness, weak faith, and indifference, for which the Builder must carve very deep. There are sharp points and edges, as a tongue uncontrolled, a desire for meddling, unjust criticism and condemning, the evils of which are hard to measure, and which must be planed and filed and sandpapered until they are got rid of. Perhaps if we are wise enough, we can even discern God's purpose in bringing a certain affliction upon

us. Perhaps we can even aid Him in removing the cause, and so rendering extremely harsh treatment unnecessary. Who can say? Whatever befalls us, however, let us remember that "all things work together for good to them that love God."

The Apostle Paul especially encourages us to be "patient in tribulations." "For," he says, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Now no chastening for the present seemeth to Please lurn to Page Nine

# **BAPTISM**

IT IS very important that all who wish to follow the Lord Jesus be informed on this subject. There are many questions to be considered, and we shall go to the Scriptures for the answers, knowing that should we attempt to appeal to any other source confusion would be the result.

Baptism was taught and practiced by Jesus. The mode of baptism used by Him was immersion. The purpose was for the remission of sins. The apostles baptized as they were instructed by Jesus, and the true people of God have continued this practice down through the Christian dispensation. The records show that baptism "for the remission of sins" was the custom, during the Dark Ages, of those who "loved not their lives unto death."

At times we meet men who seem to stress baptism until people think only of being baptized and fail to learn that faith, repentance, confession, and conversion should rightly precede baptism. Since these precede, therefore, the Apostle Paul said Christ sent him not to baptize, but to preach the gospel. Though he did baptize people he taught them the gospel first.

Men called to preach the gospel are instructed to teach and baptize. Not that they may report the number baptized and make people think their work is effective, but that people may be prepared to meet the Lord without shame. Should people come to them wishing to be baptized, and they recognize the candidates are not instructed well enough to know the purpose of baptism, they have a right—yet it is their duty—to refuse to baptize them, asking, as John the Baptist, "Who hath warned you to flee from the wrath to come?" In other words people are to know what they are doing when they are baptized. People may not be old enough to realize the need of the Savior, or they may be wholly untaught though they be aged.

The question is asked: Should infants and children be baptized? After a careful study of the Bible we say infants should not be baptized. We are instructed to teach people, then baptize them. Infants are not capable of learning the purpose of baptism, therefore we conclude that baptism should be deferred until they grow in stature, and understand sin and repentance. We do not read of Jesus

being baptized while an infant, nor of Him instructing the disciples to baptize infants or little children.

Read Luke 18:15-17. In these verses we read of people who took infants to Jesus that He might touch them (that was a recognized manner of blessing). Why did not the Savior say: These children should be baptized? As He said nothing of the kind, and we have no such instructions anywhere in the Word, we conclude it improper to baptize infants. But when the Word is preached and people repent of their sins, they should be "baptized, both men and women" (Acts 8:12).

When people hear the Word, realize they are in sin and condemned to die, resolve to quit the sinning business, wish freedom from sins to date, ask what they must do to be saved, they should be taught to be baptized and wash away their sins. See Acts 16:30-33 and Acts 22:16. From that time on they should not serve sin. They should lay aside every weight and sin. They should depart from iniquity and shun the appearance of evil.

Some people ask, Do you think my children are old enough to be baptized? At what age should they be baptized? These are questions for workers and parents to deal with. They should be decided according to the knowledge and conduct of the child. Some understand the plan of salvation younger than others. They should be carefully instructed but never urged to do things beyond their understanding. No one cometh unto Jesus unless the Spirit of the Father draw him. See John 6:44. Because children have been raised by parents who belong to the church is no sign that they should be baptized at a certain age. Paul was raised in the church and had done the teachings of his people, but he was converted while on the way to Damascus.

When people are baptized before they really understand the purpose of baptism, later they learn the importance of baptism and wish to be rebaptized. Therefore ministers should not over-persuade anyone to be haptized. They should preach the Word as Philip did until people request baptism. "He that believeth and is baptized shall be saved."—Mark 16:16.—Roy Dailey in The Bible Advocate.

### THE JEW AND PALESTINE

THE growing demand for Jewish workers in Palestine is L daily becoming more acute, states the Zionist official organ. The present situation, it is claimed, proves clearly that the figures of Jewish immigration into Palestine fall very much below the actual absorptive capacity of the country, and in particular below Jewish industrial and agricultural needs. Workers and artisans are in great demand by orange planters, building contractors, and manufacturers. As a result of this shortage, the development of Jewish industry is seriously hampered. Building activities cannot be extended; industrial plants cannot be developed in accordance with market demands; and employers have to postpone their new undertakings because of the lack of Jewish workers. It is contended that thousands of Arabs pour into Palestine from Syria, Houran, and Transjordan and find employment, a large number being employed by Jews.

#### THE JEW A BLESSING TO THE ARAB

How wonderful is God's promise fulfilled "I will bless thee . . . and thou shalt be a blessing." The Arab lived in Palestine for centuries, and the land was destitute, derelict, and neglected. He neither knew the science of agriculture nor had any desire to develop the land. By the influx of Jews the Arab awoke to a new consciousness, and, by Jewish thrift, he benefited and his conditions improved in many ways. Arabs have learned the art of planting from Jewish colonists. The means needed for plantation were obtained by them through selling vegetables to the Jewish population in the towns, and manure to Jewish farmers. Larger Arab landowners sold part of their land to Jews, and with the money obtained from the sale cultivated the rest of their land. They own now large orange groves (the export of this one commodity this season is estimated at six million boxes), orchards with olive, apricot, plum, and apple trees. The Jewish settler made the experiments, and, when successful, the Arab has the advantage. One of the great disadvantages was the lack of water, but the strenuous effort of Jewish determination to discover sources of water, has overcome this difficulty, and also encouraged the Arab to work in that direction. Jews and Arabs are learning to live as neighbors. The Arab population is steadily increasing in towns and villages near Jewish settlements, much more so than in places remote from the Jewish centers.

#### Speeding Up the Return of the Jews

The promise of Zechariah 2, of plenty and prosperity, is coming wonderfully to be fulfilled in our days. The Jew in other lands seeks to make ready cash; in Palestine he continues to live very economically and saves with a view of buying a piece of land and becoming a farmer. The number of these small holders is rapidly growing with the increase of the Jewish population. And the increase of the Jewish population is very rapid. Tel-Aviv: thirty years

ago not a soul lived in this neighborhood; today a magnificent town with eighty thousand Jewish inhabitants, with very fruitful gardens and all built on sand dunes. Thirtyeight thousand Jewish immigrants were absorbed last year, and yet there is the lament and outery, not enough workers.

#### Going Home

The large immigration continues this year, and if the portals remain open it may exceed fifty thousand. It is interesting to note the atmosphere among the immigrants. Jews are accustomed to emigration, but usually it was a time of sorrow in the family circle, and tears of parting. Here is a scene in the chief station at Warsaw. Four hundred and twenty young men and women and a hundred older folk were leaving for Palestine. Five thousand friends and relatives turned up to see them off. Hebrew songs rang through the station with a powerful echo. Happiness shone from all faces, and there was no shedding of tears. "We are not emigrants; we are going Home." These Chalutzim do not study prophecy, and yet they literally fulfill what has been foretold: they shall return to Zion with songs and everlasting joy (Isa. 35:10; 51:11) - Immanuel's Witness.

#### STEWARDSHIP OF SERVICE

By Harry A. Sheets

GOD never intended His people should live in idleness. To every person in every age He has given some task. This has made them stewards of God. To Adam He said, "Keep the garden." Thus Adam became the steward of the garden. Keeping the garden was his means of serving God. Neglect of this duty meant neglect of and disobedience to God. We would feel that his stewardship was specific and clear-cut. So is ours.

Jesus commanded the twelve to preach the gospel to every creature. Then He added, "And now I am with you alway, even unto the end of the world." He must have known that the twelve would not live "unto the end of the world." He looked into their eyes and saw you and me. The command was to us.

This established our stewardship in Christ—it is a stewardship of service. Jesus emphasized this in some of His parables. In one He said, "I am the vine, ye are the branches. Every branch in me that beareth not fruit he (God) taketh away." The fruit is the test of stewardship.

In the parable of the talents the ones who doubled were given a corresponding blessing, but the one who neither gained nor lost received no reward. This would teach that one must show an increase to be eligible to blessing.

In the parable of the laborers, some had labored all day, some a half day, and others only one hour. In every case the worker had accepted the invitation when extended and had produced something in the time he had for labor. Each was paid in full.

### A PASTOR MEDITATES

THE other day I was sitting with a fellow elergyman who was young in years and experience as a pastor. He presides over a church with about a century of history which is still in good vigor. He is a person of fine physique, gracious manner, and of good, but not exceptional, ability. We were in the pastor's room awaiting the time to begin a service, in which both of us were to have a part. My friend sighed and remarked that he was tired of small town churches, and wanted to get to a city where there was "something doing." He had been in his present pastorate about three years, and as yet was not notable either as a failure or as a success. He was a good, average man. 1 did not know much about him, but I knew he had more salary than most ministers in his region, lived in a very fine manse presented by wealthy people as a memorial, had a comfortable church edifice, and many things usually called good. He and his very fine wife had no children, and financially were not in such distress as I have known preachers to suffer. I was led to think upon his case, and thus to consideration of the great number of restless

A very healthy church in a village became vacant, and about fifty pastors indicated, by direct application or through friends, that they would like the vacant position. I took pains to find out concerning my friend, who sighed to get away from his dull village parish into some city. I found that he had given up regular week night devotional services. He had also given up Sabbath evening worship or limited it to occasional union service or some special entertainment, such as a musical program or a pageant. Quite frequently he and his wife were "out of town" from Sabbath afternoon or Monday morning to Saturday. He called upon most families in his church once a year and when there was severe illness. He was not conspicuously neglectful, nor was he diligent enough to cause remark. After finding out all I could, I was led to the conclusion that he had not thought of his work as a task set for him by the Lord.

No American will criticize a man, young or old, who wants to "better himself," and yet I do not think it should have too large a place in any clergyman's mind and heart.

It is a delicate question to decide when an ambition is worthy or unworthy. Paul longed to preach the gospel at Rome, not for his own sake, but for Rome's sake. He thought not of what Rome could give him, but of what he could do for Rome. How many of us think concerning a parish, what will it return to me rather than what I can do there for the glory of God?... When a minister accepts a call, he has no right to look upon it as a "stepping stone," but rather as an opportunity to do all God will enable him to do for as long a time as he can serve acceptably. Perhaps it has always been so, but at present it seems as if too many called and ordained as pastors are looking to their own gain in money, position, fame, or social position, rather than to the flock to which they are appointed shepherds.

Dr. John Hall is said to have remarked, "If you wish to get out of a lowly place, be conspicuously effective in it."

-The Presbyterian.

### PATIENCE

#### Continued from Page Seven

be joyous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11.

Not only must our patience be strong, invulnerable, so to speak, to the many things that would destroy it; but it must also endure. Time must have no effect on it. Years and years of waiting should not cause us to weaken. Though our Master seems to delay His coming, despite all signs and our hopes, we must not lose our patience. Compared with eternity, what are a few years more or less? God's promises are sure, and on the strength of them we may consider that we have already passed from a temporal to a permanent state. And if we endure patiently unto the end, death and resurrection will only be an incident in our life earrying out in reality what has already been accomplished typically. And why should we not remain faithful with a goal before us such as we have, and with a reward so great as God has promised us?

A man without patience can never become great, for it requires great patience to accomplish great things. As a rule, the greater the thing to be accomplished, the greater the amount of patience required to accomplish it. And we have chosen for our goal the greatest and the biggest thing attainable to man or angel. We have aspired to become partakers of the divine nature; to become a fixed and established part of the universe; to abide forever through the endless ages, having a part in whatsoever is done under the sun. The eternal hills, so-called, will finally pass away; the mountains that lift their heads above the clouds will ultimately be carried into the sea; but we expect to watch the ages pass as we now witness the coming and going of the seasons. Who can reconcile impatience with such eternal purposes? Our God, whose nature we aspire to, is a God of patience. A thousand years with Him is as one day. In the dim gray past, as far back as we can force our imagination, God and His universe had existed, always; in the distant future as far as our mind's eye can penetrate, God and His universe will continue; and we with Him. if so be that we are found faithful.

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. 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. 10:35-39.—R. C. Dodl in The Faith.

# THE HERALD OF MESSIAII'S REIGN

#### Continued from Page Three

body politic of the world shall be broken also. Hence, all that constitutes the kingdom of men (Dan. 4:25, 32) which will be represented in the great battle of God almighty, will be ground to powder before the triumphal stone, exhumed from the mountain without hands (Dan. 2:34, 35; Rev. 19:20). Those, therefore, of all earth's armies, kings, and potentates, who survive the great battle, will fall before the white horse and his rider. Revelation 19:21—"And the remnant (the left of all the armies before described) were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

Again, according to Zechariah 14, not a man of all the nations of earth assembled against Judah and Jerusalem will escape destruction.

1. All nations are gathered against Jerusalem to battle (verse 2). 2. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."-Verse 3. How did the Lord fight "in the day of battle"? Answer: Not with literal sword or battle axe, but the sound of trumpets waxing louder and louder, and the cry, "The sword of the Lord, and of Gideon," sent such consternation from rank to rank that every man's sword was turned against his fellow (Judges 7:22). "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."—Zech. 14:13. Those who survive the dread conflict of contending armies, and the homicidal sword of one another, will be smitten from the Lord, and consumed, by overwhelming and resistless plagues. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."-Verse 12.

According to Ezekiel's description of the same universal destruction of all the armies and nations of the prophetic world, no people are left in that land to carry out the great purposes of God, except the Jews, who survive the overthrow of the alien armies. God says, concerning Gog, the generalissimo of the armies and navies of the world (England and the Jews excepted), and all his numerous bands, and all the peoples with him: "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. 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, those who survive the battle will fall before the desolating judgments of God, and none escape to tell the story.

Who will be in that land to escape this terrible overthrow? Answer: According to the 38th and 39th chap-

ters of Ezekiel, the Jews gathered out of all nations, against whom this great battle is waged. These shall survive the destruction of their enemies, to bury them, and cleanse the land from all their pollutions, which will cover a period of seven years (Ezek. 39:9-16). In Daniel 10:14, the angel Gabriel informed Daniel that he had come to make him understand what should befall "his people"—the Jews—"in the latter day." In chapter 11:40-45, we learn that in the latter days the king of the North (Russia) with his armed legions shall overflow, and like a mighty whirlwind desolate their holy land, and even plant tabernacles of his palace in their glorious holy mountain. But in the first verse of the next chapter we learn his fearful and irrevocable doom.

While above the heights of Zion's waves, in solemn mockery, the banner of triumph over Daniel's crushed and bleeding people, and over a prostrate world, Michael, the great chieftain, stands up for their deliverance. Then commences a time of trouble upon the Gentile nations, such as their royal ancestors had never before experienced.

Having inflicted an unprecedented tribulation upon Daniel's people, they in turn are instrumental in such a tribulation being inflicted upon them—the last great representatives of Gentile power and domain. The first fell upon the Jewish nation; the second will fall upon the Gentile nations. The first commenced with the destruction of the nationality of the Jewish nation; the second will terminate with the destruction of the independent nationalities of the Gentile powers of the world, and the restoration of the nationality of the Jews. But before this grand result can be reached, the proud usurpers of their land must be overthrown, and they must not only be restored to their land, but to their lost nationality.

### ENJOYING THE WORLD'S BEST LITERTURE

#### Continued from Front Page

vast enough to shelter an army. Such is the marvelous adaptability of the truths of the Bible." Is it not an aptillustration? Within the lids of God's Word protection is found for not alone one army, but for the vast army of mankind.

In the New Century Leader for November, 1934, is an excellent article by Frederick W. Raymond, entitled, "Why Is the Dead Sea Dead?" Let us not in all our reading and study be like that despised body of water, all inlet and no outlet. As we receive, let us give. The blue Galilee, as the writer points out, is beautiful only because it constantly sends its life-giving waters into the Jordan.

It is well known that General Lew Wallace began a study of the Bible as an unbeliever, in preparation for his beloved Ben Hur. And that ere his literary work was nearly completed, he was a changed man, a follower of the beloved Christ himself. May that happy result attend all of us in our perusal of the Book of books.

# Berean Department

ARLEN MARSH, EDITOR

### The Page's Purpose

The Berean Page of The RESTITUTION HERALD was created for two reasons: first, to provide news of Berean activities throughout the country and to give the National Berean Society an official voice; second, to furnish space for beginning writers to have their start.

These facts should not be forgotten nor ignored. This Page is primarily intended for Bereans, who, according to the definition laid down by the constitution of the National Berean Society, consist of "young people and their associates." This is, in effect, a page for young people and religious beginners. It is the only page they have. It should not be begrudged them.

Articles are not infrequently found on this Page which are written or compiled by children; often by adolescents; and occasionally by those of middle life or older. The Page is dedicated to those who have something they want to express to young people and Bereans; it is dedicated to those who normally would find no space in the regular columns of the paper; it is dedicated to those who are just beginning to write for religious publications.

The Page should be considered and used as a school. If one article is accepted for publication on this Page, the next one should be made a little better. People and their talents never stand still; they either improve or they slide backward. If your current article is not so good as the one before it, an effort should be made to improve the next one, at least.

Not all articles received by the editor are printed. The policies governing the main body of the paper govern this Page to a very great extent: personal arguments, arguments in favor of things not taught by the Church of God, controversial subjects—these, in general, are excluded. Beyond these basic exclusions, however, are others. The Page is to be made interesting; the articles, therefore, must be interesting—and interesting refers to interesting "young people and their associates." But the Page is open to opinions on any side of the questions normally discussed on it—the position of young people in the church; the failure (or success) of men to attain their desires. On only one thing is no exception ever made: the Bible must be accepted as the inspired Word of God and as the foundation of Christianity.

### Baptism

"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. "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. "Buried with him in baptism, wherein also we are risen with him through the faith of the operation of God, who hath raised him from the dead."-Col. 2:12. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."—1 Cor. 12: 13, 14. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:5, 6, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."-Mark 16:16. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the cunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him."-Aets 8:35-38. "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedlastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common."-Acts 2:41-44. "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. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief. and thou shalt not know what hour I will come upon thee."-Rev. 3:3. "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."-James 1:12. "Wherefore comfort one another with these words."—1 Thess. 4:18.—Johnie Fyfe, Lockwood, Missouri.

### For Birthday Presents

For Birthday presents, give Berean books. The National Berean Society, Oregon, Illinois, publishes three lesson and story books for children of 6 to 13: The Hebrew People; Children's Bible Story and Study Book: and Jesus, the Light of the World. Send for a price list of these and other publications today; there is no obligation to buy.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod."

### GOD SENDS AN ANGEL TO HELP PETER

IF YOU or I were put into prison, with sixteen soldiers on guard just outside and with our hands chained to a soldier on each side of us, we'd be pretty much discouraged. We wouldn't expect to get out unless the officers came and unlocked the door, removed the chains, and told the guards we were to go free.

Peter was in just such a position, we read in our lesson for March 17. What Peter was thinking isn't told us; but we are sure he was still trusting in God and willing to stay in prison until God should let him out. I wonder what Peter's church was doing about that time.

Do you suppose they were having a meeting to choose a committee of two or three of them to go to the rulers to ask for Peter's release? Or do you think they were planning on all banding together, storming the prison, and getting Peter out that way? Let's look and see.

Why, they were all down on their knees praying! And we read that they kept on praying until at last—what do you think? Some one knocked on the door. Hush, listen!

Rhoda ran to see who it was, and lo and behold! it was Peter.

Rhoda was so excited, instead of bringing Peter in, she left him standing outside the gate while she ran back to tell the people who was knocking. Just as any little girl might do, or boy either.

Then, of course, Peter had to tell them all about how he came to be out of prison. And if you will find the place in your Bibles that gives the story, Acts 12:6-10, you can imagine you are listening to Peter, too.

Don't you suppose the Christians almost held their breath while Peter was telling how an angel came and told him to jump up quickly? And in that instant his chains fell off!

The angel led him out past the guards, without disturbing one of them. They were either asleep, or else God had closed their eyes. Which do you think?

When they came to the big iron gate with the heavy lock on it, why, it just opened of its own accord. No wonder Peter thought he was surely dreaming!

Then the angel led him down the street a little way and just disappeared. Peter came to himself then and started at once to Mary's house where he was certain many of the

Christians would be gathered together. To be sure, there they were, asking God to help Peter out of prison.

Now, don't you think that was the reason God sent the angel to Peter? And don't you believe Peter had been praying, too, all of that dreadful time?

Do you know, God watches over us just as carefully today as He did over Peter so long ago? If we are true to Him, He answers our prayers and helps us when we are in trouble. You try it, and tell Father and Mother to do the same. You'll see what a kind and loving heavenly Father we have.

But God likes to have us talk to Him when we are happy, too. He likes to have us tell Him our joys as well as our sorrows. He listens just as carefully when we say, "Thank You, God," for something we enjoy.

Let's not forget to talk to God at all times.

- "Chained in Herod's prison cell, Praying Peter see; But God's angel burst the gate, And told him, 'Follow me.'
- "In a midnight dungeon low,
  Paul and Silas lay;
  But an angel broke the bars,
  And struck their chains away,
- "Daniel in the lion's den Slept without alarm; God had sent His angel down To shelter him from harm.
- "Jesus lay within the tomb Near the dawn of day; Lo, an angel came from God, And rolled the stone away.
- "When the Savior in a cloud Rose to heaven above, Angels said He should again Descend with peace and love."

Two more readers of the Children's Page wish to join our Happiness Circle—Marjoric Burnett and her brother Lozelle of Ripley, Illinois. They study their Sunday school lesson at least once every week, if not more, Marjoric writes me. How many more of you boys and girls do likewise? Welcome, Marjoric and Lozelle.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 11. — March 17, 1935

### PETER DELIVERED FROM PRISON

Acts 12:1-19

#### GOLDEN TEXT

Prayer was made without ceasing of the church unto God for him.—Acts 12:5b.

#### A STUDY OF THE SUBJECT

Aim: God hears and answers prayer even when those who pray are surprised when the answer comes.

I. Peter Delivered in Answer to Prayer. (Acts 12:5-12.) As a popular political move Peter had been imprisoned by King Herod who ruled under the authority of the Roman Empire. Fettered to a soldier on either side, locked behind the bars of a cell, within a prison guarded by sixteen soldiers, there seemed no possibility of his escape. The greatest power of the world was arrayed against him. fully determined to prevent his further activity in the service of Jesus Christ. In another part of the city was a small group of simpleminded people who were followers of the despised Nazarene whom Peter also served, and who were humble enough to believe in the power of prayer. To the man of the world there could be but one result of a conflict between these two groups: the one representing the Roman Government, the other, the church of God. But contrary to the thought of such men, the prayers of the humble prevailed, for they commanded the help of the Ruler of the universe, while the desires of the proud and the arrogant were not realized, because men cannot resist God!

II. Peter Surprises Those Who Pray. (Vv. 13-17.) The angel having left him at the gate of the prison, Peter paused to meditate on what his next step should be. He decided that he must acquaint his friends with his freedom and then go on with the Christ-given work of preaching the gospel to both Jews and Gentiles. When he knocked at the door of Mary's home where the brethren were assembled and Rhoda recognized his voice and joyfully reported his presence to his friends, although they had been pleading with God to come to his deliverance, only when each one saw him for himself, would they believe he was there in the flesh. How frequently you and I would be amazed and almost terrified if God should send us a direct answer to our prayers! We offer our petitions so thoughtlessly and so selfishly that we recognize the fact ourselves that God could not, or would not, grant such desires as we express. May we always safeguard our prayers with a "yet not my will, but thine be done!"

#### THE GOLDEN TEXT

Many times "prayer changes things." The margin reads, "Instant and earnest prayer was made." "The effectual fervent prayer of a righteous man availeth much."-James 5:16. When the church was praying for Peter they probably were given more than that for · which they were asking, or else their faith was not so strong as it should have been, as they could not believe it was he, when Peter first presented himself at their door.

When we pray, we should pray believing

that we will receive, but we must ask accord ing to God's will and in the name of His Son. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7. "Prayer changes things."—L. A. R.

#### PRACTICAL APPLICATIONS

God

heard the prayers of the church for Peter; -can thwart every effort of man;

-will some day release every bondman; -has promised to open the prison doors of death:

-is a Friend in time of need.

Prayer. Prayer was the channel through which this miracle was made available. The church in unison prayed through to victory. They were instant and they were carnest and they were heard. They did what Paul later enjoins all to do, "Pray without ceasing."—1 Thess. 5:17. Many of the great miracles recorded in Scripture were the direct result of prayer. Prayer had an important part in the life of the early Christians. It is too bad that the prayer life of Christians of today and of the churches is being crimped. Family altars in the homes and prayer meetings in the churches are becoming institutions of the past and with the passing of prayer life goes much of the power and consecration that belong to Christianity. "Keep on praying" would be a good slogan for every church to adopt and every individual. Name some of the advantages that come to a church that is a praying band.

Church Was Faithful. The church had a responsibility in Peter's ease. They couldn't storm the jail and release Peter, for such a method would be contrary to law and order and God doesn't approve of such; but they did possess the right of prayer and they used it successfully. Every church should unitedly and with purpose pray for their leaders and for the success of the church (Eph. 6:18, 19). A prayerless church is a useless church and a powerless church. Perhaps if your church isn't accomplishing much the cause may be in the lack of prayer by the members. A faithful church will be a praying church and a praying church a victorious church. It should be borne in mind that a faithful church begins first with faithful members. A faithful church cannot be made out of faithless members.—C. E. R.

#### INTERMEDIATES

#### How Prayer Helps

As we learned in lesson 7, Peter often suffered at the hands of the rulers for his courage and zeal in preaching the gospel. Yet he did not resist, neither did he advise others to do so. In today's lesson we see him in just

such a position. The gospel was very unpopular with the Roman authorities. The teaching that Christ was to be King was the feature that was most displeasing. To them it savored of treason to Rome. Had they known it, the truest Christians were their best citi-

The teacher may choose the best reader in class to read aloud the story of Peter's imprisonment and his miraculous deliverance. Or assign a week or two ahead some one to write the story in vivid words. Note the successive dramatic incidents, proving that none but the hand of God was in it all: Peter asleep between two soldiers, bound with two chains; an angel appearing suddenly, awaking him and telling him to arise; the chains miraculously falling from him; the iron gate opening without the touch of a hand; Peter finding himself free and in a familiar part of the city. Intermediate girls will appreciate the action of Rhoda. Do not overlook the key verse, v. 5. Do you think that had anything to do with Peter's deliverance? Or would the subsequent events have occurred without that? Ask the class if any of them know from their own experience of answers to prayer. The teacher should bring out some of the necessary conditions surrounding prayer, if we may expect a favorable answer. Remember, God is just as watchful over His faithful ones today as He was over Peter so long ago. -M. G.

#### JUNIOR CLASS

Memory Verse: "The Lord is the strength of my life; of whom shall I be afraid?"-Psalm 27:1b.

Presentation of Lesson. This lesson is a wonderful example of God's care for Peter. Tell what had happened to James (Acts 12: 2). Tell why Peter was cast into prison (v. 4). Try to have children imagine they can see these happenings as teacher tells story. Peter in prison; the gathering of church people to pray for Peter; how Peter was guarded as he slept this particular night: the appearance of the angel; what happened as the angel touched and spoke to Peter; the angel's directions to Peter; they leave the prison; disappearance of angel; Peter recognizes who had helped him; he goes to home where church people are gathered; what Rhoda does; the people's surprise upon learning of Peter's escape. Permit children to talk freely about story as it is one which appeals to children because of its adventurous nature.

Notebook. On top half of page draw a prison with closed and chained door. Write at bottom of this Acts 12:6. On bottom half draw prison with opened door. On outside put picture of Peter and angel. Copy Acts 12:0 below this picture. This is a splendid story for dramatization. Let children dramatize story, making paper chains to fasten Peter to soldiers. - V. C. T.

## AMONG THE CHURCHES

## "THE JEWS AND PALESTINE IN THE LIGHT OF PROPHECY"

A new work on prophecy under the above title is advertised for the first time in our pages in this issue. The author, Arthur U. Michelson, a converted Jew of unusual scholarly attainments, is already known to our readers through various articles we have published from his pen. We commend his new work to your critical attention. Whether you agree with Dr. Michelson in all that he says or not, this book will furnish you with a wealth of information concerning Palestine as it is today, and will strongly emphasize the importance of recent developments in the Holy Land as they have been revealed in the past by men of God "who spake as they were moved by the Holy Ghost."

## BAPTISMAL SERVICE HELD AT ARKANSAS CITY, KANSAS

It has been some time since a report has been sent to The Herald from the Church of God at Arkansas City, due to the neglect, I suppose I should say, of the secretary.

We have our Sunday school each Sunday at 10 a.m., Bible school for adults and juniors at 7:30 p.m. Our average Sunday school attendance is from 35 to 40; Bible school, 20. We have no resident pastor, though we are sadly in need of one.

Bro. Waters, our Sunday school teacher, will occasionally give us a sermon on Sunday. The evening of February 10, he preached a sermon from Matthew 24. At the close of the service, one of our Sunday school girls came forward and accepted Jesus as her Savior. February 17, after Sunday school, she was baptized by Bro. Waters. The church is introduced to Miss Edith Teashau of Newkirk, Okla., now a sister in Christ. This makes four of our Sunday school girls who have come out on the Lord's side this winter and while Sr. Le Crone was with us.

There has been and yet is considerable sickness among our church people. Sr. Hadicke is very poorly. She has been ill for more than a year, and is confined to her bed and wheel chair all of the time. A nurse takes care of her. Sr. Randolph is slowly recovering from a stroke of paralysis with which she was stricken Christmas evening. She is now able to be up, and has quite good use of herself. Sr. Emma Smith is recovering from a fall that has crippled her some, but we hope she will soon be well again. Victor Gillespie has been out of school with German measles and the mumps. He is getting along fine Sr. Lorena Waters, who has been unable to be at church services for most of the winter, is again attending.

Mrs. A. J. Chaplin, Secretary.

The Dollar-a-Month Club is still ready to receive renewal and new memberships.

#### INDIANA EVANGELIST RE-PORTS FOR FEBRUARY

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1; Kokomo, 4. Marriages, 1. Money received: Pleasant View, \$9.00; Rensselaer, \$49.20; Hillisburg, \$20.83; Plymouth, \$12.00; North Salem, \$10.00. To be credited on March work, \$1.95. Expense, \$15.75. J. H. Anderson.

#### SOUTHERN CALIFORNIA

Sr. Emma C. Railsback was honored on three occasions before her departure, March 1, for the Northwest: at the session of the Long Beach Bible class, of which she has been the faithful teacher for so long, on February 2; at the regular morning service in Los Angeles on February 24, at which time she was granted renewal of her uninsterial license by the California Conference; and at the Berean meeting, February 27, by a short social period following the regular lesson period. The church of southern California wishes her Godspeed.

In licu of the class which has been held each Friday evening in Long Beach, the pastor of the Los Angeles church will conduct a series of Bible lessons the second and fourth Sundays of each month at 2:30 p. m., at the home of Bro. and Sr. L. E. Rich, 3025 E. 7th St. "How to Study the Bible" will be the theme of the lessons for a time, and the theme will be illustrated by consideration of fundamental doctrines; the first lesson, to be held on March 10, will be "The Bible Its Own Commentary," illustrated by a consideration of the promises to Abraham. Because of the fact that the class will be able to meet only twice a month this line of study was thought to be best.

A baptismal service was conducted on February 24 at Long Beach by Sr. Railsback. She will report it in another place.

. Norman John MacLeod.

Severing connections with the gospel work in California for a time to serve in a field that needs an earnest, energetic worker badly, has brought protestations from some of the California workers and expressions of appreciation of our efforts among them, and while we regret in a way that it necessitates dropping our few duties here we feel that our opportunities for service in the new field will be more extensive and we hope more productive of good results. We have greatly enjoyed our work with the Long Beach Bible class, and especially so when two more members announced themselves as being ready to yield obedience in baptism at our last meeting in the home of Sr. Gould. This last meeting was extended with a social hour, the members having previously conspired to serve refreshments in token of their appreciation, for which we owe thanks to Bro. Calkins and Sr. Newlun. On Sunday afternoon, Feb. 24, a group met at the lagoon in Long Beach, where we assisted Sr. Garrahvean Smith of Compton and Sr. Betty Lois Davis of Long Beach in passing through the figurative death, burial, and resurrection to walk in a new life, the begotten spiritual life. Immediately after this service we assembled in the home of Bro. and Sr. Rich, where we welcomed our new members to our fellowship and Bro. MacLeod conducted the sacred ordinance of the Communion.

Bro. MacLond has consented to hold a meeting for this class in the afternoon of the second and fourth Sundays of each month in our absence, for which we are grateful, in view of the need of these babes in Christ and also for the comfort of Bro. and Sr. Rich, in whose home these meetings will be held. At the morning service in Los Angeles Bro. MacLeod presented us with a book on behalf of the Southern California Conference, which will be useful to us in our work in the new field.

This, too, we appreciate. Bro. and Sr. R. C. Juden of Hollydale have been faithful workers in bringing others to our class, and always ready to show appreciation of others' efforts in a unique way, which serves to strengthen and encourage.

On March 1 we start on our journey north to the conference in Felida, Wash., stopping en route with brethren and friends in Tulare, Stockton, Red Bluff, Murphy, and Corvallis.

Mr. Railsback will remain in Los Angeles for a time for the purpose of assisting the Stantials in building operations during March and April.

Emma C. Railsback.

#### MISSIONARY WORK

As we come nearer to the beginning of the spring and summer months we are praying and planning to hold a number of meetings in different parts of Texas, in the interest of Bible truth.

My effort last summer was carried on in new places, and the success, together with the interest shown, convinces me that our work in the Lord is not in vain. The church as we call it today, has failed to care for this great need.

So many, including ministers of North and South, have written me, commending my effort and suggesting that I keep up the work as started. Last year I made an appeal to the brotherhood for financial help to support myself and family while thus engaged. Some in Texas who hardly ever hear a sermon and others contributed toward the effort, because it is God's way of earrying on His work.

We, as a people, claim to be called by God's name (2 Chron. 7:14) and teach the gospel to the world. Has God ever given a command to His church too hard to obey?

"Occupy till I come" means to pray, plan,

"Occupy till I come" means to pray, plan, and work. God blesses His people with financial means, and we are duty bound to utilize a portion of it to the preaching of the gospel.

The writer is not personally blessed with much save a gift of speech, and a great desire to see others blessed with the gospel hope. Will you who read this message contribute to this worthy cause? Everyone sending help will receive a prompt reply.

I appeal to the brotherhood to help me do this missionary work by contributing of your financial strength to the end that others may hear the truth, thus enabling them to rejoice in the hope of the gospel. May I hear from you? May God open your heart to this call!

Yours in the Christ,

T. A. Drinkard, Handley, Texas.

## PENNELLWOOD SUNDAY SCHOOL, GRAND RAPIDS

Mrs. Berquist, mother of Sr. Cole, who fractured her hip receptly, is recovering as fast as can be expected. Sr. Ada Simpson, teacher of the young married people's class, is at Butterworth Hospital, where she is recovering from a major operation.

From the number of new faces at Sunday school each Sunday it is quite evident that the people of the community are anxious to cooperate in Christian work. Attendance last Sunday was 111.

Mrs. Wm. Hanson, Secretary.

## BETWEEN YOU AND ME-

We have several excellent contributious for the paper which will be published as soon as space and suitable opportunity permit. ask our writers to continue to submit articles, and to kindly bear in mind that we frequently hold certain ones back for a time in order that they may be used to greater advantage in some future issue.

Mrs. Frances McCrodon, "one of our oldest and most faithful members of the Dutton (Mich.) church, is quite ill. She is being eared for by her daughter, Sr. Alice Timm, reports Mrs. William Hanson.

A picture of the young people's class of the Dutton, Mich., Sunday school is soon to appear in the Young People's Weekly, issued by the David C. Cook Publishing Co., Elgin, Ill.

The Easter, or Resurrection, number of The Restitution Herald is already taking form in the mind of the editor and printer. Some exceedingly helpful articles have reached us which promise much for its interest and value. You will make no mistake in having a copy of this number sent to your friends. Better lessons on the great Bible teachings to your make out your list at once. The price will be address. Order from the National Bereau five cents per copy.

Sunday, March 17, Pastor Norman John MacLeod will base his Sunday morning meditation at Los Angeles, Calif., on the suggestive words of Jesus recorded in John 17:9-"I pray not for the world."

The second discourse in the new prophetic series now being given by the pastor of the church in Oregon, Ill., on "The Message of Israel," will be presented next Sunday night, March 10, at which time the pastor will take as his theme, "Israel Speaks for God." The source and purpose of the holy Scriptures will be the central thought of the sermon.

The Emphatic Diaglott contains the original Greek text of the New Testament, an interlinear literal translation, and a new accurate translation by the author, Benjamin H. Wilson. \$2.50 a copy, prepaid, from the National Bible Institution.

The Dollar-a-Month Club is still seeking new and renewal memberships. A few have responded. Have you?

Society, Oregon, Ill.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

The monthly meeting of teachers and officers of the Sunday school was held at the Sleeper home on Feb. 27, and some profitable plans were worked out. Bro. Stevens has a very faithful group of helpers, and the Sunday school is doing splendid work.

The breaking up of winter has brought quite a bit of sickness. Among others has been Sr. Barrows, who for the past week has been confined to her home,

The second of the series of lectures on Palestine was given Feb. 24 with views taking the large audience along the road "From Jerusalem to Galilee." The male quartet sang "Blue Galilee" while intimate views of the sea which Jesus loved were being shown. Another lecture was planned for March 3,

F. E. Siple, Pastor.

#### ALTA FUELL

The funeral of Mrs. Alta Fuell, aged 63, of 3301 Norwood Ave., Tampa, Fla., was held at the M. E. Church at Belmont Heights Friday, Feb. 22, at 10:30 a.m. The services were conducted by the pastor, S. H. Ginler, assisted by the writer. Burial was made at Myrtle Hill Memorial Park.

Sr. Fuell was a modest and unassuming lady, a good wife, and a loving mother. She leaves to mourn her death her husband, four sous, and two daughters.

The wonderful display of flowers bespoke the high esteem in which she was held.

N. H. Geiselman.

#### HERALD RECEIPTS

Harriet Reed (for another); Watson Weinberg; Elga Irons; W. H. Moore; Mary E. Staley; Eva L. Underwood; Elizabeth Dauterich (for another); Mrs. E. A. Cronbaugh.

#### CONTRIBUTIONS TO N. B. I.

Mable Lindsay	<b>\$</b> 2.50
Mrs. B. F. Cook (Helping Fund)	1.00
Mrs. Sid Martin (Tithe)	2.00
Mr. and Mrs. F. L. Marsh	10.00
Ontario	2.00
Watson Weinberg (Helping Fund)	3.00
Orland F. Marsh	3.00
Mrs. Edward H. Barck	1,00
J. W. Sweet	1.50
Maurertown, Va., Sunday School	6.29

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### LIFE: WHAT IS IT?

#### Continued from Page Five

"Pain, sorrow, hatred, thought, life, desire, sympathy, etc., are attributes of certain living entities; but when the entities are destroyed, these peculiar attributes perish at the same time. No attribute can exist any longer than the material organism to which it belongs. Attraction, caloric, weight, elasticity, density, etc., are properties or attributes of bodies; but they never exist independently of material organisms. In other words, all properties or attributes of entities are immaterial, and never exist any longer than the bodies in which they inhere. For instance, if a being feels pain, sorrow, or joy; love or hatred; all those attributes cease when that personality is dead. No attribute, or property, can exist by itself; any more than we can have a shadow after the body is entirely destroyed.

"No amount of immaterial properties, or attributes, can make a material personal entity. Hence, love, thought, desire, life, patience, meekness, mercy, justice, etc., having no existence, but in name, without a real, personal, living entity.

"All (human) personalities have bodily organs. All immaterial things are but properties of material bodies, and cease with them. The mind of man is not an entity, but the product of that wonderful organ called the brain: hence when that is deranged or destroyed, the mind is also deranged or destroyed. It is as impossible for man to think without an active brain, as to live without breathing.

"No property or attribute is organic, and therefore, cannot be an entity. No entity can ever become an attribute. No collection of attributes can make a personal entity; hence the mind, which is a collection of mental attributes, such as memory, love, hatred, reason, desire, etc., resulting from the action of a material organ, can never make an entity; or a personal, intellectual, moral, material agent. No attribute has an independent, conscious existence.

"All immaterial things are lifeless, unconscious, unintelligent, inorganic, formless, weightless, absolutely destitute of all attributes, and are dependent on material things for their existence.

"All material things have immaterial attributes. Cheerfulness, covetousness, gentleness, goodness, holiness, kindness, love, meekness, merey, nobleness, patience, righteousness, selfishness, sin, virtue, and wisdom are attributes; but there cannot be love without a lover, nor sin without a sinner. Not one of these attributes is an entity, that can exist independently of an organic living being.

"A man cannot be both dead and alive at the same time. The soul cannot be capable of thinking independently of the body, and yet be dependent upon the bodily senses for all its thoughts."

I quote again:

"All material things are compounds having weight and other attributes. All immaterial things are simples, having neither weight nor attributes. It is impossible for material things to exist without their immaterial attributes"

It is also equally impossible for immaterial things to exist without the existence of the material in which they are contained.

The material and the immaterial are always correlated.

All immaterial things cease with the material objects in which they inhere.

It is impossible to have a manifestation of *power* indicating intelligence, without the existence of a living, intelligent being, from whom it proceeds.

An *inorganic* living being is a contradiction of terms. It is impossible to have eternal life, without an eternal body, in which it is contained.

An immaterial organic living being is a contradiction of terms.

There can be no eternal materialities without eternal immaterialities; neither can there be any eternal immaterialities without eternal materialities.

All life, consciousness, intelligence, and attributes are always correlated with material objects.

Whatever is immaterial is inorganic, without life or consciousness, and is necessarily insensible and unintelligent.—II. Hall in *The Messiah's Advocate*; selected by R. A. Curtis.

### WHAT CAN I DO FOR JESUS?

By S. Roxana Wince

I'll bear the burden, Father,
That Thou hast laid on me;
The weary and the faint ones,
To bring in prayer to Thee!
Oh! help me still in meekness
The halting to restore;
To lead with hand untiring
The lost to mercy's door.

The time of sifting cometh;
O save the precious grain!
Through sieves of trial shake it,
And purify with pain.
I feel the burden on me,
I cannot pass it by!
Still, still, with earnest pleading
To lift for these my cry!

Our trust in princes faileth,
The help of man is vain,
But God, our God, is mighty,
We'll seek Him yet again!
Oh! keep Thy children safely;
Let them in duty stand
Firm set against the evil,
Till they reach the goodly land.

OREGON, ILLINOIS, MARCH 12, 1935

VOLUME 24

NUMBER 24

# No Immortality . . Except Through Christ

By Clyde Randall

WE HAVE in our possession a bound volume of *The* Bible Examiner covering many of its issues from 1849-1856. This is one of the few volumes in existence in the United States. This publication was edited by

"No immortality, or endless life, except through Jesus Christ." An exposition of a doctrine that, once fiercely fought, is now being casually accepted, as a result of education, indifference, and general skepticism toward the old teachings.

George Storrs and was one of the first and principal publications of those who believed in life only in Christ and in the soon return of Jesus back to earth. The above heading was taken from the front page of this paper as published in 1851. In going over the contents of this early paper one is impressed with the profound importance that is attached to the doctrines of "life only in Christ" and the "personal return of Jesus back to the earth." Further, it is very noticeable that the early advocates of these doctrines encountered much more opposition than we experience today. This adverse attitude served to sharpen their attacks and created a determination for the spreading of vital truths that carried them forth triumphant, although oftentimes at great cost. One cannot gel biographical glimpses of these men or scan the pages of their writings without becoming enthused and drinking deeply of their spirit. They were pioneers with a great message. We have the same message today! It has lost none of its colorfulness, it is just as thrilling and soul-gripping as ever. We may not have applied the message as earnestly or adapted ourselves to it as energetically and thus through this laxity of adaptability and application robbed our message of much of its original appeal. The great doctrine of "life only in Christ" should be

The great doctrine of "life only in Christ" should be brought more into the forefront of our teachings. Belief in this teaching removes the basis for practically every false and unscriptural teaching of popular Christendom. It destroys the abhorrent doctrine of eternal torment which is born of fear (1 John 4:17-19) and which has turned more people away from God and His love than all the other teachings of an apostate church. It also cuts the taproots of inherent immortality, otherwise called the natural immortality of the soul: a doctrine which Scripture neither

affirms nor infers. It fills the atoning work of our Lord Jesus full of causes and effects, due to the utter undoneness of mortal man and his need of eternal life.

Not now possessing that which is really life—eternal life,

man must seek for it. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."-Rom. 2:7. Inspired by God, Paul admonishes us to seek for "eternal life." If man were already in possession of this type of life as indicated in the doctrine of natural immortality, that is, that man has an immortal soul that cannot die, it would not be necessary for him to seek eternal life. When the man came to Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16) he indicated a desire for a more abiding and enduring life than he then had, although the incidents that followed proved him unwilling to pay the price. If this man had been in possession of an "eternal soul" which could not die, what need would there have been for him to seek eternal life? The fact that he didn't possess such a life and he knew that he didn't have it prompted him in his inquiry as to how he might obtain it. If people were taught the truth as it is in Christ Jesus, that there is no life apart from Him. i, e., eternal life, instead of the doctrine of inherent possession of immortal life, there would be far more people seeking Him, whom to know is "life eternal." In writing to Timothy, Paul emphasizes very strongly the need of "laying hold on eternal life" (1 Tim. 6:12, 19). And unless we do heed this admonition and "lay up in store for ourselves a good foundation against the time to come" we shall not come into possession of everlasting life.

#### LIFE ONLY IN CHRIST

Jesus said: "I am come that they might have life, and that they might have it more abundantly."—John 10:10. This has no reference to the life that "now is," for all people possess mortal life whether (Ptense turn to Page Ten)

# Abreast of the Times

#### Bible Lands in Turmoil

"Can ye not discern the signs of the times?" -Jesus.

GHEVGHELL, Jugo-Slavia, March 7.,—A desperate battle is raging tonight among the snow-covered mountains of eastern Macedonia between the loyal and rebel forces of Greece. This region was thoroughly familiar to Paul in the early days of the church, he having visited it many times in his various missionary journeys. Rebel warships are said to be approaching Tsayesi, in the Gulf of Saloniki, which is about 135 miles northeast of Athens, the capital. The Government has mined the entrance of the harbor of Saloniki (Thessalonica).

Artillery detachments and airplanes have been bombarding the rebels almost continually for the past two days. The troops whose positions are being shelled by Government forces occupy the trenches held by the British during the World War.

GENEVA, Switzerland, March 7.—A serious Balkan crisis, giving rise to new fears of a European war, flared in League of Nations circles today when Bulgaria and Turkey hurled charges of increased military preparations against each other. According to the Associated Press, Cemal Husni, Turkey's permanent delegate at Geneva, accused Bulgaria of seeking to take advantage of the situation in Greece to bring troops to the border and then, by protesting to the League of Nations, throw the blame for the threatening situation on Turkey. The rebellion in Greece has given excuse to both Turkey and Bulgaria to increase their armaments, which in itself adds fuel to the flames. Bulgaria, through her representative at Geneva, declares that "the Turkish Government has undertaken complete reorganization of its military forces, and every Turkish village and town along the frontier is swarming with infantry and artillerymen," while, according to Bulgaria's charges, Turkey has piled up munitions, clothing, and other military supplies in eastern Thrace "like on the eve of war."

Rome, Italy, March 7 (via radio).—The negotiations leading toward peace between Italy and Ethiopia seem to have reached an apparent impasse. Italy continues to send large contingents of troops to her East African territories in readiness for any eventuality. With all Europe steadily increasing its armaments the League of Nations Council expressed grave concern as to the prospect for peace.

### Toss Coin for a Bride

"For this cause shall a man leave his father and mother . . ."—Ephesians 5:31.

Reno, Nevada, Feb. 22.—The toss of a coin decided the question as to which of two men who accompanied a young woman into the marriage license bureau today should have

his name written on the license as the groom. According to a story told around the bureau, County Clerk Elwood II. Beemer was approached by the trio with the request for a license to wed. "Which is the groom?" Beemer asked, turning to the young lady.

"I really haven't decided," was the astonishing reply.

Taking a half dollar from his cash drawer the clerk flipped it on the counter, covering it with his hand. "Heads or tails?" he asked, addressing one of the men.

"Heads," responded the gentleman. And heads it was!

This is but one of many incidents happening daily throughout the country which indicate the tight regard with which marriage is viewed by a rapidly increasing number of young people (yes, and older ones, too). The moral, and in a measure the spiritual, status of the world is determined by the respect or disrespect with which men and women look upon the matter of marriage. How firmly the admonition of a familiar marriage service should be impressed upon young people who are entering, or who are contemplating, "entering this Holy Estate!"

"The ordinance of marriage, instituted of God in the Garden of Eden and commended in His Holy Word, involves the sacred relations of the Family and the Home, and is replete with solemn obligation. Your future happiness will now depend upon the fidelity with which you cherish a mutual affection, and hold the Marriage Covenant in purity of spirit, as well as in word and in deed."

#### But Not in Church!

"A time to laugh; . . . a time to dance."-Eccl. 3:4.

COLUMBIA, Mo., March 11.—Ten pretty girls of Christian College, the alma mater of fan dancer Sally Rand, danced last night in the First Christian Church as a part of the Sunday evening service, which was conducted by the pastor, Rev. C. E. Lemon. Unlike recent dances given in New York's swank Park Avenue Presbyterian Church, these dances were designed to interpret old hymns, not to give "individualistic religious expression."

#### THE RESTITUTION HERALD

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# The Herald of Messiah's Reign

By J. M. Stephenson

A CCORDING to Zechariah 12:7, 8, the Jews are restored to their own land before all nations are gathered against Jerusalem, and are there to look upon Him whom they have pierced when He shall return.

According to Zechariah 14:1, 2, the Jews are in the city of Jerusalem when all nations are gathered against it, and a portion of them are led into captivity. At the second verse, the Lord is represented as going forth and fighting against those nations. At the fourth and fifth verses, the

Lord is represented as coming, and all the saints with Him, and His feet as standing upon the Mount of Olives, which is cleft in sunder, and the Jews as fleeing before the crumbling mountain as their fathers fled before the earthquake in the days of Uzziah, king of Judah; and according to Isaiah 66:15-21, the Lord is represented—

- As coming with fire and sword to plead with judgments against an ungodly world.
- 2. All flesh represented in the opposing forces of the world are utterly destroyed.
- 3. Those that escape this terrible overthrow are sent into the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that had not heard the fame of the Lord, or seen His glory; and these messengers declare His glory among the Gentiles.

That those who escape the last great battle in Judah and Jerusalem are the tribe of Judah (including Benjamin, of course) is evident, not only from all the foregoing evidence, and from the fact that there are none others who survive this battle, but also from the seventeenth and twentieth verses of this chapter.

Eating swine's flesh and the mouse is criminally an abomination to the Jew who professes fealty to the law of Moses, and therein proves his hypocrisy. At the twentieth they are represented as bringing their brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in coaches (margin), or railroad cars, and upon mules, and upon swift beasts to God's holy mountain, Jerusalem. And the Lord takes of them for priests and the Levites, as He promised their fathers, that if they would obey His voice they should be a kingdom of priests. But this promise will not apply to the Gentiles. Nor are the

Gentiles the brethren of Judah, who is left in the great battle, and who are not destroyed for the crimes specified in the seventeenth verse.

Thus, those who survive, of Judah and Benjamin, will be employed as messengers, to bring their brethren from among the heathen nations to Jerusalem. All the means of conveyance in the world will be brought into requisition in this great and philanthropic work. By land and sea they come on those ancient beasts of burden, and in their Ori-

> ental chariots. From the civilized West they come in their lightning coaches, with a speed known only in prophetic vision to the ancient seers, or as described by the same prophet in Isaiah 5:26-29. The Lord "will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs (iron horses) shall be counted like flint, and their (the horses') wheels like a whirlwind. Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it." Or

## The Life of Prayer

Prayer is appointed to convey
The blessings God designs to give;
Long as they live should Christians pray;
For its by earnest prayer they live.

If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If guilt deject, if sin distress—
In every case, still watch and pray.

'Tis prayer supports the soul that's weak;
Though thought be broken, language lame;
Pray if thou canst, or canst not speak;
But pray with faith in Jesus' name.

Depend on Him; thou canst not fail; Make all thy wants and wishes known: Fear not; His merits must prevail; Ask but in faith, it shall be done.

—J. Hart.

according to Isaiah's description of the great preparation for the coming of the kingdom of Christ: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isaiah 40:4, 5.

Looking again westward the Prophet sees the broad expanse of the Mediterranean whitened with the ships of Tarshish, bringing Jerusalem's "sons from far, their silver and their gold with them" (Isaiah 60:9).

Having seen God's chosen people returning from all parts of the earth, with all the means of conveyance known in the world, the Prophet raises his eyes aloft, and exclaims, "Who are these that fly as a cloud, and as the doves to their windows?"—Isa. 60:8. Thus earth, air, and sea will be taxed in restoring God's people. (Please turn to Back Page)

3:21. The shortcoming of the

law consists in that it cannot

impart life. The law tells us

plainly enough what we must,

and what we may not do; but

it cannot give us the ability to

## Law and Grace

NE of the greatest errors taught and believed at the present time is that law and grace are two opposites in principle. Under the Old Covenant, it is supposed, people were saved by keeping the law; salvation under the New Covenant is taught to be obtained through

simply believing in Jesus Christ. The distinction thus made is a wicked perversion of the truth. That no mortal can be saved through obedience of the law, is plainly taught in Romans 3:20, where we read: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." One reason here named is that the law was not given for the purpose of justifying the sinner, but to make known what sin is. Moreover, Paul expands this thought further by saying, "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."—Rom. 7:7. And who else would have surmised that simply wishing is wrong? The one who merely wishes does not commit a deed. Notwithstanding, the law forbids it; and whatever the law does not allow is sin.

God's law reaches down to the very root of the matter. James brings this out clearly in telling us how we are tempted. He says, in chapter 1:14, 15, "Every man is tempted, when he is drawn away of his own lust, and en-Then when lust bath conceived, it bringeth forth ticed. This is exemplified in the first sin committed on earth. The woman's lust was awakened by seeing that the tree was good for food, it was pleasing to the eye, and a tree to be desired to make one wise. Out of that simple desire was born the temptation to take and eat. The love of money is the cause of many wicked deeds, therefore it is called a root of sin. Many a man has committed injustice because he desired to exercise lordship over his inferiors. These examples must suffice to show that sin already exists before it is manifested in open deeds.

#### WHY THE LAW CANNOT SAVE

The Scriptures name two outstanding reasons why sinners cannot be saved by obedience to the law. The first fault lies in the transgressor himself, and it is defined thus: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. 8:7. Our wicked nature hates God and His service. In consequence of this wicked disposition, we refuse to listen to what the law requires. Moreover, on account of the weakness of the flesh, we cannot do the good we choose to do. The other defect lies in the law itself. Listen: "For if there had been a law given which could have given life, verily righteousness should have been by the law."—Gal.

That the Christian is not subject to the meaning of the law is an absurd premise, but that he is subject to every detail of the Mosaic law is equally absurd. Here is an article that considers the matter from the viewpoint of an advocate of Sabbath-keeping, yet without violent prejudices. It is commended for study.

berform. In his earnal state, a sinner is described as being dead in trespasses and sins. The bringing out of that state is called a quickening—a bringing to life again. Such revived ones can testify to the abundance of mercy and the love of God "wherewith he loved us, even when we were dead in sins, (having)

quickened us together with Christ."-Eph. 2:4, 5.

The law cannot impart new life, because it is a dead letter. It takes the life of a plant to bring dead mineral matter up into the vegetable kingdom. Animal life is again required to raise the vegetable into the animal kingdom. Likewise is the life of God required to bring man into the kingdom of God. And this is made possible by accepting Jesus Christ as our Savior and Life-Giver. Therefore John says: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

#### LAW NOT OPPOSED TO GRACE

Law and grace are different in their operation, but they work in harmony to accomplish the same end. The following question will be quoted in confirmation of this statement: "Is the law against the promises of God?" This is answered with the emphatic denial, "God forbid!" And then follows the assurance that righteousness should have been through the law, if it were able to impart life. In what way, then, do law and grace work in harmony? In the inspired answer, the law is called our schoolmaster. In the Revised Version we find "tutor," Neither name conveys the correct idea. In the original text the law is called paidagogos. "Among the Greeks and the Romans this name applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class." One of their duties was to escort the boys to school and to conduct them home again. Because the law, in arousing our consciousness of sin, leads us to Christ, therefore it is fittingly likened to a pedagogue. Hence, law and grace work in harmony.

The righteousness of God is not performing deeds of law, but it is imputed to us on account of our faith in the atonement wrought for us by Christ. That righteousness of God is an imputed righteousness. The word does not mean right doing, but right being. The Lord goes down to the root of the matter: in making the man good, He ceases to do evil. "Even as David also describeth the blessedness of the man, unto whom God imputeth right-

eousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."-Rom. 4:6-8. Therefore, that righteousness of God is not obtained as a reward for our merit, but is bestowed purely as a gift. And since the law demands no less than a perfect degree of holiness, therefore witness is borne to that righteousness by both the "law and the prophets" (Rom. 3:21). The law's demands are satisfied with what is graciously given. The law's demands extend over all men. This truth is authoritatively stated in these words: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."-Rom. 3:19. The law causes the sinner to see his condemnation before God. It does not commit a wrong in doing this. One of the offices of the Holy Spirit is to "reprove the world of sin, and of righteousness, and of judgment" (John 16:8). In this the Spirit and the law work together; or rather, the Spirit uses the law to reprove the sinner. And this agrees with the experience recorded in Romans 7:11, 12, which passage contains the following statement: "For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good," The law slew him in this sense: that it revealed to him his lost condition.

#### NOT UNDER THE LAW BUT UNDER GRACE

Paul asked the question, "What then? shall we sin, because we are not under the law, but under grace?"-Rom. 6:15. Many are stumbling over this passage. . . . 'Tis therefore worth while to give a critical study to these words, in order that we may determine, first of all, to whom the expression applies.

The word "we" is used twice in this verse. Now it is a fact, well known by informed students of the Scriptures, that Paul uses the personal pronouns we, our, you, your, my, etc., when he addresses believers. The ones here spoken to are undoubtedly Christians. For this reason the passage does not have a general application, that is to say, it cannot be stretched to cover sinful men, for if they are not under law then they are not under its condemnation.

Inaccurate translations must be blamed for the misunderstanding of what Paul means by not being under the law. The same expression is used in Romans 3:19, and there it unquestionably serves to prove that all the world is guilty before God. But the preposition found in the original text in this passage is not the same as is used to express "under" in Romans 6:14. In the former, en (in) is wrongly translated under, because it causes confusion in understanding. Now all are not literally "in" the law, therefore this word is used in an accommodated sense. The meaning conveyed is that the scope of the law extends over everybody; hence it declares everyone guilty before God. But in Romans 6:14 the word hypo denotes literally under. Again, nobody is literally under the law, wherefore the word denotes here to be under the power of the law. An illustration will probably present the thought in a clearer

form. All the citizens of a state are in the law, namely, under its jurisdiction; but a criminal comes under the law, because he has incurred the penalty prescribed by the law.

In confirmation of the correctness of this interpretation, Paul's further use of these distinct prepositions will be cited. He wrote to the Corinthians: "Unto the Jews I become as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but in (literally) law to Christ." If ever a man was under grace, then Paul could claim that distinction; yet he considered himself not without law to God, and in law to Christ. A sinning Christian is in the jurisdiction of the law. If the law had no jurisdiction over him then he could not sin, for sin is transgression of the law.

#### Believers Are Justified

According to the last verse of Romans 4, Christ was raised for our justification. From that statement the conclusion is drawn: "Therefore being justified by faith, we have peace with God."—Rom. 5:1. A justified one is declared to be guiltless. The courts acquit him as being innocent of the charge brought against him. For the same reason a sinner is declared to be innocent because rightcourness has been imputed to him. Isaiah prophesied how such justification can take place, by saying, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isaiah 53:11. That acquittal can be rendered with due regard to the justice required by the law, because Christ has borne our iniquities. Atonement for iniquity having been made, God is declared to be "just, and the justifier of him that believeth in Jesus." Such are not under the law. But if they sin, what then? They have an Advocate with the Father (1 John 2:1, 2).

Not only is the believer justified, but he is considered as having died with Christ. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."—Rom. 6:6, 7. A dead criminal is not brought before the bar to answer for the crimes committed by him. Death has freed him from those charges. Likewise is the sinner, whose iniquities have been borne by his Substitute, regarded as being dead to those sins. The law looks on him as having been crucified with Christ. And having suffered death, he was buried with his Redeemer in baptism. Out of that watery grave he rose as a new man, destined to live henceforth in newness of life,

#### THE NEW MAN

As a new man, the believer is exhorted not only to reckon himself dead to sin, but alive unto God. His former service of sin is to be abandoned. He is not to allow sinful desires to bear rule over his mortal body. The faculties formerly devoted to the practice of unrighteousness are now to be used as instruments of righteousness. To this is added the admonition, "Let sin have no dominion

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# The Judgments of God

By Nettie B. Crundwell

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

BY the scripture just quoted we must believe that judgment belongs to God. But we find many New Testament references declaring that Jesus is, or will be, the Judge. The Apostle John says, "For the Father judgeth no man, but hath committed all judgment unto the Son." It is evident that there is a difference of opinion as to what are the judgments of God. Some people, yea, a great many people, believe that God's judgment can mean nothing but eternal misery in hell. Others more enlightened and merciful, perhaps, can see only death in His judgments.

By a close study of the Bible, we find that the first thought is entirely unfounded in Scripture, and that the second is erroneous. We might ask a question here: what is judgment? Is it not the decision rendered by the judge? It may be punishment of some kind, it will be if one is guilty, but not necessarily death. Once in a while some one gets justice in court and the judge exonerates the defendant.

Since we are not concerned with Webster's definition of "judgment" let us examine the Scriptures and see if we cannot arrive at a better understanding of the judgment of God. The Scriptures declare judgment for many different classes. Peter says judgment must begin at the house of God (1 Peter 4:17). It is evident, then, that the called according to His purpose are undergoing judgment now. Nations are to be judged at the 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: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."-Matt. 25:31, 32. The twelve tribes of Israel are to be judged by the twelve apostles when Jesus sits in the throne of His glory, "And Jesus said unto them, 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.

Let us look at some of these texts and see if they mean death to the judged. That there is to be a time of trouble prior to the coming of Christ, there can be no question, and the Lord will punish the inhabitants of the earth for their iniquity as recorded in Isaiah 26:21 and Jude 14, 15. There are so many texts referring to this time of trouble, or the day of the Lord, that it is difficult to decide upon the most important, or clearest statements. It is recorded in Isaiah 13:9; 24:21; 26:21; Zech. 14:1, 2; Joel 3:2; and Luke 21.

The purpose of these things is clearly stated in Isaiah 26:21. "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

After reading of this terrible carnage of warfare one is led to wonder if any, save those sheltered by the hand of God, could survive. All flesh would perish were it not for the elect's (Israel's) sake, but for their sake those days shall be shortened, as Jesus tells His disciples. He speaks thus: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Therefore, we must conclude that, although the slain of the Lord will be many, as Isaiah 66:16 states. it will not include all; for we are told in Zechariah 14:16. 17; 8:20-22 that "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Is not this a beautiful picture, after the war clouds have lifted and the benign reign of Christ begins? "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. 14:9.

In Psalm 119 the righteous statutes and commandments of God are called His judgments and we find the Psalmist saying: "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment."—Psalm 72:1, 2. It is evident that the above texts refer to Christ and His righteous judgment. Isaiah declares that "the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him" (Isa. 40:10). What is His work? Is it not to rule over the nations, and bring peace and blessing to the people?

One can come to no other conclusion after reading such texts as the following: Isa, 2:2-4; Micah 4:1-4; Psalm 72: 2-5, 10-12. The scriptures just mentioned are applied to the church by some Bible students, but on examination it will be seen that they cannot apply to that class. For instance, Micah 4:1-4 says many nations shall flow unto it (the mountain of the house of the Lord). They are to be taught. He shall judge among many people and rebuke strong nations afar off. As a result, they shall beat their swords into plowshares, and their spears into pruninghooks, and they shall sit every man under his vine and fig free, and they shall not be afraid. It is preposterous to mention the church in connection with the above text, for various reasons. The church is the body of Christ and must become, or be made, like their head at the resurrection of the just, and as immortal beings will not need further judgment, will not use pruninghooks, neither will they sit under vines or fig trees, nor be afraid. Instead of being taught they are to become kings and priests. "And hast

made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:10.

Jesus speaks to the overcomer thus: "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."—Rev. 2:26,

27. Isaiah and Jeremiah both speak of conditions that must pertain to the next age, and apply to mortal man (Isa. 65:19-21; Jer. 21:29-34). "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—Isa. 61:11.

# The Jews in the Roosevelt Administration

NOD has a definite plan and program for His earthly G people, Israel, and it is vital for all Christians to clearly understand that God has made a distinction between the Jew, the Gentile, and the church of God (1 Cor. 10:32). We are definitely instructed to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth. Kindly note 2 Timothy 2:15. I firmly believe that in this dispensation of grace, God has temporarily set aside Israel, and that there was a decided dispensational change as recorded in Acts 28:27-31. That the Jew is not on a preferred platform today but that God is gathering out from amongst both Jew and Gentile, the church, the body of Christ. When His church is completed the Lord Jesus will come for it (1 Thess. 4:13-18). I firmly believe that this day is rapidly approaching. The remarkable events which are taking place in both the United States and Europe, the prominence that the Jew has had in economic and political affairs indicate that God is shifting the power from the Gentile back to the Jew, and God is preparing to get the Jew back on the main line again after the rapture of the church. Revelation 7 tells us that God will select 144,000 who will be His missionary society preaching the gospel of the kingdom during the tribulation period, getting the world ready for the great millennial age, when the King, the Lord Jesus, will return to establish Ilis kingdom on this earth through Israel.

All signs indicate that we are rapidly closing the dispensation of grace. I am convinced from Scripture that the church will not go through the tribulation. The rapture of the church will have a large part in bringing about the tribulation, a time of unprecedented sorrow upon the earth. America is rapidly turning her back upon God; Russia has definitely repudiated God. Europe is giving very little consideration to God in her program, and things are shaping up tragically to the end of this dispensation. The Spirit of God is exceedingly active in getting the church ready for her home going. The greatest work in the gospel ministry today is ministering to the saints, while very few are being saved.

Stop and consider the prominent place the Jew has in the Roosevelt Administration. The most important position in America outside of the presidency, is the secretaryship of the treasury, and how significant that now that we

are off the gold standard and it is illegal to have gold in our possession that all the gold in the United States is under the control of the Secretary of the Treasury, and he is a Jew.

There are a number of Jews who are governors of our states but the empire state of America, the state of New York, the financial nerve center of America and perhaps of the world, is governed by a Jew. How significant this is! Have you stopped and considered the prominent place Einstein has played in the Roosevelt Administration? I want it clearly understood that I am a friend of Israel, and thank God for the plan God has to reestablish international peace through Israel, yet we must not be sentimental, or ignorant that there are a small number in Jewry who are atheistic, apostate, under the power of his majesty the devil. These are organizing, with the assistance of the apostate Gentiles, a group who are preparing for the superman, the Antichrist (Rev. 13:16-18). I firmly believe that Roosevelt's "New Deal" is assisting in preparing the world for the Antichrist. While I believe that he is God's man for the hour, for God's time-table is always up to date, yet things are shaping up for the international smash-up.

The international Jew, directly or indirectly, is an important factor in the United States and Soviet Russia. It is very significant that both the United States and Soviet Russia in appointing their first ambassadors after recognition, should appoint Jews. These things are not happening by chance. Read Ezekiel 37. Hitler's program is bringing the Jew back to the land of Palestine, for they need the land prepared and the people in the land before the King can come. Mussolini's program is preparing the way for the revival of the old Roman Empire. Read Daniel 2.

The United States and Great Britain going off the gold standard, both nations that are friendly to the Jews, is most significant, for I believe that this gold will be used by the orthodox Jew in helping put over God's plan, also that a good portion of it will be used by the atheistic Jew to put over the devil's program. We will not enter into controversy about the Protocols, yet I personally believe that they are the product of apostate Jews under the control of Satan with the assistance of apostate Gentiles. The program is being put over most cleverly. Our friends of Is-

rael must not consider that those of us who believe the Protocols to be authentic, are anti-Semitic, for if the Jews wrote the Protocols it was a very small portion of them. As I understand the Word of God, the Protocols are only a proof of what the Antichrist will accomplish, who will undoubtedly be a renegade, apostate Jew. However, we do not bring a blanket indictment against all Israel, for the Gentiles have been equally guilty of similar evils. But let us not be sentimental in our love for Israel and thus be a tool in the hands of the devil to help the apostate Jew to carry out his diabolical program.

Inflation and Communism are very closely allied and are making tremendous headway in the United States. Another very significant sign of the end time.

The Utopia Society, which as I understand, has a sort of Fascist program with the ultimate object of declaring a dictator, is making phenomenal progress. I fear it is

Satan's plan to blind the masses to bring in the millennium without Christ, but this will never succeed. The only One who can unravel the tangles of this poor sin-sick world is the Lord Jesus Christ. Thank God He is coming back in God's own appointed time, first for His church; then man will be left to work out his plan and devices under leadership of the Antichrist which will culminate in the battle of Armageddon and all the nations which are now feverishly preparing for war will climax in this tragic event. America is joining the masses to this destructive end. The New Deal has assisted the Jews and shifted the thinking from democracy to a world dictatorship. Things are rapidly shaping up for the international smash-up. God is sending out a call for His faithful children to rally together around the Word of God . . . and practical, godly Christian living. God grant that we may be faithful to our given task.

-W. E. Pietsch.

# Temptation and How to Conquer It

JUST before His death, Jesus said to His disciples: "Watch and pray, that ye enter not into temptation."—Matt. 26:41.

Christ saves us not only from sins we have committed, but from sins in the future. Not only does He empower us spiritually, but He shows us the source of power, so that we may renew our spiritual supplies for the conflict day by day. He does not carry us all the time, but He shows us how we may become coworkers with Him, and He sends us into the thick of the fight armed with spiritual weapons.

He watched and prayed during His earthly life, and when He went into the Garden of Gethsemane to pray, He took three of His disciples with Him, and He said, "Tarry ye here, and watch with me." But while He prayed, they went to sleep, and when He awoke them, He said: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

The forces of evil were massing their final attack upon His pure life, but the friends whom He had asked to help Him, and to watch, failed Him at the time when He needed them most. And we shall fail Him also if we do not take warning from their example and follow Christ's urgent and loving advice.

We must watch everything that has to do with our daily lives, for if we are to serve Christ faithfully, no part of our lives must bring reproach on His name. It is not enough that we go to church—we must live every day for Christ, and in our work and play, and at home as well, show forth a Christly example. Therefore, the intimate things of life must be under His control.

#### Our Words

Many who profess to serve Christ, and who would never

be defeated by a temptation to commit gross sin, imagine that they are doing well, because they have conquered the sins of the flesh. Yet many of them sin grievously by word of mouth. The Psalmist prayed: "Set a watch, O Lord, before my mouth; keep the door of my lips."

There are many passages in God's Word which show us how easy it is for us to sin by word of mouth, and we are also shown that evil-speaking is a deadly sin. For example, we are told: "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."—James 1:26.

#### OUR THOUGHTS

Our thoughts must be watched, also, for we are told about ourselves: "As he thinketh in his heart, so is he."—Prov. 23:7. We are no better than the pictures we allow to take a permanent place in our minds. We cannot help evil thoughts coming to us, but they are a temptation which must be banished by God's help, for the moment we encourage them and take pleasure in them we are guilty of sin. Jesus, speaking to some people who were silently watching Him healing a poor man, said, "Wherefore think ye evil in your hearts?" They had said nothing, but they were evil in their thoughts, and that is sin.

#### OUR SURROUNDINGS

Our surroundings have a great deal to do with our temptations, and we must, as Christians, see to it that we do not run ourselves into unnecessary danger. If we pray to God not to allow us to be led into temptation, then we certainly must not lead ourselves into temptation, but must set our minds on avoiding all that would harm us.

 $\Lambda$  man who wishes to avoid the perils of strong drink has no right to be a frequenter of public house bars, even

though he may not intend to drink alcoholic liquor. Thousands who are drunkards today began like that, until they became accustomed to their surroundings and gradually took strong drink themselves.

There need be no argument about what is right and what is wrong in certain pleasures. Only one question is necessary, and it is this: "Does this form of pleasure bring sin into certain lives? Does it lead to impurity? Does it cause the ruin of some lives?" If it does, then no Christian ought to touch it, for we must set our faces against everything which hurts our fellow creatures, and we must strive to protect those who are weaker than ourselves. You may be strong, but your friend may be weak, or your neighbor may have a twist morally, unknown to himself or herself, which must be guarded against.

Then remember, it is a fact beyond dispute that public dances and other forms of amusement in which the sexes are thrown together in heated rooms and emotional relationship, and where drink is or can be introduced, are the hunting grounds of evil people who seek to ruin the lives of others for their own base gratification. No Christian who wishes to retain a high standard of spirituality, or who wishes to be used of our Lord, should frequent such places.

#### OUR FRIENDSHIPS

Companionships and friendships have a great deal to do with the formation of character, so we must be watchful here, as our friends leave an impress on our personalities, which can never be altered. Although it is not possible for us always to choose a companion or a friend who will be ideal in every way, it is within our power to draw away from cultivating a friendship which will injure our lives or impoverish our characters.

God's Word has many fine things to say about friends and friendship, as it has about every other important matter connected with life. For example, it says: "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel. Thine own friend, and thy father's friend, forsake not."—Prov. 27:9, 10. But God's Word also says: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God."

Then we are strictly warned: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:14-18.

#### THE BEST SAFEGUARDS

In these very lax days you cannot afford to be lax, but must strive after a closer walk with God every day, that you may triumph and be found faithful in everything. Therefore, watch your friendships, and if you cannot win your friend for Christ, or if you find your friend is having a harmful influence on you, then end that friendship, no matter what it costs.

Even if your friend seems as necessary to your happiness as your eye or your right hand, it is far better to suffer the agony of separation from that friend now, than suffer the eternal agony of being separated from God. It was Jesus who said that, and you will find the statement repeated in the same Gospel later on, showing how important it is that we should heed the warning.

#### THE VALUE OF PRAYER

Finally, remember that Jesus tells us to pray. "Watch and pray, that ye enter not into temptation." I would urge you to make prayer the habit of your life. It is to your spiritual life what breathing is to your physical life. You must have air for the body, and you must have spiritual air for the soul, and so you must pray.

Always begin and end with God, but during the day learn by constant practice to speak to God about everything. Walking down the street, working in your garden, bending over your lesson book, about the household duties, planning for some excursion, facing some difficulty, experiencing some pleasure—bring God into it all by intercourse such as you would have with a friend.

I knew a fine saint who loved his garden, and he would pray something like this, when he was turning the earth over with a spade and picking out the weeds: "Lord, put Thy spade of love into my heart; keep it soft and pliable; take out every weed, so that Thy flowers may bloom in my life, and I may show forth Thy beauty and fragrance to others." He told me that every flower, and every plot of grass, and every shrub in his garden, had given him food for thought and prayer—and I know that his garden was always in his sermons, making them very beautiful.

I had a friend who was a physician, and he told me that he never went out to visit a patient without lifting his heart for wisdom and power to heal, and he said that he made it the habit of his life to seek guidance for every case that came into his consulting room.

Pray about everything, although you must not expect God to do for you what you ought to do for yourself, but you may rightfully expect Him to give you power to do your very best! Do not think of prayer as something just to get you out of difficulties, or something to save you from using your faculties and so encouraging yourself in laziness of mind or body. Air, pure and good, breathed into the lungs with deep inhalations, produces rich red blood, and will help physical health as much as good food. It does not make you lazy, but it makes you more vigorous, and helps work to be a delight. So it is with true prayer. It adds health to your soul, and gives you vigor to live a radiant Christian life, giving you power to defeat temptation.

If you think that things are wrong in your church, do not talk about it in a bifter spirit, but lay it before God and ask Him to grant that His gracious spirit may come and

inspire and transform, and then set about endeavoring to do some of the transformation yourself by a very gracious and self-sacrificing helpfulness.

But pray about your weaknesses—your sins—your temptations. Lay them before God without reserve. Do not become morbid about them, but drag them into the daylight and hide nothing. If you know that you have a mean nature, or an unforgiving spirit, or a touchy disposition, or a jealous temperament, or an unclean mind, or a dishonest kink, never lie to yourself, and never excuse yourself, but be frankly and thoroughly honest, and lay it all at God's feet, and claim His promise of help.

Then, having watched against the approach of all forms of evil, and having committed your life to God in constant prayer, you may confidently face every temptation to sin, and say NO!—a thousand times NO!— Then by divine power you will win the victory, and every victory will make the next victory more certain.—Rev. Lionel B Fletcher in *The Presbyterian*.

# NO IMMORTALITY . . EXCEPT THROUGH CHRIST

#### Continued from Front Page

they have done good or whether they have done evil. It is a blessing that comes to all alike, but the life that is to come is entirely different—that life comes through Christ and not Adam. Jesus is speaking of eternal life-future life. He well defines the issue in John 5:40 when He states, "And ye will not come to me, that ye might have life." Well might the descriptive adjective "eternal" be placed before the word "life," which would read: "And ye will not come to me, that ye might have eternal life." Yes, my friends, it is in Jesus and Him alone that we can get eternal life. He that climbeth up any other way is a thief and a robber, for Jesus is the Way, the Truth, and the Life (John 10.1; 14.6). If eternal life comes only to those who are in Christ, then the teaching that the wicked have eternal life in a place of torment cannot be true, for if they are tormented eternally, then they must have eternal life, but the Scripture affirms that only those who come to Jesus can have eternal life and that the wicked shall be cut off and be as though they had not been (Psalm 37 9, 10, 20, 34-36; Mal. 4:1-3; Rom. 6.21-23).

#### God's Record of Eternal Life

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:10-12. According to this scripture if we do not believe the record which God has given of His Son, we make God a liar. What a terrible offense! This is far worse than making our fellow man a liar. What is

this great record, which if we fail to believe makes God out a liar? Listen! "And this is the record, that God hath given to us eternal life, and this life is in his Son." You respond, "Don't practically all professing Christians believe that record?" No! The majority of people believe that they have eternal life in themselves, a soul that is immortal, that cannot die. We are told in this scripture that if we believe that we have eternal life in ourselves we make God a liar. Our eternal life is in Jesus and "when (Jesus), who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). It is a crown of glory that fadeth not away and shall be received when the Chief Shepherd shall appear (1 Peter 5:4).

#### LIFE THAT NOW IS

The life that "now is" is separate and distinct from the life that is to come. The two cannot exist in the same person at the same time (1 Tim. 4:8). The life that now is is mortal (Job 4:17) and is as a vapor that appeareth for a little time and then vanisheth away as a dream (James 4:14; Job 20.8). It is of short duration, filled with sorrow, suffering, and finally ending in death. Hence, if in this life only we have hope we are of all men most miserable (1 Cor. 15:19). Seeing ourselves as God sees us, let us inquire of the good Master what we must do to have eternal life and then with faith, believing, follow the radiant gleam of truth that leads to Jesus the Life-Giver.

### REALIZING CHRIST'S PRESENCE IN THE SUPPER

By Harry A. Sheets

THAT is commonly called the Lord's Supper should point to the great sacrifice and life of our Savior. Jesus had told the twelve, in a former lesson, that He was the bread sent from heaven. On the night of His offering He took unleavened bread and broke it for them to eat. He said: "This is my body broken for you." The bread should be blessed before being broken just as Christ was consecrated before He was nailed to the cross. The bread, to point to the Christ, must be unleavened. Common, leavened bread should never be used, as it is the emblem of evil. Jesus said to "beware of the leaven of the scribes and Pharisees." Paul tells us that leaven represents "malice and wickedness" (1 Cor. 5:8), which is not a true likeness of our Savior. Unleavened bread represents "sincerity and truth." Jesus was that. Unleavened bread should help us to feel the presence of Jesus in the Supper.

The blood of Christ, the symbol of His mortal life, was shed on the cross for the sin of the world. The "fruit of the vine" was selected by Jesus to remind us of the loving gift of our Father for the elimination of our sins.

The whole Supper should point to the ending of the mortal, the flesh, and to the resurrection, to the immortal—the spiritual.

# Berean Department

ARLEN MARSH, EDITOR

### To the Editor

For the benefit of the person wanting some arguments on the reality of a personal God I would like to give a few reasons why I believe in a Supreme Being. Some would not consider a scriptural argument, as they do not believe the Bible to be of divine origin. However, it seems to me there is abundant evidence of the existence of a Supreme Being or Master Mind in everything round about us, that would cause the thinking mind to hesitate before denying the existence of such, even though it has little or no knowledge of the Bible.

Some tell us that all things came to their present state by evolution, and that the whole order of the universe is just a happen so. It makes no difference what the theory concerning mankind and all nature, the fact still remains that all things act under an organized system. These systems, organizations, and laws which govern all things are perfect.

Is it a mere coincidence that the sun, moon, and all other heavenly bodies have acted under a certain law for years, centuries, and ages? Is it a happen so that the seasons return year after year at the same time in the same way? Did they ever break the law under which they are governed and produce a harvest time during the winter months? No. the farmer goes forth to plant in perfect confidence in the coming season. Why is it true? There must be a cause for such perfect organization. When did a mere accident ever turn out a perfection?

Within the tiny seed there lies the germ of life which is able to produce each its own kind. Does it ever make a mistake and produce something else? Why doesn't the grain of wheat produce something entirely unlike wheat, or our fruit trees something that isn't fruit at all?

What is the answer? Divine law? Surely one must come to the conclusion that back of it all there is a Master Mind capable of creating all things and causing them to act according to the law under which he created them. Many of the most commonplace things contain mysteries too deep for man to reveal. A tiny grain of wheat is such a simple, ordinary thing that we seldom, if ever, stop to question its mysterious power, who was responsible for its being, and just why such a necessity has been placed in man's possession.

Is it within man's ability to create a thing which will produce its own kind? Has man ever created anything? Truly, if the doubting mind would but ask itself a few simple questions concerning the simplest things of every-day life it would be forced to admit that all these wonderful things we call common could not have possibly just happened.

Yes, if we would be candid we can see the Master Mind in and over all things, not only as a Creator, but as a God of divine love, for is not man amply provided for? Only through misuse of God's gifts is man deprived of them. If He cares enough for His creatures to provide so abundantly for them, if all things created have been provided with a perfect law to govern them, does it seem likely that He would create man with no definite plan concerning his future? Did God leave man in the dark concerning His plans? Is there no way to know to whom to give honor and praise for all the good things of life? Nature is our first teacher, but she does not tell us the whole story. We must go to the Bible for the rest of it, and we will find that God so loved the world, that He gave His only begotten Son, that all might have everlasting life.

But, you say, man is not perfect, nor has he everlasting life. True, man is as yet in a certain stage of creation, not having reached the place where he will be governed by a perfect law. It is all a part of God's plan and is made plain in His divine Word.—Lulu Johnson, Freedom, Neb.

### On Giving Money

It is a sad thing that many church members have reached the conclusion that the giving of money has nothing to do with the worship of God.

On the contrary, indeed, donations to the work of the Lord have ever occupied one of the most important niches in God's plan for men.

It all began with the giving of offerings to God by Cain and Abel. Cain's offering displeased Jehovah, and Cain consequently carried to his grave the brand of infamy.

If a man thinks too little of his God to be willing to give Him all that his purse can stand, he is indicating neither appreciation nor gratitude for the blessings that God has given him. Jehovah recognized that fact from the very beginning, and demanded that a certain portion of man's income be returned—not given, but returned—to Him.

When religion, like anything else, costs a man something, he thinks more of it. It becomes valuable in his sight, worth cherishing. Human measurements are materialistic; it is necessary, therefore, for men to estimate the value of their religion largely on materialistic grounds.

The whole of any man's income originates with God. God requires that only one tenth of that income be returned to Him—and then He guarantees to pour out upon the payer such blessings as would never otherwise have been bestowed. It is a small sum, little for much; yet today the great majority of "Christians" consciously or unconsciously cheat God out of His portion.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"This is my beloved Son, in whom I am well pleased."

# PETER TELLS US WHAT WE OUGHT TO DO

HAVE any of you boys who read this page ever overheard your father remark to a friend, "Yes, that's my boy. I'm quite proud of him"? If you have, you've straightened up your shoulders and strutted on about your business, thinking you will always try to act so he will always be able to say that of you.

And, girls, you are not left out of this either. For I believe fathers oftener show their pride in their daughters and mothers in their sons. Anyhow, it's a wonderful feeling to have some one proud of us, isn't it? There's nothing helps quite so much in doing our best.

God, you know, felt something like that about His Son, Jesus, if we can rightly call God proud The words at the top of the page were the words He said about Him. How many of you know when and where He spoke them? Look it up quickly, to be certain.

And, do you know, God wants to call each one of us His children also? God, our heavenly Father? Why, it seems too good to be true, we think! Does God include us along with His Son, Jesus our Savior? We read that very thing in His Book.

But there are certain things we must do if we want Him to be proud of us and to call us His children. Just as there are certain things we must do if we expect our earthly fathers to be proud of us. The one great thing God wants is that we shall be like His first Son, Jesus.

In our lesson for March 24, Peter tells us some of the things Jesus dud, the way He lived, how He treated people. And don't they sound a great deal like Jesus' own words in the Sermon on the Mount?

Take the Beatitudes, the "Blesseds," as we sometimes call them. Turn to them in your Bibles, Matt. 5.2-11, keeping your place in Peter's letter also.

The first thing Peter tells us, "having compassion one of another," is the same as the fifth Blessed, the one about the "merciful."

The second command of Peter's, "not rendering evil for evil," is like the eighth Blessed, "persecuted for right-eousness' sake" That is, not returning evil when we are treated that way; but returning good for evil every time.

The fourteenth verse in Peter's letter is just like the

last Blessed and the verse which follows. No matter what happens we can be glad, because we know if we are trying to do right God sees and will reward us. Isn't it easy to understand Peter's letter when we study it along with Jesus' own words?

The reason Peter knew so well what Jesus wants us to do is because he had lived with Jesus all those months when Jesus went about preaching the gospel and doing good. He had followed Jesus and tried to be like Him in all things, even though he did fail sometimes.

Peter tells us one way that will help us to remember to follow Jesus' example at all times and in all places. And that is to set up a throne in our hearts, as it were, and place Jesus on that throne as King. If you will do that and try to picture to yourself Jesus as King of your life, you will not wander far from the path He has laid out for you.

But the trouble is we forget and we fasten our eyes on something else and follow that instead. Just as poor Peter did when he tried to walk on the water, and looking down at the waves he began to sink. All he needed was to look up to Jesus again, and he was saved.

In Peter's second letter, chapter 1, verses 5 to 7, he gives us a ladder to climb toward Christ. When you study your lesson during the week you might draw a ladder with eight rounds. Name the first round faith; the second virtue; the third knowledge; the fourth temperance; the fifth patience; the sixth godliness; the seventh kindness; and the eighth charity. Write "Christ" over the top. Then take it to class on Sunday. I think it will please your teacher.

And if you will try very hard to climb that ladder it will please God, and He will be proud to call you His son or His daughter. And just as you like to do the things that make your father happy and proud of us, so you will try more and more, the older you grow, to do the things that will make God happy and proud of you.

There is a beautiful song found in some of our older hymn books called, "Stepping in the Light." It is very appropriate for this Sunday's lesson. If it is not in the song books which you use every Sunday, it would be nice for your class to learn to give as a special number at the close of Sunday school. If it is in your hymn books, call for that song when the superintendent asks for a request number.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — March 24, 1935

### PETER DESCRIBES THE CHRISTIAN LIFE

1 Peter 3:8-18

Devotional Reading: 2 Peter 1:1-8

GOLDEN TEXT

Sanctify the Lord God in your hearts.—1 Peter 3:15.

#### A STUDY OF THE SUBJECT

Aim: The Christian should endeavor to live in such a manner as to have no occasion to fear the most rigid inspection of his conduct.

Class Discussion: Christian and pagan con ceptions of righteousness compared. Christian and modern standards of righteousness compared. The value of a good conscience. How is the conscience influenced by time and place?

I. Peter Teaches Christian Living, (1 Pet. 3.8-13). One of the strongest evidences of the inspiration of the Bible is found in its adapt ability to the moral and spiritual needs of all ages and conditions of men. Only God could foresee the development of the race and the arising of new forms of temptation, and thus be able to meet every contingency with a rule of conduct that would be definitely applicable to it. The order laid down by Peter in this lesson, though written nearly two thousand years ago, might well be thought to have been conceived today, so timely is it to the needs of the church and of the world right now. Unity of mind and purpose is of first importance in the church. Loving consideration and tender, understanding sympathy for all, are equally necessary While the importance of governing the tongue, that it may speak no evil and cause no pain, is always apparent. Peter's reasoning that the doer of nothing but good will seldom be harmed even by the evilly inclined has been proven true by the experience of those who in the service of Christ and of humanity have gone into the vilest dens of the cities to aid the suffering.

II. Peter Brings Comfort to Those Who Suffer for Righteousness. (Vv. 14-18.) The Apostle does not deny that one may be compelled to undergo distress even when he has done no wrong. But he does assure all such that when this occurs to them they are in most gracious company! For the Lord Jesus suffered for sins which He did not commit, and those who suffer in a similar manner suffer with Him! Peter further reasons that it is better to suffer under a false accusation than under a true one. Because if one has committed wrong he is not only guilty before men, but he is also condemned by God and under divine condemnation. Peter admonishes the Christian to prepare himself for the defense of the truth he holds, but says that in doing this he must manifest a becoming and Christlike meekness toward his opposers.

#### PRACTICAL APPLICATIONS

#### The Christian Life -is a compassionate one;

- is at all times piteous and courteous;
- never renders evil for evil;
- is filled with good days;
- -is always willing to suffer for righteousness.

True Life. The Christian life is a true life.

it is a real life. It expresses all the high ideals in a humble way, is not hypocritical nor critical, overbearing nor offensive. The true life of a Christian is a duplicate of the Christ life. So much so that the life of Christ is to be seen in the faithful. Real happiness can only come when there is true life; then the mind is free from a sense of guilt, peace becomes the possession of the heart and quiet and undisturbed rest the happy lot of all the faithful as they lie down to sleep. Life should be a blessing and when it ceases to be such and life is no longer loved and the days do not seem good there is a cause and the remedy needed is closer fellowship and union with the Father and Son. A good conscience void of all offense and made so by close adherence to scriptural teachings imparts a radiant glory that falls short only of immortal life. Faith, hope, and love are active generators of peace and happiness, having a constant source of renewal in the Son of God.

Dual Life In a sense it can be said that we are living a dual life. The life we now live, we live by faith in the Son of God, so our life is intimately connected with His and we are constantly the recipients of strength and grace from this never failing Fountain. We live in Him, and He in us. We possess the mind of Christ (1 Cor 2 16). We have the spirit of Christ (Rom, 8:9). His peace is given unto us (John 14 27). Thus our true life, while separate from His, is so dependent on His and so much like His that it is true that we are His.—C. E. R.

#### THE GOLDEN TEXT

The Diaglott reading is, "Sanctify the Anointed Lord in your hearts." The word "sanctify" means to separate or set apart for a good work. Make room for Christ to abide in you. Christ said, "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."-John

According to the above it is absolutely necessary for Christ to abide with us that we be fruit-bearing branches. We must be fruitbearing branches if we would glorify God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:8.—L. A. R.

#### INTERMEDIATES

#### Living Like a Christian

Let us look at the word "Christian." At first glance we see the word "Christ." and we know that the meaning of the word is "like Christ" Then if we would find out what a Christian is or how a Christian lives, we must learn what sort of person Christ was, how He lived. The last verses, 21-24, in the chapter just preceding our lesson for today describe Christ very clearly. He who suffered in the

most cruel manner we can imagine, all unjustly, did not attempt to retaliate in the slightest degree. Peter asks in v. 20 what honor there is in suffering patiently when we are in the wrong. And yet it is hard for us sorts of ignominy. We can quietly bear any small persecution that may come to us in trying to follow His example.

Peter goes on to give us the positive side of Christianity: be courteous; do good; seek peace; have a good conscience; be ready to give an answer to any who may ask the reason for your hope. The devotional reading for the week, 2 Peter 1:1-8, also gives us some good instruction for living. Note that it begins with faith. Without faith it is impossible to please God, Paul tells us. Discuss fully in class just what faith is and how it operates. Notice the importance of possessing faith in the right things, in the right persons, in short, faith in the truth. How can we know what is truth if we do not study and search to find it? That brings knowledge, one of the steps toward a Christlike life. Knowledge brings all the other necessary qualifications if we apply what we know in the proper way, And knowledge is of no use if not thus apphed.

Using Peter's table in addition subtracts our sins, divides our sorrows, and multiplies our joys,-M G.

#### JUNIOR CLASS

Presentation of Lesson and Notebook, On one side of notebook paste pictures of man, woman, and child. Paste them at top of page. Above them write, "What Christian people do." On the opposite page paste other pictures of man, woman, and child. Above them write, "What people who are not Christians do." Teacher then reads lesson verse by verse, explaining meaning of each verse. Children can then see whether the verse tells what Christians do, and what non-Christians do. All the things that are selected that Christians do should be written under their pictures. All the things that non-Christians do should be written under their pictures. These should be written at the end of each verse. Draw a line under the one that says, "Love your brethren," for that is the impor-tant one. This was Peter's idea of how a Christian and non-Christian differ.

Memory Verse. Our memory verse is another one about love. Who can say the other one about love? Here is the one for today: "My little children, let us not love in word, neither in tongue; but in deed and in truth." Explain full meaning of verse to children. Then have them repeat verse, teaching it in

two parts.

A "yes" and "no" test about what a Christian should and should not do may be given.

-V. C. T.

## AMONG THE CHURCHES

#### NEBRASKA CONFERENCE TO BE PLANNED

The Conference Board of the Nebraska Conference will meet at the Church of God at Holbrook, Neb., on Sunday, April 7, at 1.30 p.m. to make plans for our fall conference.

We would be pleased to have the Moorefield brethren meet with us and have a part in this work.

Let us make a special effort to have every member of the Board present.

Eva Phelps.

#### MEETINGS IN NORTHWESTERN IOWA

Owing to illness our last meeting in this vicinity was postponed until March 3, when it was held at the home of Harold Smith, with J. Arthur Johnson as the speaker. Owing to very bad roads the attendance was somewhat limited. We hope to meet next Sunday, March 17, at the Carl Bjurklund home near Webb.

Mrs. Anna Boyanovsky.

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#### HERALD RECEIPTS

Mrs. Fred Austin; Myrtle J. Norris; Lela Drake; Herman Dickel; John F. Wilhams; Elmora Skinner; Eva C. Collins; H. J. Edmister; Sylvester Logan; Alice Lindstrom (for another); Glyn L. Starbuek; Vivian Krikpatrick (for another); C. H. Adams; Jessie M. B. Kanffman; R. L. Funk; J. W. Currens; Enos Elton; Lena Drew (for another); Priscilla Clark; Jessie M. Shea; Mrs. F. A. DeCamp; Anna Fales; H. S. Hunt; Mrs Charles Dupree; Mrs. E. S. Logan (for another); Mrs. R. E. Arthand; Mrs. George Siple (for another); Mrs. E. E. Gockley; Forest C. Stilson; Virgil Claypool; Amy L. Young (for another).

#### CONTRIBUTIONS TO N. B. I.

Arlen Marsh	\$2.66
Lydia Railsback (Birthday Offering)	7.00
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Jessie M. B Kauffman	6.75
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## SPECIAL MEETINGS HELD AT KOKOMO, INDIANA

A series of meetings during the past two weeks has been held at the Church of God at Kekomo, Ind. J. H. Anderson, evangelist of the Indiana State Conference, has been the visiting speaker, delivering a sermon each evening except Sunday. D. G. Harvey spoke morning and evening Sunday, March 3, while Bro. Anderson filled his regular appointments. Interest during the first week's services was excellent, the church, which seats 100, being filled to capacity. No further information regarding these meetings has come to The Herald office.

D. G. Harvey reports the death of his mother, Mrs. Etta Lawrence, which occurred on January 21. Both his wrfc and Mrs. Lawrence had been ill for some weeks. Mrs. Harvey is now recovered.

For two months O. J. Parker, regular pastor of the Kokomo church, was unable to speak publiely owing to a severe cold During his absence from the pulpit, Edgar Harvey and Charles Martin filled his place. Both of these young men had received previous experience in the Kokomo Berean class, which has adopted a policy calculated to train new talent for public speaking.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

The church supper and business meeting on March 1 were well attended. Plans for the Easter season were talked over and various suggestions for the good of the church were discussed.

On March 3 the Church Board held its regular monthly meeting and final decision was made on a number of matters. Among other things was the decision to hold a two weeks' series of meetings leading up to Easter. Special music and other features will add to the interest of this worship period.

A east is preparing now to start work on "The Rock," a play in three acts showing character development of Simon Peter. This is to be given at the Godwin School shortly after Easter.

The Sunday school is running an attendance well above 200 and the auditorium is comfortably filled at all preaching services. The house has been crowded to capacity on Sunday nights for the illustrated lectures on Palestine.

In the Berean department the young people's class continues to hold the outstanding place under the leadership of Sr. Siple. The adult class will soon be finishing the model of the tabernacle on which they have been working all winter.

F. E. Siple, Pastor.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. C. E. Netts (\$5); Mr. and Mrs. J. H. Williams; Mr. and Mrs. M. Fetters (\$4); Lilliam A. Greiner (\$2); Mary J. Calkins; W. A. Reid (\$2); Eva H. M. Fletcher; Ella M. Siple (\$2); Helen M. Chsholm; Mrs. A. M. Siple; Albert Siple (\$2); Mr. and Mrs. Harold Starbuck (\$3); Mr. and Mrs. Delos Andrew; Jessie M. B. Kauffman, G. Long; Mr. and Mrs. W. V. Lansbery; Mrs. William Lansbery; Hilda Fetters (\$3); Mr. and Mrs. D. W. Kirkpatrick (\$6); Mr. and Mrs. Paul C. Johnson; Maybelle Hanson.

#### AN "EXTRA" FOR THE HERALD

The February issue of "The Beacon," the interesting local bulletin published by Pastor C. E. Lapp in the interest of the churches at Ripley and Eldorado, Ill., and St. Louis, Mo., of which he is the spiritual shepherd, devotes its entire back page to the drive The Restitution Herald is making for new subscribers. How much we wish we could reproduce that entire page from "The Beacon," with its illustration of a newsboy shouting "Extra!" and holding out the announcement concerning The Herald drive. We produce, however, the contents of the page.

#### What Is YOUR Answer?

A special effort is being made by The Herald office to put The Restitution in a number of new homes by Easter. Start saving your nickels and dimes now and either renew your old subscription or send in your new one.

Remember—Easter is the deadline. Let's do our part and help increase the circulation of the paper. Over 50 issues to new subscribers—only \$1.50. Less than 3¢ a copy.

Do you enjoy the weekly visits of The Restitution Herald? If not, you are denying yourself a paper that brings to its readers a wide variety of benefits. You will find its reading matter instructive as well as interesting. There is a part in the paper for you whether you are young or old.

Are you interested in the world events of the day? The second page of The Herald presents the happenings of the day in the hight of prophecy. It establishes more and more the reason why we should watch and pray lest the Son of man come suddenly and find us all asleep.

All of the other sections are just as important and interesting. A children's page brings a Bible story to your boy or girl in a way that it will be long remembered. Helps on the Sunday school lesson, reports of activity among the churches, articles on Scripture, the personal column, and a number of other interesting things appear on its pages.

Send subscriptions to The Restitution Herald, Oregon, Ill. New subscriptions—\$1.50; renewal—\$2.00.

#### GOLDEN RULE CHURCH OF GOD

The following items are culled from "Golden Rule News," published by Pastor M. W. Lyon of the Golden Rule Church in Cleveland, Ohio. This is one of our most active and progressive churches, and some of the suggestions made in this brief report might be applied profitably by other congregations.

The social secretary, Don Swartz, prepares a schedule of all events in which the various departments of the congregation are to engage and places them on a bulletin board, where they may be consulted by committees planning social activities and thus confusion of dates be avoided.

A Mother and Daughter Banquet is announced for Wednesday evening, March 13. No set admission charge will be made, but an offering will be taken to defray expenses. "Mothers bring your daughters Daughters bring your mothers. If you haven't any of your own, bring some one else's."

Calling attention to a small amount remaining to be paid on the church organ, the bulletin puts the matter in this appealing way, "Here is an opportunity for any others who

may wish to help." To give to any worthy object is an "opportunity" to be quickly embraced.

The new Sunday school hymn books are all paid for, the entire amount required having been raised through the collection and sale of waste paper by the boys and girls of the various classes. It required much work on their park, but they no doubt feel amply repaid for their effort as they open the new books each Sunday morning.

The young people's class held their first forum recently. It was conducted under the leadership of Miss Peggy Blakemore, the question for discussion being, "Where to Start." The next meeting is announced for March 19, to be held at the home of George Parish. This class has recently changed its name from the "Thespian Class" to the "Beacon Class."

The bulletin reports that Sr. George B. Alldridge, whose husband contributed so many excellent articles to The Restitution Herald up to the time of his death, has been soriously ill, but shows signs of improvement.

"The paster's series on Old Testament characters will close this month, with the following men as the subjects: 'Balaam the Straddler,' 'Absalom the Black-Sheep,' 'Jonah the Self-Willed Prophet,' 'Daniel the Daring Statesman,' and 'Nehemiah the Great Reformer.' Brush up on your knowledge of these great men of sacred history by attending the Sunday evening services regularly."

#### MARTHA PEARSON

Martha Knife was born in Monroe Township of Miami County, Ohio, on March 26, 1850, to Jonathan and Elizabeth Knife. On May 6, 1870, she was married to Silas M. Pearson, and together they made their home in Miami County, Ohio, until 1897, when the husband preceded her in death. She then lived alone on the home place until 1929, when she went to live with her nephew, Raymond Knife, who with his wife cared for her until death. In 1897 she was converted and baptized by Elder F. L. Austin, and she remained true to the Church of God faith.

Sr. "Aunt" Martha Pearson, as she was affectionately called, will long be remembered for her charitable disposition, often shown in dinners to her friends that she prepared and served most joyfully.

Death claimed her on February 25, 1935. One brother, George Knife, and several nephews and nieces mourn her passing.

Funeral services were conducted by the writer on February 28 from the home of Broand Sr. Raymond Knife, and from the Brush Creek Church of God. Burial was made at Troy, Ohio. The sermon was based on John 14:1-3. We trust to meet her on the resurrection day.

S. E. Magaw.

The Dollar-a-Month Club is still ready to receive renewal and new memberships.

## BETWEEN YOU AND ME-

The following item from The Chicago Tribune of March 8 will be of interest to the many friends of the Railsback family who take our paper. "Rochester, Ind., March 7.—8 mon Railsback, 81, is being treated here for measles." Many children and young people throughout the Middle West have been suffering from a light form of this disease, but it is quite unusual for an aged person to contract it.

On Sunday, March 24, Bro. Norman John MacLeod of Los Angeles will take as his subject, "Thy Truth."

Two more birthday offerings have come to us. Are there others, also, who wish to express their gratitude for having lived another year?

Next Sunday the pastor of the church in Oregon, Ill., will present the third of a series of five discourses on "The Message of Israel," The speaker will try to answer the question, "What is the central truth God would impart to the world through the prophets and apostles of Israel?"

Order the Bereau book for 1925 from the National Bereau Society, Oregon, Ill., and you will receive the equivalent of 75 tracts in as many Bible lessons. Price reduced from 15 cents to 10 cents.

The pastors of our churches are coming loyally to the support of our subscription drive in many different ways, one of the most effective methods employed being that of calling attention to the matter in local bulletins. Bro. A. E. Hoskins, pastor of the Burr Oak, Ind., church, makes an excellent suggestion. Asking us to send him sample copies for use in securing subscribers, he says, "Why not put in the samples of The Herald a personal letter from the editor pointing out some of the interesting features the paper contains?"

Pastor C. E. Lapp, Ripley, Ill., announces that on Wednesday evening, March 6, the midweck prayer meetings were resumed. In connection with this service the doctrinal lessons in the Truth Seckers' Quarterly are being studied. "You are urged to come," cordially invites the pastor.

The last Sunday in February Bro. Lapp spoke in St. Louis Mo., taking as his subject, "A Small Fraction." And on his visit to Eldorado, III., the first of the month, he took as his themes, "The Last Man," "Believers—Past, Present, and Future," and "Entangling Alliances." Here is the way he extends his invitation: "Come with a prayer in your heart, a song on your lips, and a sincere desire to worship and there will be a blessing awaiting you." Such is the correct preparation for a worshipful service.

Richard Gerald Harvey has come to the E. Harrison St., Kokomo, Ind. He weighs eight pounds, and was welcomed heartily by his sister, Maxine, and his brother, Donald. D. G. Harvey, grandfather, who reports the arrival, observes that it reminds him again of wisdom of Solomon: "Children's children are the crown of old men,"—Prov. 17:6.

Orders for the Easter issue of The Herald are already coming in. Copies will be sent to any address for 5 cents each. Three months' subscription, 40 cents; one year, \$1.50—these rates to new subscribers only.

Cloth bound copies of Gospel in Song, the hymnal published by the National Bible Institution and used by many Churches of God, are now available at 20 cents a single copy, postpaid, or (in lots of 25 or more to one address) at 15 cents a copy, with transportation extra. The copies are slightly shelf-worn, but otherwise in excellent condition.

#### BAPTISM-

by S. J. Lindsay

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# THE HERALD OF MESSIAH'S REIGN

#### Continued from Page Three

These messengers are compared by Jeremiah to fishers and hunters, to ferret out their brethren from the places where for thousands of years they have been concealed from the world's gaze. Jeremiah 16:16, 17: "Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face." Though hid from the face of all the rest of mankind, yet they are not hid from the face of God. God will bring them into the wilderness, and purge out all the rebels before they will be organized into the kingdom of God.

Ezekiel 20:33-38-" As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. 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 bring you into the bond of the covenant; 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: and ve shall know that I am the Lord."

In Isaiah 11:11-16, Israel are represented as being gathered from the four quarters of the earth-brought down into Egypt—the tongue of the Egyptian (or Red) Sea dried up, and they pass over dry-shod; and a highway is thrown up for them to pass on-a second exodus from Egypt to Jerusalem, "like as it was to Israel in the day that he came up out of the land of Egypt." This exodus will continue forty years, according to the days of the sojourn of their fathers in the wilderness. God says by the mouth of Micah, "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things."—Micah 7:14, 15. Thus, they are to wander in the wilderness, and their flocks to feed in Bashan and Gilead. as in "days of old," according to the days of their "coming out of the land of Egypt." They are to be fed with the rod, as their fathers were, and behold the marvelous manifestations of the power of God, as their fathers did during the days of their coming out of the land of Egypt, or according to those days. That those days were just forty years will appear by reference to Numbers 14:33, 34. "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years."

Thus the Bible teaches a second exodus for Israel from Egypt to Palestine—a second sojourn of forty years, during which they are to be disciplined and trained for the purpose of becoming subjects in the kingdom of God. And so long will be the duration of this discipline, that most of the then living generation will pass away, and a system of education be inaugurated which shall teach the rising generation to know and serve their God, from the least to the greatest of them. And so rigorous will be this discipline, that the last rebel will be purged out, and will never be permitted to enter into the land covenanted to the fathers.

### LAW AND GRACE

#### Continued from Page Five

over you." The converted man may ask, in surprise, But how can I overcome it? sin has always been too strong for me. Paul now reminds him that he is no longer under law, but grace. In his unconverted state he was under the power of the law. It accused him of being a transgressor; but this relation is changed after the sinner avails himself of Christ's atonement. He is now no longer under the power and condemnation of the law. The demands of the law are satisfied, as to him, in the sacrifice on the cross. And in Christ he has now a power within himself to offer resistance to sin.

As was already pointed out, the law cannot impart the necessary strength to overcome sin: a sinner could have worked out his own righteousness only "if a law had been given which could have given life." The one under grace has new life imparted to him, for "you hath he quickened who were dead in trespasses and sins." That life is further defined: . . . "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 faith of the Son of God."—Gal. 2:20. Therefore the one under grace is backed by overcoming power. We are not saved on account of anything we have done or can do. Salvation is offered to us as a free gift, and therefore is called grace. Since it cannot be earned by keeping the law, it is offered to us on condition of faith, "that it might be by grace" (Rom. 4: 16). Faith has been the ground of acceptance from the beginning. Hebrews 11 contains a long list of ancient worthies, all of whom obtained the witness that righteousness was imputed to them on account of their believing God. Jew and Gentile are justified without the deeds of the law. "Do we then make void the law through faith? God forbid: yea, we establish the law."-Rom. 3:31. Thus is the doctrine which teaches a repeal of the law repulsed with the indignant exclamation, "God forbid!" The glory of God's law, in its external and immutable obligation, skines like a diamond set in the crown of the gospel of grace.

-Casper Nemo in The Bible Advocate.

# When the Lord Pleads

By Norman John MacLeod

"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 haitstones, fire, and brimstone."—Ezek. 38:22. "For by fire and by sword will the Lord plead with all flesh: and the stain of the Lord shall be many."—Isaiah 66:16.

TODAY is a memorable day in the history of the world. To-day the people of the Saar Valley go to the polls to say to what nation they wish to belong. To-day the world sits on the edge of its chair waiting to hear what is

its chair waiting to hear what is going on. Today the fate of the world hangs in the balance. Today the hates of peoples will be assuaged, or they will well up and sweep away the peace which has been many years in the building. Today, perhaps, the Lord will begin His pleading with the nations for His people, as promised in His Word. That pleading has been going on for some time, for when the Lord pleads, He pleads with "pestilence and with blood," with "fire and with sword." Those are the times of trouble that are coming upon the world.

Many of us have predicted for many years that the coming of Christ will be ushered in with a tremendous war of devastating proportions. Recently we have heard the other view that the reign of the Prince of Peace will be ushered in by a period of peace. The last war has passed, they say, and an era of peace is to begin now and to continue until there shall be no more war. That is what the ancient Romans thought when the message of the angels ushered in two centuries of peace. That is what the deluded people of the Western World thought in 1914, even as late as June of that year. But war came. The Lord began to plead with the people of the world for His people and for His name, which had been profaned "among the nations."

In 1914 the Lord began to plead with the nations for His people, Israel, "with fire and with sword" and "with pestilence and with blood." At first Europe, then the world, were drenched in blood, were subjected to famines, pestilences, and the greatest of all scourges: fear. Great Britain was brought to dire need, to despair, almost to defeat that she might call on that despised people of Israel

This sermon was prepared for January 13, the day of the Saar Plebiscite, and loses its force if that is not borne in mind. Several people have requested that I send it in to The Herald, and so I am complying with that request.— N, J, M,

for aid in the hour of need. The great financial houses of the Jewish race called the United States to assist that that people might find a place at the peace council. Turkey and her ally Germany were brought to defeat,

almost to annihilation, that room might be made for a homeland for the despised people. The Lord was at work in the nations pleading with fire and with sword and with famine that the nations might let His people go.

Before 1914 crisis after crisis succeeded each other, and each time war came nearer. Each time the war clouds receded temporarily, only to grow darker and draw nearer. Today the same thing is happening. The assassinations of Austria and Yugo-Slavia; the anger stirred by the plebiscite votes that were determined by the Council at Versailles; the rankling hates left by the maneuvering of armies and of national boundaries, each brings the greater crisis nearer. The Lord is pleading with trial and tribulation first, but the nations heed not His pleadings.

The Lord is pleading with the chosen race of Israel to test them and to try them and to purge them. The Lord is pleading with them with "pestilence and with blood" and "with fire and with sword" for His holy name that they have profaned among the Gentiles. The Lord is cleansing the nation of Israel to make it perfect, to rid it of its rebellious elements that it may be in a fit condition for the giving of His renewed covenant as He has promised. The storm clouds are gathering about Israel to take them back. Of their own free will those people will not go back to their fand though the Lord has provided it for them. Tribulation, trial, and hardship are necessary for them to try them. They are living at ease in America: will the Lord plead with them with Fascism to drive them hence?

The war that was to have (Please turn to Page Nine)

## Abreast of the Times

### Rum Smuggling Gaining

"Thou shalt be filled with drunkenness and sorrow."— Ezekiel 23:33.

Washington, D. C., March 8.—The chief blessings which its advocates promised would follow the repeal of the Eighteenth Amendment included the ending of bootlegging, the decline of crime, general respect for law, reduction of drinking among young people, fewer automobile accidents, fewer deaths caused from the use of alcohol, reduction of Government liquor control agents with a consequent lowering of expenses and taxes, and vast increases in national, state, and local revenue brought about by the heavy imposts placed on liquor. But strange to relate, not one of the objectives has been even approximately attained. In fact just the reverse is true. The condition under each of the above headings has grown steadily worse since repeal, and the following authoritative report issued by the Government strongly supports this conclusion.

Secretary of the Treasury Henry Morgenthau today warned Congress that liquor smuggling is increasing in alarming proportions and threatens to result in the loss of \$30,000,000 in revenue during the year. He appeared before the House Ways and Means Committee to urge passage of the Doughton Anti-smuggling Bill.

He declared passing of the bill is imperative if the Government is to collect revenue lost through operation of smugglers. These operations, he said, fell off with repeal but have recently increased.

"At the present time thirty-nine foreign vessels are known to be engaged in the illicit liquor traffic," Morgenthau said. "Inasmuch as these vessels are hovering beyond our customs waters, they carry on their operations almost with impunity."

The Doughton bill enables the coast guard to seize and search suspect liquor smugglers beyond the twelve mile limit and places other restrictions over movements of suspects.—Chicago Tribune.

#### Floods in the Desert

"I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."—Isaiah 43:18-21.

Baghdad, Iraq, Feb. 18.—Desert army police fighting devastating floods is the present paradoxical situation in Iraq (ancient Babylonia), which is threatened with the worst inundation in its history. Heavy rains are falling and snow is expected momentarily. This city appears to be in critical danger, the Tigris River having already overflowed its left bank and continuing to rise in the vicinity of Baghdad where it has reached a dangerous level. The Government is taking precautions to breach the Adhami-

yah embankment in North Baghdad and is diverting the water. The region in the vicinity of Mosul is an utter waste and the permanent Xab bridge has been destroyed. The desert army and police are in readiness to help in the event of an emergency.—Palestine Post.

Haifa. Palestine, Feb. 16.—Due to the heavy rain that has been falling recently in this vicinity another washout occurred on the railway line near Tulkarm station at about the same place which was affected a fortnight ago. Trains were delayed and much inconvenience resulted. Breakdown gangs, including convicts, worked all day to get the demolished section back into commission.

The "early and the latter rains" are returning to this entire region, and soon it will be said, "This land that was desolate is become like the garden of Eden.... Then the heathen (nations) that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."—Ezek. 36:35, 36.

### No Unemployment in Jewish Cities

"Jerusalem shall be inhabited as towns without walls for the multitude of men..., therein."—Zech. 2:1.

TEL AVIV. Palestine, Feb. 20.—Although several hundred immigrants have arrived in the past week and all of them have been put to work in the various (Jewish) settlements, the Labor Exchange here reports a serious shortage of laborers of all classes in various parts of Judea and Samaria. Rishon-Le-Zion registers a shortage of farm hands besides a dearth of craftsmen and factory hands. (See "Abreast of the Times," Feb. 12, 1935.) There are now ten factories in full blast in that settlement and several more are being built including plants for the manufacture of silicate bricks, rubber, soap, etc. Hedera needs workers for the paving of five kilometers (about three miles) of roads within the settlement and for the building of houses in a popular housing scheme. The condition of prosperity in Palestine is practically limited to the Jewish settlements.

#### THE RESTITUTION HERALD

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# The Herald of Messiah's Reign

By J. M. Stephenson

HAVING thus taken "the children of Israel from among the heathen, whither they be gone," and gathered them "on every side." and brought "them into their own land," God will then unite them with the children of Judah, and will "make them one nation . . . upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. 37: 21, 22). This union between these two kingdoms is repre-

sented by the union of two sticks in the Prophet's hand, one for Judah, and the other for Israel (Ezek. 37:15-20). Not only is it affirmed of them that they shall never defile themselves any "more with their idols, nor with their detestable things, nor with any of their transgressions; but (God) will save them out of all their dwelling places wherein they have sinned, and will cleanse them. So shall they be (his) people, and (he) will be their God. And David (his) servant shall be king over them; and they all shall have one shepherd: they shall also walk in (his) judgments, and observe (his) statutes, and do them' (Ezek. 37:23, 24). Again, the Lord says concerning Israel thus delivered from heathen lands, cleansed from all their sins, idolatry, and transgressions, re-

stored to their own land, and organized into one kingdom in the land: "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwell; and they shall dwell therein, even they, and their children, and their children's children for ever: and . . . David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."-Ezek. 37:25-27. That the heathen will survive the period of 1srael's training and organization into the kingdom of God, will appear by reference to the 28th verse-"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

By reference to the 39th chapter of Ezekiel we may

learn the preparation of the land for the establishment of the kingdom upon it. Seven months are occupied in burying the dead who had fallen in the last great battle, and seven months in cleansing the land. And yet many nations will survive all these judgments, the cleansing of the land, and the forty years of Israel. Verses 25 to 29—"Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that

### Thanks!

Not for the mighty world, O Lord, tonight,
Nations and kingdoms in their fearful might—
Let me be glad the kettle gently sings,
Let me be thankful just for little things.

Thankful for simple food and supper spread,

Thankful for shelter and a warm, clean bed,

For little joyful feet that gladly run

To welcome me, when all my work is done.

Thankful for friends who share my woe or mirth, Glad for the warm, sweet fragrance of the earth, For golden pools of sunshine on the floor, For love that sheds its peace about my door.

For little friendly days that slip away,
With only meals and bed and work and play,
A rocking-chair and kindly firelight.

For little things lot me be glad tonight.

-Edna Jaques.

they have borne their shame, and all their trespasses whereby they have trespassed against me. when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations: then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. 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 God."

From the 39th to the 48th chapters of Ezekiel we find a glowing description of the measurement and building of the

house of God, the sanetuary, the ordinances, sacrifices, and solemn feasts of the Lord; also the appointment of the priesthood to officiate at the altar, the tree and water of life, as a means of life and health in that glorious age.

If it should be asked, what need of sacrifices and sin offerings after Christ has come, I would reply: As memorials of the death of Christ, through which the children can look back to the death of Christ, as their fathers could look down through them as types of the same glorious event. The children will also observe feasts commemorative of the wonders of God associated with their deliverance and exodus, as their fathers had done thousands of years before.

From the 13th verse of the 47th chapter of Ezekiel to the end of the 49th chapter, we find a description of the boundaries of the divisions of the land among the twelve tribes of Israel, of the sanctuary, the city and suburbs, etc.

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## How to Build the Bible School

"I CAN"T get my son to go to Sunday school," said the father of a seven year old boy. "What shall I do?"

Another reports: "My child came home from the week day school of religion recently and said: 'I am not going to Sunday

school any more. I don't learn anything there, and I learn so much in week day school."

A third parent said: "My child greatly dislikes to attend Sunday school, but enjoys going with his mother and me to the Sunday morning church service."

Such experiences as these have occurred with sufficient frequency to cause many serious-minded people to inquire: "Is the Sunday school out of date? Has it served its day? Does it represent a passing phase in the program of the church?"

When one critically examines the work of the Sunday school, its shortcomings as an educational agency become apparent. It is frequently lacking in those things which make it a school where children like to go. Inadequate leadership, equipment, curriculum, and finance have been basic handicaps. Short sessions and irregularity in attendance have tended to make thorough work difficult.

Yet the Sunday school persists as the basic agency of the church in carrying its message to the youth of our day. It is so vigorous and aggressive in certain quarters that we find ministers discoursing on "the menace of the organized Sunday school." Many churchmen in theory and in practice consider the Sunday school as a competitor of the church, as an adopted child, an orphan who has no rights within the family circle. They tend to regard it as a mere appendage in the program of an organization which has been so busy patching up the spiritual lives of folks who have gone wrong, that they have forgotten that the noblest achievement of any church would be to take a little child in all its purity and holiness, and, through a program of Christian nurture, so shape its ideals, its attitudes and motives that every act of every day might be directed by the spirit of Jesus.

The place of the Sunday school in the program of the church has not been superseded. No other agency has yet appeared that can take the place of the Sunday school in making the teaching ministry of the church effective. After all of its weaknesses have been reviewed, and they are many, the conclusion is inescapable that the church must perpetuate its service to society through teaching. And the Sunday school is nothing other than one expression of the church actively engaged in its teaching work.

To think of the Sunday school as an organization parallel to and a competitor of the church is to ignore its functional relationship. The Sunday school is the church—

Knowledge must come before action. The author's premise is that knowledge is not the sole end of the Sunday school, and that church, Sunday school, and young people's society have each a separate purpose. A lesson in the fact that doctrine can be made practical as well as theoretical.

the fathers and mothers, the boys and the girls, the men and the women who belong to the Christian society represented by a local church—engaged in its business of teaching. Such a point of view suggests that the activities of all the agencies of

the church must be considered each in the light of the other. The church is engaged in preparing for the kingdom of God. He who gave us the conception of this kingdom carried on His work through preaching, teaching, and healing. Teaching constituted the central emphasis in Jesus' ministry. The Sunday school represents one phase of the work of the church in the perpetuating of Jesus' teaching ministry. On a given Sunday or at any moment when the Sunday school is functioning, it represents the church expressing itself through teaching. Duality in organization between the Sunday school and the church has been responsible for much of the haphazard work in the past. We need to adopt the point of view that the work of the church encompasses the aims, objectives, and activities of the Sunday school, They are not competitors, but functional expressions of a whole. The Sunday school as an organization exists to further the work of the church, the primary concern of which is to nurture the religious life of all the people of the community.

The purpose of the Sunday school is to help persons grow in Christian living. Its chief concern, therefore, centers in persons. It seeks to enrich life through a process of Christian nurture. It acts upon the belief that man is potentially a religious being. Through the processes of Christian nurture the whole of life is given added meaning and radiance. Life purposes are consciously related to the learner's understanding of the will of God. Through the sharing of experience, belief, and understanding of the deeper significance and meaning of life, leaders in the Sunday school seek to guide the less mature into a more abundant life.

Sunday school leaders have frequently failed to recognize the significance of making Christian living the fundamental purpose by means of which they direct their work. Intermediate aims such as church membership and knowledge of the Bible have often been considered to be the end. In fact, confusion at this point is so prevalent that every Sunday school leader will do well to ponder the following considerations.

Church membership is not the goal of the Sunday school. It is not to be thought of as the end, but rather as a means unto the end. Church membership is for the purpose of furthering the process of growth in Christian living. This growth certainly does not end with the public act of professing one's faith in Jesus Christ and being added to His

church. Church membership marks a stage of development in the normal process of Christian nurture, and as such it should be so recognized. Turning from darkness to light, from sin and selfishness to love and service, may, in the figure which Professor Fiske uses, signify a turning of one degree or 180 degrees. The Sunday school of the future will strive increasingly to provide such an environment for the learner from birth to old age as will keep him constantly aware of the presence of God and strengthen him in his daily growth in Christian living as he associates with his fellows.

Hence Sunday school achievement cannot be adequately reckoned in the quantitative terms of so many new church members. The degree to which the Sunday school has attained its purpose depends upon the quality of life experienced and shared by its members. Church membership should, therefore, be seen from its true perspective. It marks an important and necessary stage in Christian growth, but the efficient Sunday school will surround the babes in the church with that spiritual nurture which will unlock the deeper meanings involved in a more active voluntary participation in the reconstruction of society and personal conduct in accordance with Christian principles and standards. Thus the Sunday school is to be understood as an evangelizing influence in the life of the church through which control is introduced into the experience of the learner.

Again, knowledge of the Bible is not the goal of the Sunday school. Knowledge of any character derives meaning and significance for persons to the degree in which it influences the conduct, feelings, and sympathies of persons. Even knowledge of so holy a book as "God's holy Book" lacks significance when such knowledge does not motivate action.

Here the Sunday school has been especially remiss in its emphasis. Too much attention has been given to the mastery of content; too little guidance has been afforded to persons facing the problems of everyday living in a Christlike way. Much of past and present education has made the mastery of content central in the learning process. One of the great Jewish teachers of history, Hillel, pictured this emphasis very vividly when he described his students as being "like cisterns, well cemented, and loseth not a drop." Through an over-emphasis upon biblical memorization we, like the great Hebrew leader, have fallen into thinking of education as an inpouring process. Herein we have missed much of the distinctively significant contribution of Christian religious education.

The efficient Sunday school will emphasize knowledge of the Bible as a means unto an end. It will thus recognize it for what it is, the means of helping the learner to become increasingly aware of God in human experience and to reconstruct his everyday experience in accordance with

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# A Danger

By S. J. Lindsay

AS WE have gone here and there among the churches this summer, we find in some places an inclination on the part of some to minimize the teaching of doctrine and to place in its stead what is commonly called "practical" thought. It is said that in some places our people are fired of "doctrine" and that they want the more "practical" matters taught. It is our experience that our people want the doctrinal and are always eager to listen to it. Outsiders, too, are just as eager to hear the doctrinal. But when we get to the point in our work where we have a desire to build up great numbers into a "society" and the social feature is more desired, then perhaps it is best to go light on doctrine.

If there ever was a time when good, sound doctrine was needed, that time is now. Paul cautioned Timothy (2 Tim. 4) that the time would come when the masses would discard sound doctrine for fables. We have reached that time. There is a form of godliness, but the power of godliness is denied. The popular church is running largely to fable business, but we find that no matter what the preacher may decide as to his duty, the congregation that attends our

services are hungry for the truth of God.

Much may depend upon how the truth is advocated. We have seen the truth presented in such a way as to make it obnoxious to even right-minded people. Some have a buzz-saw manner of presenting the truth which drives people away from it, but where the truth is spoken in love for the sinner, it has a fetching quality about it that draws people to it. It is poor teaching that requires abuse of others that the truth may prevail. The warm sunshine is much more effective in making a man take his heavy coat off than are the severe blasts of winter. We can lead by love where abuse cannot have entrance. Jesus used some severe language at times, but He did it in a gentle manner. being so backed up by the truth that His worst enemies winced under it because it was the truth. It is a very valuable thing for any of our preachers to have a psychological knowledge in the handling of religious matters. Love will lift any who are worthy of being lifted up. The others, the incorrigibles, we may leave to that Father who will handle them in His own way, and we may be sure He will do right.—Messenger of Truth.

## The Church and Its Name

By James A. Patrick

SOME time ago I purposed writing an article on the above caption, but because of the announcement in THE HERALD that Bro. Randall was going to write on the differences between the Church of God and the Advent Christian Church, I waited to see what his article would be like, lest I encroach upon his prerogative.

Now that I have read his article, I can commend it very highly. He has set forth the differences very clearly. And while he has stolen some of my thunder, I feel there is much to be said, especially on the name question as well as the other points of difference, because Bro. Randall only touched the high spots.

I want to lay special stress on the question of the name of the church.

I know there are some of our people, and even some of our ministers, that think that the name Church of God is of no particular significance.

Bro. Randall has very correctly outlined the history of the origin of the Church of God in Minnesota. For years the only difference between the Church of God and the Advent Christian Church was the name. And while the Minnesota folks resisted every effort (and the efforts were many) to cause them to yield on the name question, they have almost as a body accepted the other doctrines held by the other Churches of God on the question of the kingdom and the future age. This, to me, argues well for these other doctrines, because the Minnesota brethren are very good Bible students.

I have had several offers from the Advent Christian people to take either pastorates or evangelistic work among them. Three times I have been offered the pastorate of one of their churches, twice since coming to Ashland; yet I refused the offer when our own people could give me no work. Now don't misunderstand me. I hold the Advent Christian people in very high esteem. I have associated with them more than any of our other ministers. I have attended their conferences and campmeetings in Minnesota, and attended one conference at Mendota, Illinois. I also consider it an honor that they should go outside of their own denomination and ask me to take charge of a church.

Why did I not accept that pastorate? Because of the church name. I know there are those other doctrines; but I think I would have been allowed full liberty in my preaching. Besides there are many in the Adventist ranks that hold to the doctrines we hold on the kingdom and kindred subjects.

If I had taken the pastorate of that church, and people had been converted as always has been the ease in my work, I would have had to receive them into church fellowship. The Bible gives me authority to receive people into the church of God only.

The last time I was offered this pastorate was by letter from a long time friend. In reply I said something as follows: I am not writing this with the idea of changing your position, but that you may fully understand mine. I hold that my position is biblical, and have never been convinced that I am wrong. In Ephesians 3:14, 15 I read, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The Greek word ek or ex from which of is translated is defined by Greenfield in his Greek Lexicon to the New Testament as follows: "From out of, a place, from out of, denoting origin or source; or from, same material." Emphasis is the author's. Thus Paul argues that God is the origin or source of the name when he says "of whom the whole family in heaven and earth is named." In 1 Timothy 3:15 we read, "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." Here the house (family) of God is the church of God, and according to Ephesians 3:14. 15 God is the origin or source of the family name. The father of any family is the origin or source of the name of the family of which he is the head.

Suppose when I was a young man, I had left home and gone out into the world and finally become ashamed of my Irish name and had taken some other name that I thought fitted the occasion and circumstances better; but suppose my father had been the owner of a large estate, and finally the time came for the estate to be divided among his heirs; and suppose I should go to the executor of the estate and say, "I'm an heir to this estate and want my share," and suppose he should ask, "What is your name?" and I should reply, "My name is John Jacob Astor, Jr."; I would have a hard time proving that I had any right to any of the estate

The above is the substance of my letter to the friend mentioned above.

There is another point that to me is very significant. In most all of the 109 times where the word church occurs as translated from the Greek word ecclesia, it is "the church." "The" is the definite article and refers to some particular thing. This shows that there is but one church so far as the Bible is concerned, and all the churches individually and as a whole should be called by whatever name the Bible uses to designate them.

Elder John A. Cargile of the Adventist Church of the South used to stress this thought: "Every Bible doctrine can be expressed in Bible language." Then the name of his church isn't a Bible doctrine, because it cannot be expressed in Bible language.

Some of our people say we should take some other name,

because there are so many different organizations that take the name Church of God, and many of them by their actions bring a reproach upon the name they bear. Most of the people complained of believe and teach the doctrines of the Lord's return, the kingdom on the earth, etc. Should we give up these doctrines because some who hold them do not conduct themselves as we think they should? Suppose one of my brothers should commit some crime and thus bring a reproach upon the name I bear; should I drop my name and take some other on that account? No, but I

should endeavor to uphold the honor of my name by a very exemplary life before the world.

We are sometimes asked, "Why do you take the name Church of God?" We don't take that name. We inherit it. In a recent issue of The Herald we were informed that there was a new baby boy in the home of Bro. MacLeod, and we were informed that his name was Ross Allan MacLeod. Did he take that name? Oh, no, he doesn't know anything about it yet. Yet he is a MacLeod. Why? He inherited his father's name.

# Where Do Dead Folk Go?

THE question of where the dead are concerns each living person, for one and all have loved ones who have departed this life, or some day shall enter through the portals of death themselves. There are various answers to this important question: Some say that those who were good are now in heaven, and those who were sinners are now in purgatory, or hell; others say that all dead are in an intermediate state called limbo, where all dead souls await the judgment, a middle region between heaven and hell; still others say that the dead have simply ceased to exist, and never shall again. As we well know, all these opinions cannot be right, for they differ one from the other. However, what man thinks about this question is not of great importance; for it must be agreed that no mortal man can tell that which is beyond in death; hence, in our dependence upon higher wisdom, all must turn to the Scriptures for the answer to our question: "Where Do Dead Folk Go?"

First, in our study from the Bible, we quickly learn that none of the dead are in heaven: this is an explicit statement of the Lord Jesus Himself, who said:

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man."—John 3:13.

Again, in a later discourse Jesus explained to the Jewish self-righteous Pharisees that He was going into heaven where they could not come (John 8:21), and then to His disciples He said:

"As I said unto the Jews, Whither I go, ye cannot come; so now I say to you."—John 13:33.

Some have said that after Jesus arose from the dead others also arose and ascended into heaven with Him; but we must agree that if any of the saints would go to heaven with Jesus, the Psalmist David would be one; yet, on the contrary, we learn that David did not go to heaven, but was still on earth on the day of Pentecost following the ascension of Jesus, as said the Apostle Peter:

"David is not ascended into the heavens."-Acts 2:34.

Clearly then the Scriptures declare that no man hath ascended into heaven, not even the patriarch David, who was a prophet (Acts 2:29, 30), but that, according to the words of Jesus, no man was to follow into heaven where

He went. Where then are the dead? Are they in hell? Or purgatory? Or some place of punishment?

It must be admitted that if the dead are in hell, purgatory, or any place of punishment, at this time, they are there before they have been judged; for the Word of God states clearly that the judgment of both the living and the dead shall be at the appearing and kingdom of Jesus Christ (2 Tim. 4:1).

That the dead are not yet in a state of punishment in hell or purgatory, we conclude from the words of the righteous Job, who declared:

"The wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath."—Job 21:30.

Also, the words of the Apostle Peter agree: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Peter 2:9.

Inasmuch then as the righteous dead cannot go into heaven where Jesus has gone, and yet the wicked have not been east into hell, but are reserved unto the day of judgment to be punished, where do they go?

From the writings of the wise man, we learn that the righteous do not go to heaven at death, nor the wicked into hell, but their destination is the same. He has written:

"All go unto one place; all are of the dust, and all turn to dust again."—Eccl. 3:20.

The wicked then go unto the same place as do the righteous at death, and this, we learn from the Word, is the grave. We quote the scripture by David:

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me."—Psalm 49:14, 15.

The words of the Preacher agree, in which he states the destination of man at death is the grave, saying,

"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.

The abode of the dead then is not a place of punish-

ment, nor a place of joy, but a place where there is no work, device, knowledge, nor wisdom. This also agrees with the words by Psalmist David, who speaks of man in death as follows:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:4. "The dead praise not the Lord, neither any that go down into silence."—Psalm 115:17. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"—Psalm 6:5; Isa, 38:18, 19.

The dead then are in a state of unconsciousness, and do not know that which is transpiring around them. This is explained in a few words by the Preacher, saying:

"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.

Death then, in the Scriptures, is likehed unto a healthy sleep, in which the slumbering one is unconscious of events around him, but rests in a sweet sleep of peace. May we quote the words of Job?

"Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be."—Job 7:21.

Again we read of the death of the martyr Stephen, who was stoned to death. The record reads:

"They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—Acts 7:59, 60.

Also, Jesus likewise spoke of death as a sleep. At the decease of Lazarus, who was dead four days, Jesus spoke of his death as but a sleep, saying,

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." When His disciples could not understand, "Then said Jesus unto them plainly, Lazarus is dead."—John 11:11-14.

At the resurrection of Jesus, it is also recorded that saints who had been sleeping in the tombs came forth. We quote:

"And the graves were opened; and many bodies of the saints which slept arose."—Matt. 27:52.

Again, we read of the words of Jesus, who spoke of death as slumber in the case of the little maid who was raised from the dead, wherein He said:

"Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead."—Luke 8:52, 53.

From these texts of Scripture one may readily perceive that death is not a continuation of life, nor a release into a fuller life, nor the gateway into misery, nor the avenue into a world of happiness; but on the contrary is the cessation of all activity, knowledge, and life. Death is truly death.

It is clear that to die is not to live; but to die means to stop living. To die does not mean to go to heaven, to hell, to purgatory, to limbo, or any other place: it means the end of life, nothing more.

Death then is not the end of our existence, but is as sleep, at the end of which the proused arises and continues

his life again. Man likewise from death is promised an awakening, but at God's appointed time, and that is at the day of the resurrection, spoken of by Jesus, the great Life-Giver. Of that time He hath declared:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29.

Of that hour when the Life-Giver shall call, and all who sleep in the tombs shall awaken to life again, the Prophet Job hath foretold, saying:

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? 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. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! 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."—Job 14:10-15.

Man, then, shall not always sleep the sleep of death, but shall awaken. Death is the enemy of mankind, and Satan was the instigator of it; but Christ came that He might destroy both Satan and death. The time is coming when our loved ones shall live again, and then shall "the dead, small and great, stand before God." Then shall the sea give up the dead which were in it; and death and the graye shall deliver up the dead which were in them: and they shall be judged "every man according to their works."—Rev. 20:12, 13.

Dear one, "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Just as surely as we all must die, so shall we all stand before the judgment seat of Christ. The dead are truly slumbering, but at the great awakening, the dead shall be judged. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." May God bless you one and all!—C. O. Dodd in The Bible Advocate.

#### SCRIPTURES FOR THE "CCC"

WITHIN the past four months some fifty shipments of New Testaments, totaling 13,000 in number, have been made by the American Bible Society to U. S. Army chaplains for men in the Civilian Conservation Corps camps throughout the country. Several of the chaplains have written the Bible Society that these Testaments are sought for earnestly by the men and often used faithfully. One chaplain, in acknowledging a shipment and asking for more, wrote: "We are having good church attendance and converts are coming gradually from each camp. The boys are joining the local churches and taking part in their activities."

Since the opening of the Civilian Conservation Corps camps last year the American Bible Society has given 50,000 New Testaments for distribution in them—The Gideon.

### REPLY TO SKEPTICS

TO THE JEW and also to the Gentile who believe in a Greator, but doubt the divinity of Jesus, please note the fulfillment of prophecies relating to Him. See how He entered through the door of prophecy and proved Himself to be the true Shepherd of the sheep: for he that "elimbeth up some other way, the same is a thief and a robber" (John 10:1).

The first prophecy relating to Him is that the seed of the woman shall bruise the serpent's head (Gen. 3:15). This "Word" of promise was "made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

900 B. C. He was declared to be God's Son. Prov. 30:4. 600 B. C. records a prophecy about His miraculous conception. Isa. 7:14.

720 B. C. records the place of His birth (Micah 5:2). Fulfilled according to Matthew 2:5.

1450 B. C. records how Balaam, by vision, saw Himbrought out of Egypt. Num. 24:8.

760 B. C. records this fact was confirmed by Hosea 11:1. Fulfilled in Matthew 2:15.

558 B. C. Daniel declared the exact year of His birth so that the wise men knew when the due time of the supernatural star should appear to signal His birth. Dan. 9:27; Matt. 2:1, 2.

553 B. C. Isaiah prophesied that "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder" (Isa. 9:6).

609 B. C. Jeremiah spoke of this extraordinary personage to execute judgment and justice in the earth, and that He shall be called *The Lord our Righteousness* (Jer. 23: 4, 5). His perfect life is described by Isaiah, B. C. 620, when he declared that Jesus would magnify God's law and make it honorable (Isa. 42:21). Isaiah 42:2 says that His voice shall not be heard in the streets. Declared to be fulfilled in Matthew 12:19. Jesus' personal description and His life were also prophesied of by Isaiah, as well as His suffering and death; also He should be numbered with the transgressors in death (Isa. 53:1-12).

1491 B. C., the month and the day of the month of His death were foretold (Ex. 12). Fulfilled in John 19:36. They parted His garments among them and cast lots for His vesture. John 19:24 in fulfillment of Psalm 22:18. His hands and His feet were pierced (John 19:37; Luke 24:39), which was in fulfillment of Psalm 22:16. Their giving Him vinegar fulfilled Psalm 69:21. His resurrection without seeing corruption was foretold in Psalm 16:10. His ideal life is beyond reproach. His suffering and abuse received in the spirit of submission are beyond human nature. His resurrection to appear before His apostles, then before above five hundred brethren (1 Cor. 15:1-6), ought to convince any gainsayer. Besides all this, Josephus, a Jewish writer, attests that "there was about this time Jesus, a wise man, if it be lawful to call Him a

man, for He was a doer of wonderful works." He acknowledged the fact of His resurrection, "for he appeared unto them alive again the third day" (Josephus, Book 18, Chapter 3).—J. T. Williamson.

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.

### WHEN THE LORD PLEADS

### Continued from Front Page

made the world safe for democracy, and was to have been that war that should end war, has brought such a heritage of revolution and counter-revolution that democracy has almost been forgotten in the shuffle. The massing of armies and the maneuvering of hates through propaganda bureaus are scarcely the method by which to make the world safe for anything. The placing of weapons in the hands of large numbers of people as happens in war, is always a dangerous affair for a State, especially when there are hard times. Nobody thought that the Russian peasants would ever revolt against their overlords; few believed that the Russian army would set aside the rule of the Czars and their immediate successors, but the changes wrought by war are not to be predicted lightly and hastily. (See article in recent issue of Current History magazine: "If War Comes.'') Few believe that the American farmer could be induced to take up arms against his Government, that the American laborer might be made to feel that his Government was not in accord with his ideals, but if war comes -? The pleading of the Lord in the nations has not been heeded. More of trouble is needed yet to bring the nations to fear the Lord.

The Lord pleaded with Israel in Egypt and in the wilderness (Ezek. 20:35, 36) and will plead with them again after that same fashion; He pleaded with the king of Babylon for the nation of Israel (Jer. 50:34; 51:36); He has been pleading with Israel (Jer. 2:9; 30:13); but the most important to this present consideration is that the time is coming when He will plead with all nations: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."-Isa. 66:14, 15. (The same idea is repeated: Jer. 25:31; Ezek, 38:22; Joel 3:2; Zech. 14:1ff.) The Christian should understand the pleading of the Lord. "When shall these things be?" is the immediate question. Only painstaking study can answer that question approximately.

Four extremely sore spots present themselves in the arena of world affairs at the present time: the Saar Basin, Austria, Manchukuo, and South America. Recently a sar-

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castic treatment of the workings of the League of Nations was published. The President of the Permanent Secretariat called the regular weekly meeting of that body to order; inquired if the weekly note had been sent to Bolivia and Paraguay commanding those nations to stop fighting; the reply was that the note had been sent; the President then declared the meeting adjourned. Such is the effectiveness of that "World Peace Organization." War has been going on in South America for three years in spite of the peace machinery of the League of Nations. Undeclared war has been the fact in Austria for some time in spite of the "disarmament" conference which has been in session. Manchuria has been conquered and eastern Inner Mongolia been added to it by the Japanese in spite of protests to the League of Nations made with great outery by the Chinese. And now the tiny Saar Valley stirs up its measure of hate in a world already imbued with jealousies and strifes. A cardinal policy of British diplomacy has been to maneuver the hatreds of the continent of Europe so as to prevent any one nation or group of nations from becoming too powerful: this she calls the doctrine of "The Balance of Power." The iron of Alsace and Lorraine must belong to one Power, and the coal of the Saar Basin must belong to another, for if they both belong to the same nation that nation can successfully compete with British manufacture. France watched with dismay the industrial growth of Germany in the latter half of the nineteenth century because the Germans held the valuable deposits of Alsace-Lorraine, the valleys of the Rhur and the Saar, the minerals of Upper Silesia, and the potash deposits of Prussia, coupled with the controlling influence in Turkey where great deposits of oil existed, and likewise endangered the British routes to the Far East. The tiny Saar Basin, therefore, assumes an importance in the affairs of the world out of all proportion to its size: its coal is a source of power and trouble. It is one more drop in the already overfull basin of troubled waters, one more wind to rile the depths of the dirty pool of international politics. The old hates of the World War of 1914 have not been in any manner relieved, but only increased by the treaty which ended that war. Time alone will tell how important a part the plebiscite of today will play in the history of the world. Truly the time cannot be far away when the Lord will again plead with the nations; and many conditions in the world tell us it is the time of which Isaiah and the other prophets of old referred to when they said that "the Lord would plead with all flesh."

New alignments of nations foreshadow the predictions of the holy Word. For many years France and Italy have been, at best, poor friends, and more usually have been in open hostility toward each other. But on the eve of the Saar vote they suddenly become allied. Italy by a freak of geology was cheated of practically all coal and iron deposits. Alliance is therefore necessary to her for carrying on of manufacture for the support of her overcrowded industrial population. France needs a friend on the borders of Germany, for there is little hope that the Saar will be entrusted longer to her care, and there is much doubt of

the third alternative of assigning the Saar to the League of Nations being consummated. Likewise in the tangled mesh of African diplomacy Italy and France can find much about which to help or hinder each other. A united front is necessary to these two Powers. A new process of alignment and a new grouping of alliances is in prospect in the field of international politics. At the same time the British are asking for the rearmament of Germany. Is Great Britain about to change sides? Only time can answer! The student of the Word of God is constantly interested in such matters. But another matter likewise attends his thoughts. The Lord is pleading with the nations, but He is also pleading with the individual in this day and age.

The Lord is pleading with the Christian to follow His ways and His footsteps. "As many as I love, I rebuke and chasten: be zealous therefore, and repent."-Rev. 3:19. The Lord is pleading with us today, will we listen to His pleading? Trials, tribulations, and annoyances lead us ever to be on the alert to guard ourselves lest at any time we become forgetful of the Christ who died for us. If we lived in an atmosphere of ease and comfort we would soon forget the prize that lies at the end of the race in the enjoyment of the present life. But this life holds little of pleasure, but much of disappointment, of failure of plans, of doubts, longings, and despair. Only in the life that is of God in Christ can we satisfy the cravings of the spirit, Only in the promises of God can we find consolation for the bitterness of disappointment in this life. All the things for which we long become through the weakness of the flesh but dust and ashes. The only enduring things for the Christian are the things of God. The Lord is pleading with the Christian, "Follow me."

The Lord is pleading with mankind for a chosen people. a royal priesthood, a holy nation. From the multitudes of earth a few are chosen for that glorious privilege. Who is on the Lord's side, today? Will we be found in the world when the Lord comes, and be of that number that shall go down to destruction during the last fiery trials of the last days before His coming? Or will we heed the pleadings of the Lord to stand for Him, to be by His side, and partake of His blessings? May there none be found on the side of evil in this house when the times of the Lord's pleading shall be upon all flesh. Come then and heed His call while yet there is time. Listen to the gentler call of His mercy and pardon, of the assuming of His yoke and His burden. For indeed they are lighter than the burden of sin with its greater trials and tribulations yet to come, when the Lord shall plead with the nations "with pestilence and with blood" and with "fire and with sword."

- "Why should we tarry when Jesus is pleading, Pleading for you and for me? Why should we linger and heed not His mercies, Mercies for you and for me?
- "Come home, come home, come home, come home, Ye who are weary, come home, Earnestly, tenderly, Jesus is calling, Calling, 'O sinner, come home.' "

## Berean Department

ARLEN MARSH, EDITOR

## My Answer

I have been reading the editorial entitled, "You Answer It," which appeared in THE RESTITUTION HERALD dated February 12, 1935. As the question relates to the personality of God, whom we worship, we should approach this topic with becoming reverence, and seek that wisdom which "is from above," that may be had for the prayerful asking, combined with diligent searching of the Scriptures, "rightly dividing the word of truth" (James 3:17; 1:5; John 5:39; 2 Tim. 2:15, 24, 25).

It is a serious thing to question any statement made by God, for He is "a God of truth and without iniquity, just and right is he" (Deut. 32:4; Isa. 45:9; 64:8; Rom. 3:4; 1 John 5:10-12). Because "his work is perfect" He has the right to call upon us from reason's dawn till life's close. "Come now, and let us reason together."—Isa. 1:18; Jer. 29:11-13. God does not expect "impossible" things of His penitent children, but He has plainly stated in His inspired Word that "without faith it is impossible to please him: for he that cometh to God must believe that he is (or exists), and that he is a rewarder of them that diligently seek him" (2 Tim. 3:16; Heb. 11:6).

God has given us ample evidence in earth, sea, and air to produce the faith in His existence and marvelous attributes that He has a right to expect from us. We contemplate the universe, with its numberless orbs of grandeur and beauty, moving with almost inconceivable rapidity through space, each held in its orbit by the centrifugal and centripetal forces brought to bear upon them collectively by their Creator, who "telleth the number of the stars; he calleth them all by their name" (Job 9:7-9; 38:31, 32; Psalm 147:4, 5). Can we not imagine them "Forever singing as they shine,

'The hand that made us is divine.' "

God's wonderful law, governing their course through the trackless heavens, leads us to say with the Psalmist of olden time, "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. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."—Psalm 19:1-6.

Notwithstanding the multiplicity of God's manifestations of creative energy and marvelous attributes, our finite minds cannot "find out the Almighty unto perfection" (Job 11:7; Eecl. 3:11; Isa. 40:28-31; Rom. 11:33-36). One of the evidences of the personality of God that penitent believers can test out in times of peril or trouble is when they heed the instruction to "offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:14, 15; 34:15-19). No obdurate rebel can make this test, or have this joyful experience, without forsaking "his way" and returning "unto the Lord" who "will have mercy upon him: and to our God," who "will abundantly pardon" (Psalm 55:7; 34:15, 16, 19; 66:18; Prov. 15:29; Isa. 1:18).

If you fear the ability of this wonderful Helper, who is not an abstract principle, but a loving Father, who "hath made us," and is none other than "the Father of our Lord Jesus Christ," please turn to and read: Eph. 3:14-21; Psalm 100:3; Heb. 10:23; 11:11, 18, 19; 2 Tim. 1:12; 1 Peter 4:19; Num. 23:19.—Rufus A. Curtis, Dayton, Ohio.

Owing to its length, Mr. Curtis' article must be split into two parts. The second installment will appear in the March 26 issue of The Restitution Herald.

### Excelsior!

It is a formula as ancient as the dust that once was Adam that the younger generation, in the eyes of the older generation, is bound straight to perdition and that the older generation, in the eyes of the younger generation, is as hidebound as a court of law.

Neither of these estimates, of course, is correct. Each goes to an extreme. Both generations, as a whole, tend to overlook the obvious fact that neither could long exist without the other, and that each has an important work to do.

This is as true in the church as in the world in general. The church must move forward in the quality, if not in the quantity, of its labors. Its mental attitude must be improved; its methods must be modernized; its ideas must be widened to enable it to bring the teachings of Jesus Christ to a successful application on the conditions of today.

Youth and age will have to work together if these things are to be accomplished. The energy, the innovative thinking, the frequently pernicious theories of the young must be balanced by the experience, the conservatism, the frequently bigoted ideas of the old.

The work of the church will be both augmented and improved if this balance can be struck and kept. Each group must do its work cooperatively with the other, and with a minimum of destructive criticism of the other's thought and action. By no other means can a religious group advance.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

### FROM PETER THE FISHERMAN TO PETER THE GREAT PREACHER

THE man we first met fishing on the shores of Galilee and the one who feared not to preach the gospel though he was put into prison for it, were very, very different persons. And yet, they were the very same one, the man called Peter. What caused the great change that had come over him? Let's see if we can discover.

How many of you boys and girls have a certain person in your mind who is your here? A person you imitate and try more and more to follow. That person is your leader.

In time even those around you begin to notice how much you act like that one. They often are heard to remark, "How much John is getting to be like James." Or, "How much Susan seems to resemble Louise lately."

Well, Peter had just such a Leader. Only his Leader was Jesus our Savior. His Leader was the one perfect Leader. The one Leader who would never lead into wrongdoing. The one Leader whom it would be safe always to imitate. No wonder Peter changed so much!

Let's take a look at Peter, the fisherman, as he was that great day of his life, in fact, the greatest day of all for him. The day that Jesus called to him to follow Him.

Well, for one thing we see a busy man in Peter, one who did things with enthusiasm. He was probably on the way toward being a man with a good income the day that Jesus halted him. Do you think he would have been better off if he had told Jesus he'd rather keep on fishing for fish?

Jesus, you know, didn't promise him any returns. Peter's great Leader had no vast amount of wealth or worldly possessions to finance His undertaking. Was Peter foolish to leave a good business so suddenly and take up a new work for the Master whom only a few knew then?

No, we are sure what Peter gained for himself alone was worth more than all the silver and gold he might have earned fishing. And besides all that, see what Peter did for the people of his time and of all time, even you and me, when he preached and when he wrote those wonderful letters.

Let's look at Peter further. Though he was a very brave man in his daily work of fishing, enduring hardship from storms at sea, yet when it came to real bravery, he was weak. By real bravery we mean courage to tell the truth even in the face of danger. But he was learning from his Leader who never feared what men could do to Him, because He knew He was right and God was helping Him. And so after Peter had made that one dreadful mistake of his life, he saw how Jesus bravely faced the hardest trials that ever can come, and he followed his Leader faithfully, even though it meant prison and death.

If Peter had never chosen Jesus as his Leader he would never have become Peter, the stone, the rock that Jesus could use. And so, we, too, if we know ourselves to be weak in some certain particular, can learn from Jesus to be strong. That is, if we choose Him for our Leader.

Another thing Peter learned was to be humble. We can just imagine Peter, before he knew Jesus, boasting of how many fish he caught; of how much stronger he was than Andrew; of how many hours he could work on the sea without rest.

But Jesus taught him to honor others more than himself; to be quiet and learn what true greatness really was; to serve others in lowly ways that very few might notice, perhaps. Remember the story of Jesus washing the disciples' feet?

One thing Peter learned that he never forgot and that helped him so much in his work was the wonderful depth of the love his Leader had for him and for all men. To think that Jesus was ready to forgive him after his failure and to give him more work to do—that must have touched Peter's heart more than anything else could have done.

And it was with the remembrance of that love and forgiveness that Peter went forth to preach the gospel, his heart courageous, his faith strong, his eyes on his Leader from whom he had received everything worth while.

"Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing,
And here our children bring
To sound Thy praise.

"Ever be Thou our Guide,
Our Shepherd and our Pride,
Our Staff and Song!
Jesus, Thou Christ of God,
By Thy enduring word,
Lead us where Thou hast trod;
Make our faith strong."

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 13, -- March 31, 1935

## REVIEW: LESSONS FROM THE LIFE AND LETTERS OF PETER

1 Peter 5:6-11; 2 Peter 3:14-18

#### 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

I. Peter Teaches Dependence Upon God. (1 Pet. 5:6-11.) In the earlier life of Peter as it is revealed in the Gospels he showed a as its reveneed in the crospers he showed a fendency to depend upon his own strength rather than upon God. "Although all should be offended, yet will not 1" (Mark 14:29), was his vehement assertion just before he denied his Lord! But the heart-rending experience through which he passed as a result of that denial left him a humbled man. He never forgot the weakness of which he found a mighty force for rightcoursess. himself the victim on that occasion, and in our lesson today he pleads with his brethren to cultivate humble dependence upon God. Let God "make you perfect, stablish, strengthen, settle you." Be watchful over every tendency to pride which leads to worldiness. Resist such temptation "in the faith," that is, by depending upon God for the power to overcome them, and to Him be all the glory for whatever vic-

tory you may meet with.

II. Peter Makes Hope an "Anchor of the Soul." (2 Pet. 3:14-18.) The humbleness of Peter is nowhere more clearly shown than in his attitude toward Paul. Some one has said that "what Peter says about Paul tells more about Peter than it does about Paul!" And that is undoubtedly true. One reveals himself in his criticism or his commendation of others, Peter names his fellow apostle as "our beloved brother Paul," and quotes him as an authority in support of his own teaching. In this Peter's love and humbleness are both indieated. Calling upon his "beloved" brethren not to forget the inspiring hope they hold in the speedy coming of Christ, which was also forcibly taught by Paul, he admonishes them to watchfulness against false teachings and wickedness that would bring about their spiritual downfall. Grow in grace and in knowledge of God's Son as you eagerly wait for His return to crown you with eternal glory. Keep this thought ever before you: The world today is soon to pass away; be ready, that you may have a part in the new order that Christ is to usher in!

#### PRACTICAL APPLICATIONS

1. Testimony for Christ is evidence of active stewardship and should always carry evidence of sincere conviction.

2. Jesus Christ is the Foundation upon which the church is built and shall finally triumph over every foe.

3. Humbleness acts as a safeguard against pride and is a virtue worth developing. 4. Denial of one's duty is frequent, but does

not free from responsibility.

5. Restitution rights, rather than covers up. a wrong and when made demands forgiveness,

6. Peter's sermon contained sound doctrine on the literal death and resurrection of Christ, with repentance and baptism as being necessary for the forgiveness of sins.

- 7. Good citizenship is bettered by, but is not, Christianity, nor does it countenance violence.
- 8. Helping in the name of the Lord is the Christian's way of helping the helpless. 9. Hypocrisy is contemptible, deceptive, but
- is never concealed from God. 10. Visions are not promised for our day

and are therefore not inspired by God.

11. The church that devotes itself to unceasing prayer, obtains the blessing and becomes

12. A true Christian life is free from a sense of guilt, peace its possession, and good days its happy lot.—C. E. R.

#### THE GOLDEN TEXT

Grace is favor with God. The closer we live to God, the more we will be in His favor. To grow in knowledge one must "study to shew thyself approved unto God, a workman viding the word of truth" (2 Tim. 2:15). that needeth not to be ashamed, rightly di-

Everything either grows or decays. is just as true of the Christian as it is in animal and plant life. The Christian either grows closer to God, or he falls away, which makes him in the decaying condition so far as being Christian. If we grow, we will be better Christians today than we were vesterday or a year ago. Let us try each day to do the Father's will better than we did the day before.-L. A. R.

#### INTERMEDIATES

### How Peter Became a Great Leader

The study of the past quarter may be considered in two aspects: the life of Peter, as revealed in the Gospels and as it affected others; and the reaction of that life, as revealed in his letters and as it affected himself. Every action of our lives affects, first of all, ourselves and our thinking, and second, others and their thinking. Action springs from thought and reacts upon thought. Our character is the result, therefore, of our thought. Let us look at Peter, first as he was molded by his own thought and action; second, at the man who under the influence of his great Leader became Peter, the Apostle to the Gentiles. We may be a little unjust or harsh with Peter as we make this study. But let us strive always to apply all of our deduction to our own lives, for therein lies the real advantage of the study.

Peter was the first choice of Christ as one of His helpers. Though he was an untutored, erude fisherman, Christ must have seen in him material that would eventually bring honor to the One who called him. The qualities Peter possessed at the beginning of his discipleship that would be useful in Christ's service were eagerness to serve and courage of a sort. As we study the man we see that these needed tempering and molding. Discuss in

class the incidents before and after Peter's denial of his Lord. This circumstance, no doubt, had a greater influence than any other one act of his life upon what he became later. In it we find for ourselves need for alertness every moment lest we yield to sin, and courage to take up our Christian lives once more if we have yielded. The latter, only through the wonderful mercy of God who grants forgiveness through Jesus Christ. Note Peter's effectiveness in preaching this truth; his zeal that all should know; his courage and faith in the midst of peril. Select from Peter's letters the mast or peril. Select from reters letters verses that reveal the result to himself of his association with Christ, i.e., 1 Peter 1:6, 14, 15; 2:12, 20, 25; 4:1, 2, 12, 13. In class choose verses from his second book. Choose for yourself the one that suits your own needs.

Peter's attainment was a gradual growth through his knowledge of Christ: yours may be also .-- M. G.

#### JUNIOR CLASS

Review of Lesson 1. Tell how Peter came to follow Jesus. Who named Peter? What does the word Peter mean? Repeat memory

Lesson 2. What two questions did Jesus ask in this lesson? Give both answers and tell who answered Jesus. Say memory verse.

Lesson 3. Ask for volunteers to tell what Jesus did in this lesson. Which disciple ob-jected to Jesus washing his feet? With what result? Give memory verse.

Lesson 4. How many times did Peter deny that he knew Jesus? What had Jesus told him about this beforehand? Repeat memory

Lesson 5. How many times did Jesus ask Peter if he loved Him? What was Peter's an-swer each time? What did Jesus tell Peter

Lesson 6. What did Peter tell the people in his sermon on the day of Pentecost?

Lesson 7. What did Peter say we must do

to be good citizens?

Lesson 8. Have group story read about "Peter Heals the Lame Man."
Lesson 9. When did Peter need to be strong

and of good courage? Repeat memory verse.
Lesson 10. Why did Peter go to preach to
the Gentiles? How did Jews at Jerusalem

feel about this?

Lesson 11. Play the story, "Peter Delivered From Prison."

Lesson 12. Name a list of things Peter said a Christian would do. Name some non-Christians do.

Peter did many wonderful things, but not in his own strength. God helped him, and Jesus helped him. We can do nothing without Their help. "Without me ye can do nothing," is the memory verse. Repeat it together.—V. C. T.

## AMONG THE CHURCHES

#### SOUTH LAWN CHURCH, GRAND RAPIDS A STATEMENT OF THE

It was a pleasure on March 10 to have Sr. Craig with us again. Her distance from the church and her poor health through the winter have kept her from being with us often. Sr. Doan was with us that day, too, it being the first since their little Ruth Ellen was born in January. March 10 was also the 77th birth-day of our beloved honorary elder, Bro. Richard Skeels, who for so many years has with his devoted wife stood for the best that there is in the gospel and church work.

Following the series of Sunday night illustrated lectures on the Holy Land by Mr. Doty the pastor is now beginning a series of Sunday evening sermons on some of the places which we have seen pictured. The series will be, "Palestine, Past, Present, and Future." The first one, March 17, is "The Sea of Galilee," and the second, March 24, "The Mount of Olives."

F. E. Siple, Pastor.

#### SOUTHERN CALIFORNIA

The pastor of the Los Angeles church is beginning a series of lectures to the Berean society on Wednesday, March 13, 1935, to cover a period of several months. The series, "The Bible and the Present Outlook," originally prepared to have been given at the General Conference of the Church of God for 1934. Due to the pastor's inability to attend that conference because of illness, it seemed to be time and energy wasted not to give They have been delivered to the Opportunity Class of the Pomona Women's Community Club, and individual lectures have been presented before the local American Legion Post, and to the Daughters of the American Revolution, where they have proved of sufficient popularity that the writer has prepared them for purposes of publication. They have not been published, but if there is suffieient demand for them they will be. The individual lectures are: -1. Modern Diplomacy: Conflicting Doctrines. 2. Successors of the sion and Conflict. 4. "The Sick Man of Europe"—Anatolia. 5. "The Place in the Sun." 6. Nationalism and Importalism for Institutions of the Middle Ages. 3. Expan-Manchuria: Cradle of Conflict. 8. Manchukuo: Child of Conflict. 9. War. Peace, and the League of Nations. 10. The Revolutionary Period in Europe. 11. "The Shape of Things to Come." These lectures are coordinated with the Bible and are illustrated with maps and charts.

Norman John MacLeod.

#### HOLIDAY SUPPLIES

Lent, Good Friday, and Easter are nearly here. Mother's Day comes in May. Children's Day and Father's Day also are in the offing.

The National Bible Institution can furnish choirs, churches, Berean societies, and Sunday schools with all regular and seasonable supplies. Music published anywhere can be secured from us. Books, pageants, outline programs, and sundries of all kinds can also be ordered from the Institution.

Write us today, outlining your needs; and catalogues, suggestions, and prices will be sent you promptly.

#### A STATEMENT OF THE GRAND RAPIDS CHURCH SITUATION

Due to the fact that a statement made by a member of the newly organized Pennellwood Sunday School and published in a recent issue of The Restitution Herald has aroused many questions in the minds of our people, and because our church family over the country has shown a definite interest in the welfare of the work in Grand Rapids, the Board of Elders of South Lawn Park Church of God makes the following statement:

The year 1934 was a very difficult one in our church work. An element had arisen which was out of harmony with the most of the church, and it proved to be impossible to get the leaders of this minority group and the leaders of the church as a whole to see alike. After many months of patient effort in which every conceivable means of bringing about a proper and kind reconciliation had failed it became the sad duty of the Board of Elders in December to take from the list of members in good standing the names of 32 persons. When notified of this action, however, they were told that they would gladly be received back at any time when they would make right the wrong which they had done.

They, however, evidently feeling justified in their action, have since started a Sunday school in a store building about a mile from our church. In doing so they called upon and endeavored to persuade children and older persons who had long attended our Sunday school to stop coming to ours and go to theirs. In some of these cases they succeeded, in others they failed.

South Lawn Church holds no bitter feeling toward them whatsoever. Among them are some splendid people, and some enthusiastic workers. While from one standpoint it is regrettable that the separation had to come in the manner in which it did, yet we pray that God may forgive whatever wrong or mistakes have been made by either group, and may actually turn the wrong into right and eventually build up in this city another church which will enjoy the blessing and sweet spirit of Christian service which our church is now enjoying.

May we assure our brotherhood that the leaders in South Lawn Park Church of God are doing all within their power to hold aloft the banner of truth and righteousness. The gospel of the coming kingdom is taught and proclaimed week after week, and many are being led closer to our blessed Lord.

This statement is authorized by the Board of Elders, consisting of,

Lawrence Bridegam, First Elder Richard Skeels, Honorary Elder Leon Pixley, Elder F. E. Siple, Pastor,

#### HERALD RECEIPTS

Mrs. Harvey Krogh; Lucille Le Crone (for others); Mrs. A. P. Leamon (for another): O. H. Berry; C. E. Mills; Charles Stedman; Dora Haggard; William Wilson; Vivian Kirkpatrick (for others); A. Leonard Brady; Mrs. Charles A. Harris; Mrs. Earl Bowen; C. A. Kelley; Mary Chapman; Mrs. E. C. Railsback (for another).

## A PATHETIC LETTER FROM AN AGED BROTHER

Writing with much difficulty from his home in Everett, Wash, Bro. M. W. Perrine, whose articles have appeared at frequent intervals in this paper, tells of his unfortunate physical condition. The letter follows:

"I write this letter under difficulty as I can scareely see to follow the lines on the paper. I expect I have written my last article for your excellent paper. I had one partly written when I got overheated while helping in the kitchen and I suppose I had a slight stroke. I went down and when I revived I found I could not read the paper even with the help of a reading glass, so I gave it up.

"It (the article he was writing) was on predestination based on God's foreknowledge of us. 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. 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. 8:29, 30. All based on His foreknowledge of us.

"Paul says, "Hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:6. By the grace of God I am holding fast, and waiting to see the Son of God. 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. God is 'not willing that any should perish, but that all should come to repentance' (2 Peter 3:9). "And now, little chidren, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—I John 2:28.

"It is good to know that His arms are open to receive the repentant one. Praise the Lord!
"God bless the good work; let it go on. Good-bye.

"Your brother in hope,

"M. W. Perrine."

#### BURR OAK, INDIANA

The last issue of "The Morning Star," published by Pastor A. E. Hoskins, is an especially attractive number. The cover of the bulletin, which is a mimeographed folder, bears an excellent hand-drawn reproduction of the famous picture, "Christ in Gethsemane." The items that follow are taken from its naces.

pages.
"You are welcome to worship with us, where you will find a group of consecrated people that tarry long after services are over to extend greetings."

The bulletin announces a full program for the week: Sunday services: 10:00 a.m., Bible school; 11:00 a.m., morning worship. Communion the first Sunday each month, 7:30 p.m., gospel service. Berean classes each Wednesday evening. Ladies' society each Wednesday in the homes. The church that is kept busy prospers.

Sr. Mabel Overmyer's class of young folks will hold their next class meeting at the home of Marybelle Osborn.

Last Thursday evening the "Morning Sturs" met at the home of Sr. Ruth LaMunion. The gathering was evidently a success, to judge

## BETWEEN YOU AND ME-

Continuing his sermons on "The Message of Israel," the pastor of the Oregon, Ill., church will speak next Sunday night on "Streams in the Desert," presenting a vision of future glory which is to reach the whole world through Hebrew channels.

Sr. Alice Gesin, who has been assisting in the care of Sr. Mary A. Woodward at the home of Bro. and Sr. F. L. Austin in Chicago, has returned to Oregon, and resumed her accustomed place as Sunday school organist.

Should the Lord's Supper be observed weekly, monthly, or annually and in what lies the chief value of this service? are questions which recently reached us from the Pacific Coast. We feel that too little attention has been given to the entire matter of the Communion, and we would welcome a few thoughtfully prepared articles on the subject.

From "The Morning Star," Burr Oak, Ind.: "A new subscriber to The Restitution Herald in our community, Bro. J. W. Currens. Who will be the next? See your pastor." Such is the splendid support The Herald is receiving from its pastor. We appreciate it.

We regret to report that our general manager, Bro. L. E. Conner, was not able to fill his pulpit in Dixon, Ill., last Sunday owing to illness. It is very unusual for Bro. Conner to fail to keep an appointment of that kind, and such an occurrence arouses the concern of the whole church. A message from Dixon Monday norming tells us he is again able to be up and around his home, for which we are thankful. Bro. Arlen Marsh occupied his pulpit Sunday morning.

The Truth Seekers' Quarterly for all departments of the Sunday school, covering the second quarter of 1935, is soon to be mailed. Place your order at once in order to insure delivery. The price is 65 cents a copy per year; 17 cents a single copy, or 15 cents a copy in lots of 3 or more to one address.

from the interesting report contained in the bulletin.

A belated announcement is made of the arrival of a son who will bear the name "Edward" at the home of Bro. and Sr. John Lewis.

At the next Berean meeting a new series of studies on the "Thousand Years' Reign" will begin. This should be both interesting and spiritually stimulating.

# 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 3 consecrated life as essential to salvation.

Sunday, March 31, Pastor Norman John MacLeod will use as his topic in Los Angeles, "One in Us," The sermon will be based on the words of Jesus found in John 17:21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

We have several Bibles, illustrated with color plates, but without helps except maps, suitable for children. They are printed on India paper in small blackface type, with guaranteed Oxford bindings. Originally \$2.50. We will close them out at \$1.00 a copy, plus postage.

If the linotype shows any signs of fluttering in the setting up of this paragraph we will recognize the cause. Last Thursday evening, March 14, Bro, and Sr. Paul C. Johnson welcomed into their little family circle a son. The young man is in good hands, and his heritage of faith and character promises much for his future in the Lord's service.

A letter from Sr. Alta King of Cedar Falls, Iowa, informs us that she has been appointed matron in the Children's Home Society in Omaha. Her new address will be 3549 Fontenelle Blyd., Omaha, Neb. She says that she hopes to be able to render more service in her new position to "Him who serves all." Work with children is always blessed and heart-satisfying.

Requests for additional copies of the paper containing Bro. C. E. Randall's analysis of the doctrinal differences between the Advent Christian Church and the Church of God continue to come in. In this issue appears amother article on the same subject. This one is from the pen of James A. Patrick, first president of the General Conference of the Church of God, and for many years associated with the work of both of these denominations more or less closely in Minnesota.

#### FIFTEEN TRACTS FOR A DIME

In order that we may help you in the distribution of Tracts, we are offering for a limited time to send postpaid to any address a splendid assortment of fifteen of our most popular Bible Tracts for Ten Cents. This sample packet will enable you to select such Tracts as are best suited to the needs of your community and order them in quantities for widespread distribution.

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by S. J. Lindsay

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## THE HERALD OF MESSIAH'S REIGN

#### Continued from Page Three

It is evident, therefore, that the kingdom of God, which will be set up in the days of these kings (Dan. 2:44), will be the kingdom of Israel restored. The setting of this kingdom up will occupy a period of forty years. During this time the kingdoms of earth will have reorganized, and appointed kings to rule over them. These kings will be called upon to fall down before David's royal Son, and all these nations are to serve Him (Psalm 72:11). They will refuse submission to Zion's king. The result will be their entire overthrow.

Thus, while Christ, as the seed of Abraham and the Son of David, will obtain the kingdom and its territory by the right of heirship, He will obtain the dominion by the right of conquest. Hence, His kingdom must break in pieces all interposing kingdoms before it becomes a great mountain and fills the whole earth. But kings fight by their subjects, which compose their armies and navies. Hence, it is affirmed of the kingdom, that it breaks in pieces all these kingdoms. But as has been shown, the twelve tribes of Israel restored will be the kingdom of God.

They, therefore, will be the fiery stream which will issue from before the triumphant chariot of earth's great potentate, before whose victorious march the thrones of earth shall be cast down, and His imperial throne be established upon their ruins. They are the thousand thousands ministering unto Him, and the ten thousand times ten thousand who stand before Him to execute Ilis judgments in all the earth, when the judgment shall set and the books be opened (Dan. 7.9, 10). He says, when speaking concerning Israel, the rod of His inheritance, "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."—Jer. 51:19, 20.

These are evidently the saints who will execute judgments upon the tyrants of earth, as described by the Psalmist in the 149th Psalm, in the following graphic language: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints." While the immortal saints shall judge the world, these mortal saints will execute their judgments upon earth's kings and nobles.

Thus, nation after nation will be subdued, and kingdom after kingdom will submit to the authority of King Jesus and His associates, until "all kings shall fall down before him: all nations shall serve him"; and His dominion shall extend "from the river unto the ends of the earth" (Psalm 72:11, 8). Then will the kingdoms of this world have become the kingdoms of our Lord and of His Christ (Rev. 11:15). Then shall all the saints of all past ages join in

the triumphant song of "who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:4). And the angels shall join in unison in the grand proclamation of the world's submission to the great God and His Son Jesus Christ, in the following sublime strains: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15. But the first in this series of kingdoms which shall ultimately become Christ's, will be the kingdom of Israel. It will be the firstfruits of the kingdoms of the world, as Christ will be the firstfruits of individuals from the grave. This kingdom will not only be an instrumentality in the infliction of judgments upon the disobedient of all nations, but also of blessing the obedient of all nations. It is compared to a "leaven, which a woman hid in three measures of meal, until the whole was leavened." Thus judgment after judgment shall be poured out until "all the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations" (Psalm 22:27, 28).

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

—Longfellow in "Psalm of Life."

## HOW TO BUILD THE BIBLE SCHOOL

#### Continued from Page Five

Christian truth. It will exert itself to the utmost to discover the situations and problems faced by its membership that will indicate their religious needs. It will search diligently to find men and women who know how to share their knowledge and insight into life with the less mature. It will draw from spiritual truth those things which re-create life upon a nobler, higher plane.

The Sunday school should seek to so condition or shape and control experience that Christlikeness in person and behavior may be made the common possession and the common practice of all the people. The achievement of this purpose requires a body of knowledge that will give the learner an intelligent understanding of the universe and his place therein. It requires practice in Christian living so that right conduct may be made habitual, and that attitudes of fellowship and brotherhood may be consciously accepted and acted upon. Such knowledge, habits, and attitudes, reinforced and supported by the great ideals and teachings of Jesus, may command the personal devotion and loyalty of each student enrolled in the membership of the Sunday school.—J. Quinter Miller in The Lookout; reprinted by permission.

# THE RESTITUTION HERALD

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OREGON, ILLINOIS, MARCH 26, 1935

NUMBER 26

## THE LORD'S PRAYER

John 17

By Lyman Booth

THOSE words recorded in Matthew 6:9-13 which are generally repeated as the Lord's Prayer are not, in fact, the Lord's Prayer. In Luke 11:1 we read, "And it came to pass, that, as he was praying in a cer-

tain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray." In Matthew 6:9-13 He said, "After this manner therefore pray ye." Then He gave them the formula after which they should pray, not that they should always use those precise words; but that their prayers should embody the thoughts contained therein. We have no record He ever offered that prayer Himself. That portion of Scripture which should be considered as the Lord's Prayer contains the entire 17th chapter of John. I shall so consider it in the following notes.

This intercessory prayer of our Lord carries the mind of every devout and thinking Christian who carefully and reverently ponders it to that degree of perfection which is possible of attainment in this life by none except our Lord. It is impossible, and I might say inconceivable, that it should have been thought and framed by an ordinary human author. It modestly implies the mediatorial consciousness of which it is a consistent, heartfelt utterance. In simple language it breathes the fraternal, prophetic, and kingly spirit of Him who was one with His disciples on earth, and one with His Father, whom He addressed in the most reverent terms, and whom He also reveals. Its tone is not that of a pleading suppliant, but more like a confiding companion expressing his carnest desires. He foresees the danger and requisite needs of which those for whom He intercedes are not, in the least, aware. With prophetic insight He anticipates the development and progress, the long and fierce struggle, and final achievement of His labors in the world. The glory which He had was ever present in His thoughts, and the glory which He shall have and of which His apostles, and also all His followers, shall be

The most sublime prayer ever offered was that given by Jesus immediately before His arrest and crucifixion. Who can question Mr. Booth's idea that this, and not Matthew 6:9-13, comprises the true Lord's Prayer?

partakers, was discernible before Him. He was still upon earth, His work was finished which His Father had given Him to do, and with unfaltering steps He was ready to tread the path to the cross.

In the preceding chapter Jesus had spoken words of comfort and cheer to His apostles, who imperfectly comprehended the joy and priceless benefits of their holy position. After speaking many things to relieve their sorrow He added, "Again I have many other things to tell you, but you cannot grasp them now." Finally He said, "These things I have said to you, that in me you may have peace. In the world you will have tribulation; but have courage: I have conquered the world." We, like the apostles, believe He overcame the world, and that we have the same privilege to be of good cheer, and straightway we act and speak as if the burden of overcoming the world rested upon ourselves instead of His aid, when He has promised to share our burdens with us. His was a marvelous accomplishment. With His helpful words and the aid of the Holy Spirit as revealed in His Word our triumph is assured. But we must do our part as faithfully and completely as we can and not expect Him to do it all. The thing for us to do is to accept with loving gratitude the gifts He has so generously offered, to clothe ourselves in His purity, to lean our sorrows on His breast, to come unto Him who is the way, the truth, and the life. He is our living example. As a teacher He instructs us. He is our ever living redeemer, our advocate and intercessor. Thus we learn His offices are fourfold in our behalf, and our work should also be fourfold-faithfully following our guide, cheerfully obeying His instructions, moved to active faith by His death, and our whole being kindled to holy prayer and praise by the hope of the better resurrection.

Jesus closed His farewell discourse with, "Be of good cheer, I have overcome the (Please turn to Page Eight)

## Abreast of the Times

## Germany Scraps Versailles Treaty

"They shall not cleave one to another, even as iron is not mixed with clay."—Daniel 2:43.

Berlin, Germany, March 16.—Under the leadership of Chancellor Adolf Hitler, Germany threw the Versailles Treaty, which her representatives had solemnly signed with the twenty-eight nations of the Allies at the close of the World War, into the discard today with as much nonchalance as she had discarded the famous "scrap of paper" treaty dealing with the neutrality of Belgium some nineteen years before.

In the words of the United Press, "Out of the clouded skies of Europe, brooding with suspicion and rearming on every side, with breath-taking suddenness, the Fuehrer threw his thunderbolt."

Along with the repudiation of the treaty, came the equally alarming announcement that the German Cabinet had approved a measure for the reestablishment of the old universal military conscription law, and had made provision for the immediate creation of an army of 500,000 men.

The reaction to this announcement was felt at once in all the capitals of the world, but of course aroused the greatest concern in Europe. Measures are already being taken by the Governments to increase their naval and military equipment without delay, and what the outcome may be cannot be determined. It is reasonable to suppose, however, that the action of Germany will put an end to the desultory attempts to bring about a general reduction in armaments. The prospects for world peace are not encouraging.

## Bible Penned by Eyewitnesses

"Thou shalt be brought down, and shalt speak out of the ground."—Isaiah 29:4.

Jebusalem, March 15.—Twelve pieces of broken pottery found on the site of ancient Lachish destroy the very foundations of biblical "higher criticism," Dr. E. L. Sakenik, Professor of Archeology at the Hebrew University of Jerusalem, said today.

Professor Harry Toreznyer, expert on Semitic languages at the university, definitely ascribed the potsherds, with their inscriptions in the ancient Hebrew language, to the time of Jeremiah, 2,500 years ago.

Dr. J. L. Starkey, head of the Welcome archæological research expedition, who found the potsherds at Tel Adduweir, ancient Lachish, several days ago, entrusted the task of deciphering the inscriptions to Prof. Torcznyer.

The language and archeological experts agreed that the find was of the greatest importance. Prof. Torcznyer called it "the most valuable find ever made in the period of the first temple (Solomon's)." Dr. Sukenik called the

potsherds the greatest discovery since the Siloam inscriptions in 1890.

A remarkable feature of them, Prof. Torcznyer asserted, is the fact that they appear to be written in ordinary ink. Dr. Sukenik declares their most amazing characteristic the fact that many of the words and names used are spelled exactly as they are in the traditional Masoretic text of the Pentateuch.

(The Masoretic text is the form of the Hebrew Scripture as used today by Jews throughout the world.)

That the spelling found at Tel Adduweir corresponds exactly with that in use today would indicate, Dr. Sukenik declared, that the Bible was written by scribes during the time in which the events it chronicles actually occurred, and that the scribes were eyewitnesses of the incidents they reported.

This would tend to destroy the theory of "higher criticism" that the narrative was written many centuries later, he said.

Dr. Sukenik said the potsherds "apparently belong to the archives of the city of Lachish, the greatest fortress in the southern area of the kingdom of Judah."

"The originals were papyri," he said. "The potsherds represent duplicate copies inked on clay. These shards are enormously important for study of the Bible.

"The Tel Adduweir finds show what may be expected from the excavation of the many mounds of ancient Jewish eities that are scattered throughout Palestine. They are merely awaiting exploration."—The Chicago Tribune.

### German Church Conflict Renewed

"Because iniquity shall abound, the love of many shall wax cold."—Matthew 24:12.

Beklar, Germany, March 25.—The religious war in Germany which had subsided for a time, broke out again over the reading of a challenging manifesto by Dr. Martin Niemoller who is bitterly resisting the attack of the German Christian Party, a neopaganistic movement, on the old Protestant faith. The outcome is not yet foreseen.

#### THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.

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G. Eldred Marsh
Paul C. Johnson
L. E. Conner
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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Ill., under the act of March 3, 1879.

## The Herald of Messiah's Reign

By J. M. Stephenson

JERUSALEM will not only be the metropolitan city of the kingdom of Israel, but of all the kingdoms of the world; whence shall be issued judgments to bring in subjection strong nations afar off, as well as weak nations near by, and then laws to govern them (Isa. 2:1-5; Micah 4:1-5). These judgments will be efficient in the subordination of all nations, when all the instruments of rebellion and war shall be converted into the instruments of husbandry to plow the earth and prune the tree.

When this great and philanthropic work shall have been accomplished, then the kingdom (Israel restored) and dominion (all nations) shall be given to the Son of God and the people of the saints of the most High, and all nations and languages shall serve and obey Him (Dan. 7:13, 14, 27). Then Jerusalem, having become, not only the center of universal empire, but the great center of universal interest, will attract all nations unto it (Isa. 2:1, 2). This renowned city having risen from the dust of ages, and put her beautiful garments on, and the glory of God once more having descended upon it, will be the joy of the whole earth, and the nation or kingdom which refuses obeisance to her shall perish (Isa. 60). Then will the oath and covenant of God to Abraham be consummated; when in Abraham and

his seed all the nations of the earth shall be blessed. Then will the oath of God by His own immortality be redeemed: that "as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). In bright anticipation of this glorious reign we may exclaim with the Psalmist, "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. . . . Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase: and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—Psalm 67:4-7. Then shall be verified the following language "All nations of inspiration: whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."---Psalm 86:9.

"So the heathen shall fear the name of the Lord."—Psalm 102:

15, 22. The nations which will be thus trained and disciplined for the position of subjects in the dominion of Zion's king, will be the left of all the nations represented in the great battle in Judah and Jerusalem for the world's dominion. As has been abundantly proved. After Christ comes with all His saints and overthrows the assembled nations, and builds Jerusalem upon its ancient site, never again to be thrown down, as king of the whole earth, He issues a proclamation calling upon the left of all the nations which had fought against Jerusalem to come up from year to year to worship the king, the God of armies (Israel), and to keep the feast of the tabernacles, or suffer a succession of judgments. That all the nations of the earth finally obey this standing statute of the kingdom, and put their trust in God's Son upon His holy hill Zion, and enjoy the blessings promised to all those who put their trust in Him (Zech. 14; Psalm 2:6-12), is evident from all the foregoing testimony, and much more of the same import which might be adduced.

It has been shown that Pul, Lud, Tubal, Javan, and the inhabitants of the distant islands who had neither heard of the fame of the Lord, nor seen His glory, shall survive the coming of the Lord, and enjoy the glorious privileges

of the kingdom age (Isa. 66). It has been seen that the heathen nations of earth survive the discipline and exodus of Israel, or the setting up of the kingdom of God (Ezek. 37:28). As the subjects of the three preceding kingdoms of earth became subjects of each successive kingdom, so will the subjects of the fourth become the subjects of the fifth universal kingdom. The symbols in prophecy which are represented as being broken to pieces by the army of the Lord, only represent the rulers and the subversion of the rule.

Gog, or Russia, the great empire of earth, who will lead in his train the armies of the Roman earth, will be overthrown and his power restrained for a thousand years. This dragonic power will be east into the abyss, and a scal placed upon him that he shall deceive the nations no more until the thousand years are finished.

Please turn to Page Ten

### This Is the Last

THIS is the last of a series of thirteen articles by an early pastor of the Church of God, a man of thorough education and the author of several books and pamphlets on biblical subjects. The articles have appeared in consecutive numbers of The Restitution Herald. A complete file of the issues containing the reprints may be secured for 60 cents as long as the supply lasts. Not many of some editions remain in stock; so readers who desire all thirteen numbers are urged to place their orders promptly. The articles are available in no other place.

The Herald of Messiah's Reign gives an exhaustive study of the conditions immediately prior to and following the second coming of Jesus Christ. As a book, it enjoyed a wide sale. It provides thorough instruction and suggestive thoughts for further examination in one of the most important subjects of the Bible, that subject in which the interest of the primitive Christian church was distinctly centered, and which has been the bone of as much contention as any topic in the field of religion.



## The Small Town Pastor and His Church

A "FORGOTTEN MAN" is the pastor of a small town church who is holding the fort, and fighting, often single-handed, the prevailing indifference and worldliness; who is reproducing these traditions of self-sacrifice that distinguished the pioneer missionaries in the early days of community building.

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In the agricultural and grazing belt of the western section of the Middle West, stretching southward from the Dakotas, we find many of these heroic ministers and their loyal churches. The pastor shares the poverty of his people, accepting a salary reduced by half. To make up his meager income, a neighboring town may be added to his charge—with the cost of his car operation equaling the grocery bill. Under these conditions, these men have been holding on, during all the years of the depression.

Unlike the minister of the large church, who does part of his work through an organization of lay workers, who are his assistants, the work of the small town pastor must cover many activities. There are few workers in his church. Things, which for lack of time, he cannot do, must be left undone. You may find him superintending the Sabbath school, doing extra janitor work, making a program for the young people's meeting, pushing an every-member canvass. Along with his endeavor to put over an up-to-date missionary and educational program, which is adapted more to the larger church, his strength is absorbed by the multitude of details. With all, he must worthily represent the religious thought in his town, and stand as a peer, with the college trained professional men of the community. Let him be as aggressively evangelistic as he may, his church cannot grow largely in its membership. Some of his young people go away to college, and never come back. Others, finding few openings in the home town, go to the city for jobs. The constant migration from country to city carries away many of his better-to-do families. His loss is the city pastor's gain. His church is one of the class which is the best feeder to the city church. To dry up this immigration would be a major calamity to the city church. It would in the end be the greatest sufferer.

Spiritual and social reasons for maintaining the small town church deserve precedence before more economical considerations. When the friendly citizen comes forward and demands, in the interest of economy, that the two or three denominational churches be combined into one, thereby reducing the cost of the maintenance of the town's religious institutions, the pastor replies: "The church being a conservative, slow moving body, it hesitates to venture on new and untried experiments. We would like to see a demonstration of your idea in the secular department of the town. There are five gasoline stations. Can there be but one? There are three general stores. Would not one supply the needs of the people? There are two drug stores. Cannot we get along with one? There are three fraternal

orders. Why not let them combine into one, and so save overhead expenses, and at the same time show a commendable spirit of brotherly love?"

The friendly citizen answers: "Your suggestion will not work. It is impracticable, unwise, and impossible. Consolidations like you describe would degrade most of our business men to subordinate positions. It would take the heart out of the men, who through their individuality and initiative have made our town the advanced community that it is. When people decry competition, they forget that it may be friendly and cooperative. Competition is the life of trade. Competition gives liberty of choice and better satisfaction to the customer. It naturally makes the merchant more obliging and desirous to please. On the whole, it conduces to good will and prosperity. The business structure of the town has been built up by this system. Why should we change it?"

The pastor replies: "1 like your argument. It is convincing. I am going to claim the good reasons you have stated for the support of our present religious order. Denominations working side by side are not so much competitive as cooperative. Christian fellowship is bigger than mere organic unity. Friendly emulation is stimulating. The sincere churchman applies the Golden Rule, when he wishes that his brother Christian in the neighboring church may be as happy as he is in his church. Two ministers make a stronger leadership in the town than one. Two active groups of Christian workers are better for the town than one."

The psychology of evangelical denominations lies in the right of private judgment, announced by Martin Luther, among the doctrines of the Protestant Reformation. Christian people do not all interpret the Bible alike. They have a divine right to differ. Each claims liberty to do the right, as God gives him to see the right. It is natural for those who see alike to separate into congenial groups. We call these groups denominations. They are the fruit of the principle of private judgment. They stand or fall with it. If we desire perfect harmony in belief, we must surrender our right as individuals to interpret the holy Scriptures, to a supreme authority in the church. We would then have Catholic uniformity, with no sects or divisions.

"We...love our church, and are willing to make sacrifices to maintain it. It is the church of our fathers. We glory in its history. It has given a multitude of martyrs to the Christian cause. Its polity is the origin of our civil government. We believe its doctrines are true to the Word of God. With charity and sympathy to other sects of Christians, we hold that the contribution a Presbyterian Church makes to the religion of a community is immensely valuable. What we erave is a right to live, and to serve, to help make life nobler, better, and happier for all."

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## The Ancient of Days

By T. A. Drinkard

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And 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, and his kingdom that which shall not be destroyed."—Daniel 7:13, 14.

THE writer in presenting this subject may be taking a different position from that generally accepted by many of our brother ministers in the gospel work; nevertheless, I present it as being in perfect harmony with Scripture divine, and that it answers many perplexing points relative to the Master's coming and the establishment of His kingdom. I hold that the Ancient of days is Jesus Christ, and the One like the Son of man refers to the church in her glorified or exalted position. To me the Scriptures must interpret themselves, and when they seem not to do so, the trouble is with us, we fail to comprehend the true meaning. A line of thought may sometimes be established upon a simple statement, such as the expression "came with" in the above scripture, in contradiction to "went with." I make this remark because you will need its meaning very soon. It has been suggested that I should read this "went with" instead of "came with." Not so, as I gladly accept the words as they are given, but I do say that God many times hides His meaning in such a way that we must study to obtain the real meaning.

The expression "came with" refers to the church ascending to meet her descending Lord, and Daniel was happy to view that scene in vision. And the words, "They brought him near before him," can only refer to the clouds themselves bringing the church before the Ancient of days, Christ Himself. The word "they" refers to "the clouds of heaven" of the same verse. When properly viewed there can be no objection to allowing the word "him" to refer to the church. When so accepted then this position will be seen in its beauty. Allow me to present a passage of Seripture which sustains this point, "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."-Eph. 2:15, 16.

So the "one body" is called the "new man," and also called the church, over which Christ is the Head (Eph. 1: 22, 23; Col. 1:18). The church being referred to as "new man," the word "him" is correctly applied to the church in the verse under consideration. Let us notice "one like the Son of man." This surely is not the Christ Himself, but one that is like Him. The church has the promise that

she will be made like her Lord, at His coming: "But we know that, when he shall appear, we shall be like him" (1 John 3:2). Like the Son of God in nature, like Him in glory far beyond our finite comprehension. Daniel beholds Jesus Christ as He leaves the mediatorial throne of God, in His descent toward the earth; he sees in that vision a fulfillment of 1 Thessalonians 4:16, 17; he sees that ascending church, that John sees in his vision, dressed in her glorious wedding garment; therefore, he could truly say that she or he "came with" the clouds of heaven.

The words "him" and "his" of verse 14, can truly apply to the church, but first or primarily to Christ, and what is promised to Christ is likewise promised to the church. Let us see if this is true. "And I appoint unto you a kingdom, as my Father hath appointed unto me."--Luke 22:29. Jesus Christ promises the church a joint partnership with Him in the kingdom. Not only does He promise the church the kingdom, but a position on the throne in the rulership over the nations (Rev. 2:26, 27; 3:21; Psalm 149:5-9; 2; 8, 9). As Daniel 7:14 shows, "there was given him (the church) dominion, and glory, and a kingdom." Now let us read the eighteenth verse: "But the saints (church? Yes) of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Also note the 22nd verse, that judgment is given the saints, and then read 1 Corinthians 6:2. Again read Daniel 7:27 and notice that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of (or as we would say) the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The expression "Ancient of days" can only refer to Christ. Try to apply it to God Himself and see the result you obtain. I ask if saying that when Christ comes He comes to the Ancient of days would not be equal to saying that God comes first; then such a view would conflict with, "And he shall send Jesus Christ."—Acts 3:20. God sends Jesus Christ back to the earth. As the Ancient of days Jesus Christ comes to sit upon David's throne, which is to be His by promise (Isa. 9:6, 7; 16:5; Luke 1:30-32; Matt. 25:31). The church is to be with Him (Matt. 19:28; 2 Tim. 2:12; Rev. 3:21).

## The Glorious Advent

THE BIBLE is not composed of loose fragments, incidental and of chance; it is symmetrical, inclusive, and all-important. A well defined and divine purpose pervades the entire domain of revealed truth. The divine mind is seen in the Bible to be moving toward a grand climax and a glorious consummation. The amazing change from a temporary and mortal to a permanent and immortal state is to be signalized and accomplished by the second and final appearance of the Son of God, in personal glory and power. All lines of prophecy focalize in that event. And all prophecy demands it. Toward it the ages have traveled. In hope of it the church has toiled and waited. . . .

The attention of the careful student of the holy Word is arrested by the remarkable prominence given to the second coming of Christ throughout the New Testament. The glory of this event illumines every page of the Gospels, shines out through all the Epistles, and floods the Apocalypse with heavenly effulgence.

The great burden of the New Testament promise and appeal is based upon the personal return of Christ to our world. Let us note a few examples. "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.

In this text the expectation of Christ's appearing is made the grand motive for *living* "soberly, righteously, and godly, in this present world." The purpose, blessedness, and accomplishments of the "grace of God" are to be consummated at the second coming. The "blessed hope" of seeing Jesus is urged as the especial and sufficient stimulus to a life of holiness and readiness for that event. Paul, in substance, declares that but for the appearing of Christ the "grace of God" would be "of none effect." Christ, at His coming, will erown the work of grace with honor and glory.

Paul, in giving charge to young Timothy, cites the "appearing and kingdom" as the solemn motive to ministerial faithfulness. And James, in exhorting the brethren to patience, carries them forward to the personal appearing, concluding his appeal with, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." And Peter, in cheering the church under fierce trials, presses the inspiring thought that all their sufferings will be crowned with "praise and honour and glory at the appearing of Jesus Christ." When sinners are called to repentance, it is from the same solemn consideration: "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." Are we urged to be holy, it is with reference to Christ's return: "And the very

God of peace sanctify you wholly; and I pray God your whole soul and body and spirit be preserved blameless unto the coming of our Lord Jesus Christ."

And finally, the personal appearing of Jesus is kept ever before the church as the great and abiding solace in all her earthly pilgrimage. "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 . . . to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The apostles, inspired with heavenly wisdom and courage by the Holy Spirit, were great masters in their work of preaching the gospel. They did not deal in negatives, or secondary considerations, but boldly confronted the schools of philosophy and false religion with the new faith, reasoning from primary and most foreible data, always backing home their appeals with the most commanding motives. And they all, in every argument and on all occasions, covered their positions with the thrilling doctrine of the literal reappearing of the Son of God to raise the dead, judge the world, and create anew all things. In apostolic estimation the second advent was a pivotal truth of the gospel.

And the Lord Jesus Himself, while among men, said more concerning His return than about His crucifixion, resurrection, ascension, and intercession all counted together.

So interwoven is this doctrine of a second advent with the very structure and fiber of New Testament teaching, that without it the sacred Book would have no meaning. Is it therefore any longer a wonder that the preaching of today is inadequate to move men to repentance, when the supreme motive ordained of God for the conviction of sinners is almost entirely ignored?

But the coming of our Lord is now invested with an unwonted importance and majesty by the overwhelming evidences that the long looked for day-the day desired by prophets and apostles-is ready to break in splendor on the people of God, both the living and the dead. It would seem incredible that any thoughtful person, giving the least attention to the "signs of the times," should fail of being deeply impressed with the solemn and decisive indications that the "end of all things is at hand." To disregard these divinely ordered premonitions is to condemn Christ's warnings and discredit the authority of the New Testament. Is it not high time for the Christian pulpit to give to this great matter of Christ's speedy coming serious and unprejudiced consideration, and cease keeping the people in ignorance of the fulfillment of prophecy and the evidences of impending doom? God will deal severely with the "unfaithful servant."-Selected by R. A. Curtis from The Messiah's Advocate.

### A JEWISH MEDICAL CENTER

THAT the Jewish people rank very high in the medical profession is well known, and they are not unaware of it.

There is a movement on foot in Jerusalem to establish a research hospital and laboratory that might one of these days become the world's scientific medical center.

This new institution will be adjacent to and affiliated with the Hebrew University of Jerusalem, and is sponsored by Hadassah, the Women's Zionist Organization of America, and the American-Jewish Physician's Committee.

It is to be known as the Rothschild-Hadassah University Hospital, and it will contain all of the best features of similar centers in all parts of the world.

The corner stone of the first building was laid October 16, and the architect's plans are about completed.

Those at the head of this institution modestly assert that there is an imperative need for an enlarged medical service and group research into diseases peculiar to the Near East, and at present there are only three university connected hospitals in the Near East—at Beirut, Istanbul, and Cairo.

With the building of the new center intensive research will be possible into such endemic maladies as typhoid fever, dysentery, and trachoma, as well as non-endemic diseases.

The famous Dr. Halberstadter, exiled from Berlin by Hitler, where he was associated with the Berlin University, has brought to Palestine the first supply of radium that has ever entered that country.

Dr. Halberstadter will go in for cancer research work. He is a great radiologist, and will be at the head of the cancer department. A recent gift of \$200,000 will assist him in this field of research.

Dr. Bernhard Zondek, another German exile, will head the department of obstetries.

Twenty-five acres have been set aside on Mount Scopus, about one and one half miles from the heart of Jerusalem, for the new development.

There will be original research at this institution, and the healing of the sick and the prevention of disease in all its intricate phases will be intensively studied.

The new hospital will provide the first opportunity in Palestine for using clinical material for teaching purposes.

It will be a center where standards of medical care and hospital service will be tested and adopted for the benefit of the entire world.

The clinicians will be men of the highest rank, including several brilliant German scientists that Hitler forced to leave Germany.—Fremont Older; selected by Mrs. B. F. Cook.

THE work an unknown good man has done, is like a vein of water flowing hidden underground, secretly making the ground green.—Carlyle.

#### A DIRGE

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and scepter rust—
"Earth to earth, and dust to dust!"

Age on age shall roll along O'er this pale and mighty throng; Those that wept them, they shall weep, All shall with these sleepers sleep; Brothers, sisters of the worm, Summer's sun, or winter's storm, Song of peace, or battle's roar, Ne'er shall break their slumbers more; Death shall keep his solemn trust— "Earth to earth, and dust to dust!"

But a day is coming fast— Earth, thy mightiest and thy last! It shall come in fear and wonder, Heralded by trump and thunder, It shall come in strife and toil, It shall come in blood and spoil; It shall come in empires' groans, Burning temples, ruined thrones; Then ambition, rue thy lust! "Earth to earth, and dust to dust!"

Then shall come the judgment sign;
In the east the King shall shine,
Flashing from heaven's golden gate,
Thousands, thousands, round His state:
Spirits with the crown and plume;
Tremble then, thou silent tomb!
Heaven shall open on thy sight,
Earth be turned to living light;
Kingdom of the ransomed just:
"Earth to earth, and dust to dust."

Then thy mount, Jerusalem,
Shall be gorgeous as a gem!
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears,
Through a thousand glorious years!
Now in hope of Him we trust—
"Earth to earth, and dust to dust."

-Source unknown.

### THE LORD'S PRAYER

#### Continued from Front Page

world." Then with a heart overflowing with the emotions of love He went to His Father that He might bestow upon them the same glory which His Father had given Him. This is the intercession which He offered for the keeping and perfecting of His apostles, and not only for them but for all members of His church. Just before Melanchthon's death, in his last sermon, he used this verse as his text. He feelingly extolled its glory. He said, "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God Himself."

First He prayed for Himself, for His own glorification, because He is the Corner Stone of the church, and because every spiritual blessing that descends to us comes to us through His merits. Then He prayed for His apostles, who were to go and teach all nations and offer mankind everywhere the golden treasures of salvation which Christ had obtained for us. Lastly He prayed for the whole church. This request covers all time from that moment till the last person shall have been called from among the nations for His royal name. It includes everyone who shall believe on Him through His apostles' word.

"He lifted up his eyes to heaven and said, O my Father, the hour has come; glorify your Son, so that your Son may glorify you."—Aramaic, by Lamsa. The long anticipated hour, the most eventful hour in His earthly career. The hour of His arrest, trial, pain, torture, mockery, death, resurrection, ascension, triumph, and eternal glory. These serve to express to the world His filial obedience, hope, and joy. It is the hour for which He has patiently waited. The hour appointed by His Father.

"Glorify your Son so that your Son may glorify you." The glorifying of the Father is the result of the Son's glorification by the Father. "As you have given him power over all flesh." The whole creation of flesh is given to the Son by the Father (Psalm 8:7, 8). It is His to rule and judge by virtue of His sovereignty which was given to Him by His Father. In this gift there was included a more extensive one which extended to all whom the Father had given Him. To all such it was His privilege and duty to give eternal life. Only to such will He impart life eternal. Those who would seek it in any other way He terms as thieves and robbers.

"This is life eternal, that they might know you." If God shall be known as a merciful and gracious God, abundant in truth and goodness, forgiving iniquity, and manifest Himself in person, He must show His glory and sound forth His holy name, which He has done in the person of His only begotten Son. He hath declared Him. They who would know God must seek Him in His Son. Behold Him walking in the midst of His disciples. God is what you see in the Son, for Jesus told His disciples that they who had seen Him had seen His Father. I take it that the "seeing" here is seeing with the understanding rather than the eye.

There is no element in the divine nature that is not manifest in His Son.

The life eternal which Jesus is to give consists not only in believing that Jehovah is one and the only true God, but in understanding that Jesus is His Son, and that They are one in purpose. It signifies that this knowledge is so firmly woven into our being that it develops the spirit of willing obedience and the simple trust of faith.

"That you are the only true God, even the one who sent Jesus Christ." This is the only recorded instance where Jesus used the double name. It is used many times in the apostles' writings. Jesus used it in its purest signification. Jesus, means He saves His people from their sins; Christ, the Anointed. He was anointed with the Holy Spirit without measure. This shows the intimacy and closeness of Father and Son.

"The work which you had given me to do, I have finished it." Not only His ministerial labors but His whole life work with all its manifestations of humility and purity as well as His prophetic and declarative utterances which terminated upon the cross,

"So now, O my Father, glorify me with you, with the same glory which I had before the world was made." In this Jesus seems to stand at the end of His mortal toil, and looks upon the period of His humiliation as closing. He therefore prays for the glory which lay in the very near future, as much as to say, Bring Me home to that glory which, in Your purpose, was Mine before the world began. Not that He existed in person, but only as the Word. The pronoun "I" in the phrase "which I had with thee" merely represents the eternal Word which was from the beginning with God. Not that the Word existed in bodily form, but in blissful contemplation of its fulfillment in a Son who would manifest the Father's name both in word and a sinless life. From the manger to the tomb, from Jordan to the Brook Kidron, from the shining mount of transfiguration to Golgotha, His whole life, His suffering and death, followed by His glorious resurrection from among the dead, all manifest and proclaim the clearest and most blessed revelation of His Father's holy name. In all this we see and hear nothing but His goodness and glory in which He is pictured before us. In His own person, and in the highest degree of His love, with hand uplifted to bless, He proclaims to us His Father's name, that He is merciful, longsuffering, and of infinite goodness and eternal truth.

He was especially interested in those men "which God had given him out of the world." The Father had given them to Him by leading them to His Son. Even today all true believers may take comfort in the thought that they were provided for and given to Christ by an eternal covenant, long before they knew Christ cared for them. It is an unspeakable comfort to know that Christ cares for and watches over those whom the Father has given Him. Everyone who worships God in spirit and truth is privileged to carry whatever concerns may weigh upon his mind to the Father in prayer for help and guidance.

"The words which you gave me I gave them." On the truth of this statement rests the whole fabric of Christian

doctrine. It is the spring from which the perpetual stream of Christian teaching flows. From the fact that the Father has given to the Son and the Son has given to His servants the words of truth and life eternal we may safely conclude that all our instructions and exhortations derive their origin and continuous flow from His living Word. There is no part of the New Testament teaching which has not its principles in the words He gave in the days of His labors among men. This is made clear by His promise and by the apostles' teaching. Though His voice has ceased on earth, for a time, nevertheless it is He who continues teaching through His written Word.

Filled with the assurance that His Father would bestow upon Him that glory, He remembered the ties of friendship and spiritual communion that bound Him to His disciples, and while His eyes were still lifted up toward heaven, His heart was wound round those who were soon to be left alone.

The Father has done more than manifest Himself to His Son. He has done more than to place before men His own image in the person of His Son who is the perfect model and pattern of life. He placed Him here to conquer and efface all evil in man. He brought not only gospel light but pardon and lasting salvation. It was the price of His own suffering that brought them to men. He became a victim of death that He might become a Savior from death. He led the way to the cross and from the cross to redemption. What other spectacle could have excited in men's minds the admiration, the profound respect and ardent love, that invincible and courageous faith which His apostles and the primitive Christians have left us as the evidence and example for us to imitate?

His work was the founding of the Christian religion, the system of facts, precepts, promises, and dogmas which for twenty centuries have passed through the midst of doubt and controversies, bringing to us satisfaction and hope.

He had made known to the men whom the Father had given Him, and they had kept His word and believed that Jesus had come from the Father with a message of love and life. Hence Jesus made request that they might be kept in the Father's name, that they might be one as He and His Father were one. He then admitted His faithful stewardship by saying, "While I was with them in the world, I protected them in your name." Though He knew He would soon be separated from them and that they would be subjected to the cruelties of a cold and heartless world, still He would not request that they should be taken out of the world, but that they should be protected from evil—the greatest enemy of mankind, sin.

For a disciple of Christ to be kept free from sin while in the world implies much effort. If he is engaged in business pursuits, or is called upon to suffer severe trials, or exposed to alluring temptations, he has a continuous struggle to keep from falling into sin. It is not that we should be shielded from misfortune, sickness, bereavement, or reproach, but from sin. There is nothing in this world that should be looked upon with greater fear than sin. It is the parent of vice and crime, of sickness, sorrow, tears, and death. The means we may use to counteract those evils, that we may be kept of God, is plainly told in verses 14-17, which is "thy word." David used the same antidote to sin. He said, "Thy word have I hid in my heart, that I might not sin against thee."

The 16th verse is a repetition of the latter part of verse 14. This is not a vain, but an earnest statement. In another place He warned against vain and thoughtless repetitions. In the 17th verse He said, "O Father, sanctify them in your truth, because your word is truth." In the 19th verse He sanctified Himself for His apostles' sake. That is, He consecrated or devoted His thought and energy in their behalf. The word sanctify carries the thought of consecration to God. With reference to His disciples the setting apart for Him was not the work of a moment, but a gradual process or growth to be perfected by drinking of the truth while enduring the strokes of afflictions. With them it was strictly sanctification or making themselves holy. With Jesus it was even more. It was entire selfconsecration by His submission to His Father's will, the entire possession of His sinless being with the living, speaking truth of God, which as a pattern was sufficient cause for the apostles' sanctification. The medium of true sanctification is God's revealed Word. The divine law of every Christian life is in the complete consecration to God. The quality of character which God had striven to give to the world through a consecrated nation was one whose life was a sacrifice, one whose every thought and act was devoted to God. This desire of the Father for a perfect character was fulfilled in His Son.

Jesus did not sanetify Himself in the interest of His apostles alone, but for the entire church, for every member of it, for everyone who should believe on Him through their word. This includes every Christian from that time till He calls them to Himself. He set Himself apart and consecrated Himself to be a priest to offer an efficacious sacrifice, and as a victim, chosen of the Father, yet self-doomed to die, and self-consecrated to be offered once for all on the altar of divine righteousness. Paul said, "It was giving of himself for us." The same as what Jesus called "sanctifying himself," and the sanctifying of His people, which He considered the ultimate end of His sanctification. This undoubtedly includes all that the Apostle described by, "Redeeming them from all iniquity, and purifying to himself a peculiar people, zealous of good works."

Lamsa renders the 21st verse as follows, using the preposition "with" instead of "in." "So that they all may be one; just as you, my Father, art with me, and I am with you, that they also may be one with us; so that the world may believe you sent me." The idea is that the Father and the Son are the perfect bond of union, binding into a living unity, first, all believers among themselves, and next, this unity of believers into a still higher union with the Father and Son. He was desirous that this union of all believers might be so perfect, and so well known that the world might believe that His Father had sent Him. His

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# THE HERALD OF MESSIAH'S REIGN

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Thus the nations will live upon the earth in a mortal state, susceptible of being deceived, for one thousand years, after which, or in conclusion of which, this adversary shall go out and deceive them, and gather them around the beloved city, and the camp of the saints, but no battle is fought. Fire descends upon them, and consumes them (Rev. 20). These nations belong to the redeemed from among all nations. Hence we read, "And the nations of them which are saved shall walk in the light of it," the city (Rev. 21:24). Not the saved nations, but nations of the saved. Thus the redeemed out of the nations are the kings, and the nations left unredeemed are the subjects.

Mark the relation these nations sustain to the leaves of the tree of life as a remedy for their physical maladies. The city is located on the earth—Christ and His immortalized saints are within it. There is no pain, disease, or death there. While this glorious state of things is maintained within the city, without are nations, and these nations are diseased, and within the city is a remedy for them—"The leaves of the tree were for the healing of the nations."—Rev. 22:2. By reference to the 14th and 15th verses, we may learn the conditions upon which these mortals may be permitted to enter into the city to eat of the tree of life, and live forever. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Paradise was the original metropolis of earth's first great heir; it will also be the metropolis of the universal dominion of the second Adam and His royal brotherhood. Paradise was lost by the disobedience of the first Adam, and will be restored by the obedience of the second Adam. Mortal man originally had access to the tree of life as a means of immortality. So will it be when paradise is restored. The mortal inhabitants of that age, by obedience to the commandments of God, will have access to the tree of life, to eat and live forever, as Adam would have been permitted to do, had he obeyed the commandments of God.

But when this separation takes place, both classes are without the city. When the obedient pass into the city, all the abominable are left without, to be the subjects of Satan's last deception, and to meet their final overthrow outside the camp of the saints. The sea, death, and the grave, surrender their inglorious dead, and they are judged out of the things written in the books; and whose soever name is not found written in the Lamb's Book of Life is east into the lake of fire—the last great symbol of destruction. Then, to show the eternal extirpation of death and the grave, they, too, are represented as being cast into the lake of fire.

Christ and His associate kings having thus reigned until all interposing rule and authority are forever destroyed—the curse rolled from the groaning bosom of the earth, and all things having been made new and glorious—

having brought back this revolted planet, and redeemed the obedient of all ages and generations, He now surrenders the authority to the Father, and becomes subordinate to Him, that God may be all in all. Then shall all the immortalized saints be subject to Christ, and Christ to His Father. Then will the head of all things pertaining to this planet be Christ, and the head of Christ be God. Thus will the saints be subject to Christ, and Christ to God, throughout the unnumbered ages of eternity. But, as the king of earth, He will reign subordinate to the Father, as will the sovereigns of all worlds, to all eternity.

When this great finale shall have been reached, then will ring through heaven and earth the closing doxology of our Lord's Prayer, "Thine is the kingdom, and the power, and the glory, for ever. Amen," the last wicked man and demon having been blotted from the creation of God, and the last stain of sin forever effaced from a renovated universe. Then, and not till then, will the ten thousand times ten thousand and thousands of thousands of angels salute the ear of the great I Am with the universal song of a reconciled and harmonious creation. "Saying 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. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."-Rev. 5:12-14.

Doing an injury puts you below your Enemy; Revenging one makes you but even with him; Forgiving it sets you above him.—Sunshine Magazine.

LET us not concern ourselves about how other men will do their duties, but concern ourselves about how we shall do ours.—Lyman Abbott.

## THE SMALL TOWN PASTOR AND HIS CHURCH

#### Continued from Page Four

At this time, when economics are crowding to the front, when the children of economy are crying "Sectarianism" and "Bigotry" at the little church, it needs sympathy and prayers.

The Apostle met his bewildered brethren in an hour of discouragement; he said to them, "In due season we shall reap, if we faint not." By patient continuance in well doing, ye seek for honor, glory, immortality, eternal life.

-William Wallace, D. D., in The Presbyterian.

## Berean Department

ARLEN MARSH, EDITOR

## My Answer

In all probability, there will be several manuscripts sent in, in answer to the query sent to the editor (in regard to proof of the being and personality of God), as it is referred to the general public, and wishing to avoid paucity on the one hand, and prolixity on the other. I must choose the middle ground.

God evidences His personality by His marvelous creation. He "created the heaven and the earth" (Gen. 1:1). "He that built all things is God."—Heb. 3:4. "The Lord he is God: it is he that hath made us, and not we ourselves."—Psalm 100:3. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him."—Gen. 5:1. That this "image" or "likeness" was a physical, rather than a moral one, as some contend, is indicated by the fact that the same terms are used when speaking of Adam's progeny, in the third verse. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

God's own beloved Son was "the express image of his person" (Heb. 1:3, 5). God's "own Son" was also "in the likeness of sinful flesh" (Rom. 8:3). Does not the hypothesis of a personal, physical likeness, in such texts as these, remove the implication that God's "own Son" was like other men, "sinful"? He was not "sinful," but sinless; He "did no sin, neither was guile found in his mouth" (1 Peter 2:22). Emphatically He was God's "Holy One" (Psalm 16:15; Luke 1:35). His physical likeness to sinful men was apparent. He had hands and feet, flesh and bones, and could "eat before them" (Luke 24:40-43; Acts 10:40, 41). To allay their perplexity and doubt. Jesus said unto the disciples, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit (or phantasma, from whence we have the word phantom, or apparition) hath not flesh and bones, as ye see me have."—Luke 24:39. On another occasion, He was mistaken to be the gardener of the lot on which He was standing (John 20:14, 15).

To all earnest seekers after truth: May "the Lord direct your hearts into the love of God, and into the patient waiting for Christ." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—2 Thess. 3:5; John 17:3. Happy is he "whose hope is in the Lord his God," in whose "presence is fulness of joy" and "pleasures for evermore" (Psalm 146:5-9; 16:11; Rev. 21:3-5). "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand."—Phil. 4:4-7.—Rufus A. Curtis, Dayton, Ohio.

## Regrettable

It is indeed a regrettable fact that an astonishingly large proportion of the religious pulpit and press is turning to the fantastic theorizing of Communism.

It is regrettable for two reasons: first, it indicates a surprising dearth of knowledge on the part of editors and speakers who are advocating the Marxist ideas; and, second, it results in the misleading of thousands of those who sit in the pews and read the journals.

The pendulum of human opinion, time, circumstance, or what have you will never wear through into the kingdom of God, regardless of all the delightful cerebrations of the theological Brain Trust. The peace, prosperity, and contentment to be inaugurated by the kingdom will come only by God's hand. Men will have no part in determining the moment, place, fashion, or purpose of the new empire.

Communism, and that more euphoniously named political disease, Socialism, will have no part nor parcel in the administration of the Christ and of His Father. The kingdom is to be an absolute monarchy, and the monarchical form of government is as far from agreeing with the Marxist principles as The Saturday Evening Post is from agreeing with the President.

Further, each man is to own his personal and real property. The prophets, under divine direction, spoke of every man dwelling under his own vine and fig tree. Were the happy theories of the reddish pulpit and press to be put into practice in the empire of Jehovah, no man could own his vine and fig tree; for the Government would be the proprietor of everything.

If the religious advocates of Socialism spent as much time in study of the Bible as in study of their peculiar hobby, they would find themselves obliged either to discard the Bible or to discard the hobby. There could be no middle ground.

Communism and Socialism, which are, in reality, the same thing, elevate man on a pedestal and relegate God to the background. It could not be otherwise. Man is supreme; man will save himself; man, by his economic and social reforms, will renovate the world. God—God is merely an entity not to be considered in the great scheme for the redemption of humankind. And finally God becomes not even an entity, but a tradition after the order of Zeus, Diana, and Mephistopheles.

For self-styled religionists to advocate the principles herein described is to encourage the present swing away from God. How men, presumably of learning in the Scriptures, can find excuse for setting forth the doctrines of Karl Marx is difficult to understand. It is more: it is definitely incomprehensible.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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; they shall walk, and not faint."

### OUR GOD IS A LOVING FATHER

- "Whispered by the evening breeze, Chanted in the stately trees, Sung by brooklet in the vale, Shouted in the raging gale, Hear it ringing—God is love! Gladness bringing, God is love!
- "In the silence of the night,
  In the busy morning light,
  In the murmurings on the shore,
  In the crashing thunder's roar,
  Hear it pealing—God is love!
  Softly stealing, God is love!
- "In the theme of bird, and bee,
  Flower, and breeze, and land, and sea,.
  Everything in rapture cries,
  And the answer from the skies
  Tells the story—God is love!
  Speaks His glory, God is love!"

Our first lesson for the new quarter, beginning April 1, is about God, our loving Father in heaven. Just like, "In the beginning God."

How many of you know where those words are found in your Bibles? I wish you were all in a class before me, so I could see just how many of you know. All those who can answer that question without looking in your Bibles, please drop me a card. Your names will be printed on this page, if you answer correctly.

God is not a big person up in the sky, with a cross look on His face, watching to catch one of us in a mistake. But He is a kind and loving person, who is happy when we do well, and grieved when we do wrong.

All of you boys and girls who have kind and loving fathers who are so good to you that you can hardly believe it is true, can just imagine what God is like. You love your father so much it just seems your heart will burst, it is so full. And that is the way you will love God if you think of Him in the same way.

And you should, because God is even better than Father, if you can imagine that. And greater, of course, because He made all things. You know some of your fathers

can make automobiles; some can make machinery; and some can make houses. But not one can make even a little bug! And God made all the animals and birds and insects, from the greatest to the least. In fact, He made everything we enjoy, everything we see.

Then He taught all these animals and birds and insects to take care of themselves, to build their homes, their nests, to put away food for winter, to care for their young. When you see a bird flying with a feather in its bill, think—how does that bird know enough to do that? Why, God told it how! Watch the birds this spring.

When you see the green leaves pushing up through the earth, as you soon will, think—how did that plant keep alive through all the snow and ice? To be sure, God preserved life in the roots or seeds! Isn't it wonderful what He can do?

But the best part of it all is, He is also watching over us, caring for us, loving us. The strong ones are cared for by God as well as the weak and helpless ones. Everyone is dear to Him and precious in His sight. Can you help but love such a wonderful God?

Why, you say, God is our best Friend, isn't He? Certainly He is, also the best Friend to the birds, and animals, and flowers, and everything. When our friends give us something nice, we always say, "Thank you," very politely. Let's not forget to say, "Thank You," to God every day. He likes to hear us say it, too.

Thank You, God, for the sunshine and the rain, winter and spring, cold winds and soft breezes, and best of all, for Father, and Mother, and all our friends. Amen.

When my evening prayer I've said, And Mother tucks me into bed, And kisses me, and calls, Good night! God bless you! and turns out the light,

Why, then I lie awake and say Another prayer a different way. I talk to God, and angels keep Their wings around me till I sleep.

I talk to God, and tell Him things, And to my heart much joy it brings; For God leans down and says, I know! I understand! I love you so!

—Adapted.

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 1. — April 7, 1935

## \* THE HEAVENLY FATHER

Psalm 103:1-5, 10-14; Isaiah 40:27-31; Matthew 6:24-34; Luke 11:2; John 3:3-6; 8:40-47; 14:1-31; Romans 8:14-17; Hebrews 12:5-11 Devotional Reading: John 3:3-6; 4:20-24

GOLDEN TEXT

"Like as a father pitieth his children, so the Lord pitieth them that fear him.''---Psalm 103:13.

#### A STUDY OF THE SUBJECT

Topic: The Heavenly Father.

Aim: God's attitude toward the believer is that of a compassionate Father living in complete unity with His children.

Class Discussion: Contrast the attitude of the devil worshipers toward their gods with the Christian's relationship to the true God. Discuss the fatherly qualities of God. How does Christ's oneness with the Father resemble our union with Him?

I. The Invisible God Revealed in Christ. (John 14:8-11.) The infinite God, Creator and Ruler of the universe, must forever remain invisible to mortal men (1 Tim. 6:16), yet, like Philip, all who know Him have a great desire to see Him face to face. To meet that natural desire of those who love and worship Him, God sent His Son into the world to reveal and picture His Father's person and character on the human plane. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (Juhn 1:18) by word and deed.

II. The Fatherhood of God Revealed in Answered Prayer. (Vv. 12-20.) So closely did the Son live at the Father's side, so fully did He understand the Father's mind, that His service was always in harmony with God's will. "I knew that thou hearest me always" was His confident assertion at the grave of He brings the same assurance to us when He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The glorifiedtion of God through Christ should be the main purpose of every prayer. Both in sending the Comforter and in answering our pleas for help in time of need God manifests the provident cure of a father over his children.

III. Conditions That Assure Fellowship With God. (Vv. 21-24.) Fellowship with God, which Jesus likens to the association of a father and his children, can only be enjoyed by those who establish and maintain a close spiritual relationship with God. Just as love and obedience on the part of the child for the parents form the tie that binds the family in closest unity, so love and obedience toward God provide the links that hold us in complete fellowship with Him.

PRACTICAL APPLICATIONS

Our Heavenly Father

- is one God (Psa. 45:10, 11); -knows the end from the beginning (Acts 15:18);
- —is plenteous in mercy (Psa. 103:8); —will in the new earth dwell with His people

(Rev. 21:3). Our Heavenly Father, There is no God like is important in the lesson: the heavenly

unto our God (Deut. 10:17). He is Lord of all (Rom. 3:29). He makes plain the way of the righteous (Prov. 15:19), watching over them with His all-seeing eye and ever listening for their ary (Psa. 34:15; 1 Pet. 3:12). Nothing is hid from His sight (Prov. 15:3). He does whatsoever He pleases (Psa. 135:6). The greatness of our God does not cause Him

to overlook the needs and well-being of His

ercatures (Matt. 5:45).

Reality of God. God is real and he that comes to Him must believe that "he is" (Heb. 11:6). Jesus emphasized the reality of God's being when He said: "He that hath seen me hath seen the Father." How? Because He, Jesus, was the "express image of (God's) person" (Heb. 1:3). We, too, are "image bearers," not express or exact as was Jesus, but nevertheless man is the image or likeness of God (Gen. 1:27). True, sin has greatly marred the image. The personality of God brings Him closer to us, and the fact that "he is" is evidence of His personal existence; and His personal existence warrants mankind in rendering unto God the things which belong to God, greatest of which is man himself.

#### GOLDEN TEXT

"Like as a father pitieth his children, so the Lord pitieth them that fear him."— Psalm 103:13.

Please turn to this text in your Bible and notice that the word "Lord" is printed in small capitals. Whenever you find the word written in that way, it always means Jehovah, that is, God.

This text is a comparison of the heavenly Father with the earthly father. We can understand the relation of an earthly parent to its child and how he cares for it and pities it when it is in distress for any reason.

So it is with the heavenly Father, only much more so. It is His children who fear Him, who love Him and reverence Him above all else. "The fear of the Lord is the beginning of wisdom," so get wisdom. See Prov. 9:10.

#### YOUNG PEOPLE AND ADULTS

The failure of the modern church is due almost entirely to one thing: lack of a definite aim; i.e., lack of any definite teaching. The doctrines upon which the church was founded have been forgotten, and the church has become merely a social organization for teaching better citizenship and moral living. The present quarter's lessons furnish an oppor tunity for teaching those doctrines which Jesus said must be believed if one were to secure salvation (Mark 16:15, 16; John 3:36). The title of today's lesson provides a clue to what

Father, God. Is He a trinity? Is He one? What is the Holy Ghost, and how was it manifested in Jesus' day? How is it manifested today? The student would do well to study lessons 4 and 10 of Senior Bercan Book II (Life and Immortality) in connection with this subject. Does v. 20 of the lesson signify that God, the Christ, and the Christian are or will be a single person? Then does v. 11 mean that God and the Christ are one individual! What is the greatest quality of God (1 John 4:8)? If the Christian obeys God through love, is he subject to law! Are prayers always answered? How (Luke 22: 42)? But if prayers are not invariably answered as we wish, are vv. 13 and 14 of today's text true? Why is an understanding of God essential for the Christian? Does action depend on it?-A. M.

#### JUNIOR CLASS

Topic: Our Heavenly Father. Text-Matt. 6:24-34.

Memory Verse: "O Lord, thou art our Father."--Isa. 64:8a.

Introduction of Quarter's Lessons. There are many, many great teachings in the Bible. We have just finished the study of the life of Peter. This quarter we will study some of the lessons in the Bible that we use every day of our life. To start these lessons let's each one bring a picture of a boy or girl to paste in our notebook. Above it we will write, "What I Have Learned Each Sunday That Will Help Me to Be a Better Boy or Girl."

Presentation of Lesson. Have children discuss the value of their father, what he does, and what they would do without him. Such questions as, "Where would you get your clothes, food, ete?" may help to stress the value. Stress father's love in providing these things. Then give story of lesson as follows: 1. Our Father in heaven. 2. His love for us. 3. Explain verse 25, that God means for us to work, but not to put that above our love for Him. 4. His care of birds. 5. How He clothes the lily. 6. If He cares for these, will He not care for us?

Memory Verse. God is our Father and He does care for us. Isaiah said, "O Lord, thou art our Father." When we think of all the good things He does for us we should say as did Isaiah. Let's bow our our heads and repeat it together.

Notebook. Draw or cut out a picture of a bird. Paste in notebook. Under it copy verse 26 of lesson. Draw or cut out a picture of a lily. Paste in book and under it copy verse 28. Paste picture of child in book; under it copy verse 30. Under your picture described in presentation of lesson write what good thought you learned today that will help you every day.--V. C. T.

## AMONG THE CHURCHES

#### THE MINISTERIAL ASSOCIATION

Under date of March 14, 1935, Eld. Clyde Bandall, president of the Ministerial Association of the Church of God, issued a very helpful 19-page circular letter addressed to the pastors and evangelists of the church. It contains a number of articles of special interest to the ministry, prepared by men who have given particular thought to the subjects upon which they write. This is a real service which the Association is rendering not only to the ministers, but as the many suggestions offered are put into practice by pastors, the benefit of the service is reflected in all congregations.

In addition to this immediate practical help the Ministerial Association is providing, the exchange of ideas and methods of work has a tendency to bring the ministers and their congregations into closer fellowship and understanding with similar workers and organizations.

#### NORTHWESTERN IOWA

An excellent attendance greeted Bro. J. Arthur Johnson at the Carl Bjurkland home last Sunday. The next regular meeting in this vicinity, writes Sr. Anna Boyanovsky, will be held at her home near Marathon on Sunday, April 7. Weather and roads permitting, a large gathering and a profitable meeting are anticipated. Come, planning to stay for both services.

#### ILLINOIS STATE BOARD MEETING

The Illinois Conference Board will meet next Sunday, March 31, at Ripley, to plan for the summer Bible School and Conference. A representative of the General Conference will be present to assist in the arrangement of the program, selection of speakers and teachers, and other matters which have to do with the success of the forthcoming gathering. Being national in scope, the meeting at Orcgon, Ill., is the most largely attended and the most widely representative of all our conferences, and an earnest effort is made by the Boards of the state and national conferences to take into careful consideration both the needs and the desires of those who will be present from without the state. The Illinois Board has always given the General Conference preference as to time and opportunity for the transaction of business over their own Bible School work, and the fullest harmony exists between the two.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

The second of the series of Sunday evening on "Palestine, Past, Present, and Future" was planned for March 24 on "The Mount of Olives." For March 31 the subject will be "The Jordan River." These sermons are drawing an interested audience.

The heart of the church and of the community has gone out to Bro, and Sr. Don Holmes, 3464 Division St. S., in the death of their eight year old daughter. Phyllis had not been well for a long time. On March 19 she quietly slept away. Funeral services were held at the church on the 21st, and burial in Wayland.

Committees are being appointed to help in the pre-Easter meetings, and the cast to present "Simon Peter, the Rock" on May 5 is working upon the task.

F. E. Siple, Pastor.

#### WE SELL CHURCH MUSIC

Any music published in the world! That is what the National Bible Institution now makes available to its patrons. Authems, choir magazines, solos, ducts, quartets, special arrangements, instrumental numbers, books on nusic, lymnals, cantatas, and oratorios are all haudled by us. Inquiries regarding this new service are especially invited. Orders will be filled promptly. Patronize your own denominational publishing house, and receive the benefit of a universal music retail service at the same time.

#### COMPREHENSIVE PRO-

#### GRAM FOR LOS ANGELES

The success of any enterprise depends largely on advance planning. This is particularly true of anything that demands the interest of the general public which must be aroused by adequate publicity. The pastor of the Church of God at Los Angeles, Calif., has arranged and submitted for publication a comprehensive program covering the work of his congregation for the next four months. Furnished with such advance information, with the privilege of putting into such form as the judgment of our news editor may indicate, it is possible for The Restitution Herald to cooperate to the fullest extent and in the most helpful manner with Bro. Norman John Mac Leod in an effort to stimulate and maintain interest in the entire program.

The first Sunday in April the church will observe the Lord's Supper. The pastor's principal theme will be entitled, "The Little That a Righteous Man Hath." For the Communion meditation, he has chosen, "Holiness."

Berean meetings are held on Wednesday evenings. At the present time the classes are engaged in the study of a series of original lessons under the general title, "The Bible and the Present World Outlook." These lessons began on March 13, with "Modern Diplomacy: Conflicting Doctrines," as the opening subject. The topic required two sessions to present. On the 27th the subject was, "Successors of the Institutions of the Middle Ages: The Papacy." This will be followed on April 3 with a study of "The Holy Roman Empire and the Turkish Empire."

Bible classes are held every other Sunday the Long Beach. "How to Study the Bible" is the general theme now being followed. The studies began on March 10 with, "The Bible Its Own Commentary," illustrated by a study of "The Promises to Abraham." This was followed on March 24 by "The Study of a Specific Subject," illustrated by a study of "The Kingdom of God."

#### EVANGELISTS-PASTORS-TEACHERS

State conferences and local churches are now considering the selection of speakers and teachers for their special summer meetings, Bible schools, and conferences. There are several of our most able and experienced workers who are available for such services, and the Executive Board of the National Bible Institution would be glad to advise any church or conference with regard to such speakers or teachers as may be required. Being in constant touch with our ministers everywhere we are in a position where we are able to assist in a matter of this kind effectively and to the benefit of all parties.

#### CORVALLIS, OREGON

We are glad to report that Sr. E. C. Railsback of Los Angeles arrived here safely on March 6 after making the long trip alone.

She left the following morning, accompanied by Sr. Hogue, for Felida where she was a speaker at the quarterly Northwestern Conference.

Sr. Railsback is now located in Corvallis where she will work until May 1, when she will go to Felida to prepare for the annual conference which will be held there in June.

Attending the meeting at Felida from Corvallis were Bro. and Sr. D. H. Hathaway and daughters, Sr. W. I. Barber, and Bro. H. B. Hathaway.

On March 8 Sr. Sarah E. Smith, who resides with her daughter in Portland, Ore., reached her eightieth milestone. She was well remembered by many friends, relatives, and brothren, who sent messages of congratulations and Christian love, and not least among the gifts was a beautiful birthday cake adorned with eighty tiny candles.

Sr. Smith, a devoted Christian and one of the Northwest Conference, still searches the Scriptures daily, and prayerfully, and is well armed to defend the faith of the fathers. We learned that she has, in recent years, memorized twenty of the Psalms, selected for their praise to God or their comfort to mortal man, and during our visit she quoted several of them for us.

Our best wishes go to Sr. Smith and may we all live so that we, like her, will have that peace and happiness that only a life with Christ can bring.

The celebration was quiet owing to the death of Sr. Smith's only son, Walter Gabriel Smith.

We were sorry to find Bro. Wallace Woolf, our Conference president, unable to attend all of the meetings. His right knee, which had been severely injured when a horse kicked him, and which later was badly burned by a medical attendant while giving a light treatment, gave him considerable pain and anyiety.

Sr. Railsback spoke twice on Sunday, March 17. The morning sermon was on "Faith," and at the evening service a study on the subject, "The Earth Abideth Ever" was conducted by our able leader.

In a recent letter from Missonri was sent news of the death of Mrs. Belle Huett, daughter of our Bro. Jesse Harrold. This is the second child lost by death within the past twelve months and our hearts go out in the deepest sympathy to Bro. Harrold, who some few days ago passed his 89th birthday.

Bro. J. C. Wilson, who went to Missouri last spring on a visit, has renewed an interest in the Scriptures among boyhood friends and now reports that a hall has been rented and that the attendance is on the increase.

The present classes are composed of nine families (the parents are all in the "twenties"); four boys of the sixth and seventh grades; and nine young people in the first year of high school.

Three of four baptisms were previously reported. The fourth is that of Mrs. Violet Lovett-Graham, of Blythedale, Mo.

We pray God's guidance for all of the work in this locality, which has been without a minister for many years.

Gladys Barber, Church Sec.

## BETWEEN YOU AND ME-

Advance notice has reached us of plans for a series of special meetings to be held in Arkansas City, Kansas, July 7-14. Bro. S. J. Lindsay is to be the evangelist in charge, which promises that the gospel will be presented in its fullness and power.

While we are speaking of special meetings, The Restitution Herald would be glad to give advance publicity to such gatherings and to supply a limited number of copies of the paper to be distributed as samples during the meeting if we are notified at least two weeks in advance.

Children's Bibles, with color plates and marginal references, genuine leather binding, small blackface type, formerly selling at \$2.50, are now being closed out by us at \$1.00, plus postage. An excellent gift for a low price.

Bro, and Sr. F. L. Austin paid a brief visit to Rockford, III., last Sunday, where they were introduced to the new grandson, Robert Paul Johnson.

Arrangements are under way for the redecoration of several rooms at Golden Rule Home this spring, while similar improvements are being made in the office of The Herald.

President I. E. Conner of the National Bible Institution expects to be present with the Burr Oak, Ind., church next Sunday morning, where he will confer with Pastor Adna Hoskins and others on matters pertaining to General Conference activities.

Next Sunday evening the pastor of the Oregon, Ill., church will take under consideration the startling developments in Europe which have followed the repudiation of the Versailles Treaty by Germany. His subject will be, "The Trembling World."

Sickness throughout the country continues to reduce attendance at many of our churches. The day is coming, however, when no man shall say, "I am sick: (for) the people . . . shall be forgiven their iniquity" (Isa, 33:24). Şickness is thus closely associated with the sinfulness of the world.

Sr. Charles Stedman of Moorefield, Neb., writes stating the pleasure she experienced in reading a recent article entitled, "Enjoying the World's Best Literature." She says that "no one knows how much good he can get out of the Bible unless he experiences it for himself."

#### WILLIAM LLOYD ROBBINS

William Lloyd Robbins, the only son of Mr. and Mrs. R. F. Robbins, was born September 4, 1925, and died March 13, 1935, in the Kleberg County Hospital, Kingsville, Texas.

His death was due to burns received when a can of gasoline exploded and set fire to his clothing. He was quite seriously burned from the hips down. Some time ago he had undergone an operation which had left him in such a weakened condition that he was unable to overcome the shock and the pain from the burns.

The funeral procession left the home of Mr. and Mrs. W. L. Robbins in Kingsville at 2:15 on the afternoon of March 13 and proceeded to Riviera where the funeral services were conducted from the Methodist Church with the Rev. George F. Williams, paster of the First Presbyterian Church of Kingsville, officiating. Immediately after the funeral services the body was laid to rest in the Riviera Cemetery.

The deceased is survived by his father and mother, two sisters, Eunice and Zola Faye, numerous other relatives, and a host of friends.

# 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 nouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jasus Christ for the remission of sins, Acts 2:3and a consecrated life as essential to salvation

#### 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.

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#### THE LORD'S PRAYER

#### Continued from Page Nine

thought seems to have been, that the impression such a union in which the Spirit of Christ reigned in the hearts that His mission was divine, and was to be made known by the loving manifestation of this union of believers. A union in which the Spirit of Christ reigning in the hearts of His disciples, drawing them together as the members of one family, and prompting them in loving cooperation for the good of all mankind. Surely such a happy condition would force the conviction upon the world that Christianity is divine.

When this spirit of unity prevails the little differences among Christians will gradually disappear. The more they agree upon all religious questions the greater the impression upon the world may be expected to appear. When the spirit of love and truth is shed abroad among all Christians, melting down differences and heart-burnings, drawing forth ardent longings of true affections for a world lying in wickedness, engaging themselves in every active measure for their redemption, it is then we may expect that the world about us may believe that God sent His Son among men to save them. Should not all Christians think on these things? Should not the same mind that was in Jesus be in all Christians? Should not His prayer be ours?

What glory was it which Jesus had and which He gave to His disciples, and which He also gives to us through His Word? It is that which He had just mentioned, "that they all may be one with us." If we are one with Him we are also one with the Father. If we could only realize it this is the true worth of all the blessings and comforts of Christian living. To be assured that we are made one with Christ and through faith in Him are made one with the Father, would be the height of Christian comfort and consolation. Then it would be as impossible to separate each individual member of the church from Jesus as it would be to separate the Son from the Father.

Verse 24: "O Father, I wish that those whom you have given me, may also be with me where I am, so that they may see my glory which you have given me; for you have loved me before the foundation of the world." Wonderful and infinite love which the Savior describes and which prompted the wish that the glory and love given Him before the world was might be given to His disciples. Hence His intercession reaches forward to the time when He, as the good shepherd, will gather His sheep in heavenly pastures and lead them beside the waters of eternal life. Then, indeed, shall they behold His glory and be forever with Him. The beauty of this transcendent glory will be seen and understood when the whole mystery of redemption shall have been unfolded and completed in the glory of His person. To be with Him and "to see him as he is" implies a larger and more perfect sense than we can enjoy here, a clearer knowledge of Him than is possible for us to acquire here, a closer communion and fuller reception of His spirit than we can experience here. Oh, what a fullness of glory and rapture it will be to see the wonderful richness of His perfect character, its tenderness, its purity, its grandeur and beauty! Then we may realize what it was He did for us, when He so loved us that He gave Himself for us, and still more, what the suffering and sins were from which His sufferings saved us.

He closed this most wonderful and comprehensive prayer in those reverent words, "O my righteous Father, the world did not know you, but I have known you; and these have known that you have sent me. And I have made your name known to them, and I am still making it known; so that the love with which you loved me may be among them, and I be with them." To see how this sublime prayer was realized in the lives of His disciples we have only to read their history as given in the Acts and epistles. What a wonderful manifestation of love and sacrifice by the Father and Son in behalf of all saints. It was glory to the apostles to believe that nothing could separate them from the love of God in Christ Jesus, that He was with them in spirit, and by His help they could overcome all opposing forces.

Our Lord closed His prayer with the wish that His disciples would remain one with Him, and with them the church in all times, even for us who have believed Him. He compressed into this prayer the loftiest and most glorious sentiments ever expressed by mortal tongue. But those tender words had scarcely escaped His lips and ascended to the listening cars of a loving Father, when He passed over the Brook Kidron into the gloom of Gethsemane, where His severest conflict in the flesh began, in which He finally won the victory, but not till He rose in triumph from the grave. 'Tis thus we see the seed of the new world was sown in death that the perfect life might spring up and fill the whole earth with God's glory.

Dr. Ker has written a beautiful paragraph concerning this prayer and as it is worthy of notice I take the liberty to copy it. "This heavenly discourse and prayer have been the treasure of His people in every age, sounding to us like the silver bells on the high priest's garments, which told the people without that he was still living, and interceding for them within the veil. When we would have our hearts warmed to the memorial of the death of Christ, let us think of the thoughts that then glowed around, and that breathe of the very incense which He offers for us now in the golden censer before the throne. If we come to His cross and table with sincere faith, we have our interest in His never-dying advocacy, and we abide all our days under the shadow of those arms that were outstretched upon the cross to suffer, and that are now lifted up on the throne to plead for us. How strong may we not feel in all our comflicts on the plain, while such a prophet is praying for us on the mount! The humblest look up to the pure and true-the feeblest cry for aid in the battle against sinfinds a face to represent it, and a voice to speak for it before the throne of God. Only let your look and cry be true, however weak, and you can claim all the aid that the prayer of Christ insures, and rejoice in the thought that such aid is almighty."

# THE RESTITUTION HERALD

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## The Wonders of the Bible

God the Father—Christ the Son

By J. H. Anderson

A MONG the many wonderful truths revealed in the Bible is the revelation of God and His Son, a revelation that we must receive to be saved. Yet because of limited minds we cannot take in all the wonders of these great

beings. However, we can take in enough to be saved, to walk by faith and thus please them (Heb. 11:6). "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy 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 shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."—Psa. 139:6-12.

"Who (Christ) being the brightness of his glory, and the express image of his (God's) person."—Heb. 1:3. What a wonderful revelation is given in these verses of God. A personal being, yet His spirit, presence, is everywhere. The Bible, God's Book, reveals many wonderful things of God and everything that is revealed belongs to us (Deut. 29:29).

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3. The Bible shows that God and Christ are one in the same sense that all of God's people are one. "1 and my Father are one."—John 10:30; 17:20,21; Gal. 3:28.

However, there is a difference in the Father and Son. The Father had no beginning, the Son had (Psalm 2:7; Gal. 4:4). The Father received life from no one but was the source of life, and He only had inherent immortality (1 Tim. 6:16). Christ received life from the Father. "For as the Father hath life in himself; so hath he given to the

Even the mysteries of the night cannot be hidden from Him, creator and wielder of universal forces. Neither can many of His mysteries be hidden from men; for He has revealed their secrets in the life of His Son.

Son to have life in himself." This statement found in John 5:26 proves that the Son was not a preexistent God, but the Son of the one God, receiving life from the one God. "For my Father is greater than I."

When Jesus was asked what was the greatest commandment He replied, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord."—Mark 12:29. This one God created the universe and in that work He knew of no other God. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else... Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me."—Isa. 45:18; 46:9. God's statements do not agree with the teaching of the day that there were three Gods, God the Father, God the Son, and God the Holy Ghost, present.

All good gifts come from the one God, the Father (James 1:17; John 5:26). Eternal gifts come from Him through Christ to His people (Rom. 6:23; John 10:27, 28, 29; Psa. 84:11).

The Father being immortal could never die. Had the Son been a preexistent, immortal God He could not have died and the race would have been lost. Christ is now immortal, one with God, can never die again. "I am he that liveth, and was dead (the Father never was dead); and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18.

We are taught to address all our prayers to God, the Giver of every good and perfect gift, in the name of Christ (James 1:17; John 15:16; Matt. 6:9-13). "Thou shalt have none other gods before me."—Deut. 5:7. Thus God spoke to Israel. "For there is one God, and one mediator between God and men, (Please turn to Page Ten)

## Abreast of the Times

In.

## No Unemployment in Judea

"The plowman shall overtake the reaper, and the treader of grapes him that soweth seed."—Amos 9:13.

TEL AVIV, Palestine, March 2.—The shortage of workers in the settlements of Sharon and Judca is becoming daily more critical, according to reports which continue to pour into the Central Labor Bureau here. The Committee of Hadar settlement, near Kfar Saba, reports that oranges are rotting on the trees for lack of pickers and porters. At Herzlia and Raanana all building activity has been suspended so that laborers can be released for agricultural work. The plowing and harrowing of soil in the groves in preparation for watering is made more difficult by the fact that fruit is still unpicked. In Petah Tikvah and Rehovoth there is a shortage of Arab labor the report states.

### Russia Seeks Jewish Capital

"Thou shalt lend unto many nations, but thou shalt not borrow."—Deut. 15:6.

Jerusalem, March 1.—According to a United Press dispatch printed in *Davar*, the Ambassador of Soviet Russia in the United States, Mr. Troyanovsky, is seeking loans from American Jewish bankers for the development of Birobidjan. It is stated that important concessions in the area are being offered to Jewish capitalists if they will sink their wealth in the new scheme to settle Jews in that region. Troyanovsky asserted, according to the news agency, that there are prospects of placing Jews from White Russia and the Ukraine on the land in Birobidjan which would thus become a center of industry in the Far East. The Japanese press, adds the report, has followed this news with interest.

## Palestine Only Hope for Jews

"The Lord your God hath given you rest, and hath given you this land."—Joshua 1:13.

STOCKTON, Calif., Feb. 23.—"The task of all Jews the world over is to build up Palestine. Unless the race has a center, its destiny is very doubtful," Mrs. Edward Jacobs, national president of Hadassah, said last night at services in Temple Israel. Mrs. Jacobs is here from New York for a two-day conference with local Hadassah leaders. In European countries the Jew is the "disinherited one," she said. They have either to live in the countries and have their lives snuffed out, or turn in limited numbers to Palestine.

The aim of the Jew in Palestine, she stressed, is to return to the soil as much as possible. The Jews have no more guaranty in Palestine than anywhere else that they will not be attacked, she said. The Arabs are as likely to attack them there as are the Germans in Germany. But the race

must feel, she declared, that they may be crushed physically, but not spiritually.

Health of the Jews in Palestine has always been an important concern to the Hadassah, and particularly the health of the women. They now seek to establish a medical center in connection with the University, which will bring eminent Jewish scientists there to conduct research work in the cause and cure of disease. Already many well known Jewish physicians have emigrated to the country and are working at the center.—Selected by Fay Logan.

## University's Tenth Anniversary

"Teach them thy sons, and thy sons' sons."—Deut. 4:9.

Jerusalem, April 1.—The Hebrew University in this city is today celebrating the tenth anniversary of its dedication by the late Earl of Balfour, with an elaborate program which has been prepared in various countries abroad. The actual ceremony will not take place until April 10, when addresses will be delivered by Dr. J. L. Magnus, the Chancellor, and others. University Friends committees in many different countries began long ago to prepare for the anniversary, with a view to obtaining an augmented membership to support the university. The American Friends of the Hebrew University have been holding nation-wide celebrations through its various chapters, and has arranged for an international radio broadcast to be heard in the United States, with an address by Dr. Magnus.

## Babes of India Marry in Mass

"They married wives, they were given in marriage."

Bombay, India, March 31.—At the largest mass child marriage held in India in many years 374 infant couples were pledged to each other out in an open field near the village of Kathiawar today. Some of the brides and bridegrooms slept in their mothers' arms as the vows were pronounced on their behalf by their elders; others, from seven to ten years of age, played about on the grass during the ceremony that made them husbands and wives.

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## The One Thing Needful

NEXT to the question, "Why pray at all?" the most interesting one is: "For what shall I pray?" or a common modification of that query: What ought we to pray for? The first answer to these questions is rather startling. It is this: If prayer is a duty if it is in truth a form of worship owed to God, then prayer is an end in itself, and we should pray in order to pray, and pray to pray. On such a principle prayer becomes ritualistic, and that, as we have already seen, leads to forms of words, parts

of liturgies, processionals with endless repetitions of "Kurie eleison," rosaries, and finally prayer-wheels. Our God has definitely rejected such worship, and the Lord has warned us against such practices (Matt. 6:7). They tend to the destruction of communion with God and the dissolution of religion.

If prayer is not an end, it is a means. It performs a function. People pray for things. Through praying they satisfy their wants. One of the very first benefits gained by prayer is the formulation of the question: What do I want? Any man or woman who can answer that question is highly educated, wonderfully disciplined, well advanced in religious culture. Prayer, then, is a very fruitful course in education, and especially in religious education, though its effects are by no means limited to that sphere alone.

We want blessings. We want what is good. Nobody ever prays

for evil. If he utters maledictions upon a foe, he is still asking for what he thinks is good for himself. Good, then, always good, is what we want, and what we pray for. And what is good? for us? for others? See how quickly this apparently simple, childish matter of prayer, given even a moment's thought, reaches out and takes within its grasp the weightiest problems Socrates, Plato, Aristotle, Epicurus, Kant, Fichte, Hobbes, Hegel, Shaftesbury, Bentham, Mill, Sedgwick, not to mention Abraham, Noah, Moses, the prophets, our Lord and His apostles, and for that matter all the great religious leaders, Confucius, Buddha, Zoroaster, Mohammed, ever considered. The fact that the church loves to give simple, childish, futile, authoritative replies to this problem of what men want, what they count good, and what they pray for, does not conceal the difficulties of the situation nor stop men from thinking about them.

Very well. We pray for good. That alone eliminates

from Christians' prayers all thoughts of evil (Rom. 12:9, 17, 21; Matt. 5:18). But whose good? My own? The good of others? God's good? For often these various goods conflict so that we must sacrifice one for the other. If we could find one good that included all the other goods, then we would be sure about what to pray for. It would be that supreme good, that absolute good, which never conflicts with the good of any other person, human or divine.

Can that be God's good! But does He have need of

anything (Acts 16:25)? He may not need any thing, but He wants much. Above all else, being love, He craves our love in return (John 3:16; Luke 15:3-20; 1 John 4:8, 9, 11, 19). If we love Him in return for His love, then we will surely cooperate with Him in the other ends He desires (John 14:23; Rom. 12: 1-5; Phil. 2:12, 13; 3:13). For even more specific instruction about the good things He wants, and which we can pray for, our Lord gave us the model prayer (Matthew 6). Note that the first three (or one half) of the petitions therein are for God's benefit.

"Hallowed be thy name." Name is the same as person (Acts 1:15, margin). The essence of personality is rationality, which is purposiveness, which is setting a supreme end and choosing means thereto. The first clause, therefore, means that we make God's purpose holy by sanctifying or dedicating ourselves to its

accomplishment. His purpose appears next: "Thy kingdom come."... "Thy will be done on earth."... Do any of these petitions conflict with anything that any sane, rational man on earth wants? Let us see.

What good things may I pray for? My daily bread. It supports life which is necessary to any cooperation with God or my fellow men. It includes a livelihood, or bare living, and, more, all the comforts of which I am worthy. And I am worthy of all material things that I can use for God's good, my good, and my fellows' good, and no more. "Forgive us the duties we owe as we forgive the duties others owe us, and do not perform." After material blessings—bread—come spiritual blessings—forgiveness which we both gain and give. I forgive my neighbor; he forgives me; God forgives us both—a spiritual triangle, through whose circuit heavenly energy flows when the contact is completed by mutual forgiveness.

Please turn to Back Page

In the Milderness for God (See Exodus 3:2, 4)

In the wilderness for God!

Just a common bush aflame!

Thus may I be, blessed Lord,

For the glory of Thy name.

Just a common bush to be, Something in which God can dwell, Something through which God can speak, Something through which He can tell

Of His yearnings over men;
All His purposes of love;
Flaming with no light of earth,
But with glory from above:

God Himself within the bush, Nothing seen but just the flame; Make me THAT, just that, O God, For the glory of Thy name!

> -M. B. in Messenger of Grace and Truth.

## In the Beginning

By D. G. Harvey

"In the beginning God created the heaven and the earth."

SHOULD this paper come to the hand of one so-called higher critic, amazement would no doubt be expressed that one would attempt an article on a subject which is disregarded by all modern thinkers. Surely no one could be so simple as to regard the account of creation as recorded by Moses more than a fantastic dream. Our hearts go out to the child of grade school age. Five days each week he is instructed in the public school as to the forming of the earth upon which we live. He is told how the coal beds and oil veins were formed. He learns the earth was at one time a molten mass, which in cooling cracked and bulged, forming the great mountain ranges. Then on the one day a week perhaps the same teacher in Sunday school will tell the same child in a half-hearted, listless way the Bible story of that creation. Such was my experience as a child, and when I look back over the years in which lack of confidence in the inspired Word was a result, do you wonder I feel for the child? Why do Sunday school teachers handle God's Word in such a careless manner? Do they not see that they undermine the child's faith in the written Word, written by men inspired by God alone? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," says Paul in 2 Timothy 3:16.

Let us then lay aside all preconceived ideas, with the account as recorded by Moses at hand, using but the well known King James Version, which is found in the average home. Let us attempt to get a mental picture of the beginning of all things.

Perhaps the most debated verse in the first chapter of Genesis is that well known second verse. "And the earth was without form, and void," etc. True later renderings use the word "became." Having in mind that the word "earth" refers to the globe or planet on which we live has caused some error in understanding the picture.

Believing God in His great love has left us no room to doubt. His Word will give us the key to all subjects. We need only read to the tenth verse of the same chapter to find the key—"And God called the dry land Earth."

Let us get the picture. The lend had no form (not visible) and was void (useless). Why? Because it was covered with water. "And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Science (which means systematized knowledge) tells us the planet in cooling threw off mist. This mist condensed would form water. As we study the following verses we find—"God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear." All of the wonders of God in nature

are carried on in a natural way. As the globe cooled the mountains arose out of the water.

But the question may be asked, How do you explain the coal and oil deposits? We will let Moses do that as the Spirit moved him to write the record of what God 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." Then we read the command was obeyed. But surely there is no wonder in that! Now the oil formed from the decayed bodies of great animals, as science declares: "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind."

But science has made one sad mistake in setting a time for this period as millions of years ago, thereby laying itself in danger of becoming "science falsely so called" (1 Tim. 6:20). True science is in harmony with God's Word. But many Bible students looking at the subject in a careless, haphazard manner have been mistaken, setting the age of the earth as six thousand years. Surely you cannot tell the age of the earth! No, my friend; but God has told us. First let us consider a question or two.

Do you think it in reason that God would create a tree, have it bear fruit, ripen, decay the fruit to expose the seed, and grow another tree in a twenty-four hour day? Surely not. Then these creative days or periods must have been much longer than the average Bible reader would think. Notice likewise the animal kingdom.

I once heard a boy ask one of our ministers if God could create a three year old calf in six months. The minister with a puzzled smile said he believed God could if such a calf were needed, but surely God would not do such a foolish thing.

The same reasoning seems to apply here.

But objection will be raised, for each day is described thus: "The evening and the morning were the first day," etc. But "day" in the Scriptures often applies to a much longer period; for example, "the day of temptation in the wilderness" (forty years) (Psalm 95:8) or "the day of the Lord of hosts" (one thousand years) (Isa. 2:12). Remember the method of dividing day and night was not given until the fourth creative day (note Gen. 1:14-19). I believe these words were placed there by the inspired Moses to point out the night of sin (man's rule), followed by the day to come, the glad day of restitution. Evening refers to afternoon, showing man's fall from God's favor (noonday brightness), through the dark hours of night until again a noontime, again in favor or rather at harmony with God.

This of course is on the order of types and belongs to an article along those lines on the same chapter.

But does God tell us the length of the creative days? I believe He does. In Genesis 2:2: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." If we can find the length of God's rest from His creative work we know the length of the seventh day. Surely the

six days of the creative week would be of equal length, for "God is not the author of confusion" (1 Cor. 14:33).

We know history shows almost six thousand years have passed since the creation of man. We believe, yes, we know, there will be one thousand years' reign of Christ and His church. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but Please turn to Page Ten

## The Plowman Shall Overtake the Reaper

By Grover Gordon

In the day in which we live this statement can be literally true, probably the reason for it being used for an illustration so we could understand the meaning of the figurative sense in which it is used which seems to have its fulfillment at this time also.

If we were to go out to the great wheat belt and see the modern combine reaping down the fields with the tractor plows following it, turning the soil in preparation for the new crop to be planted, we could get a fuller understanding of this statement of Scripture.

The prophets of Israel had warned the people of the evil which the Lord had spoken of them for their having forsaken Him, but they would reply by saying, "The evil shall not overtake nor prevent us."-Amos 9:10. They were even told not to be like their fathers in their rejection of the words of the prophets. He said: "Did not my words and my statutes overtake your fathers?" But with all the warning Israel did not heed and plowed wickedness and therefore must reap iniquity. All the evil which the Lord has spoken against them must be fulfilled. See Amos 9:8, 9. They must reap the fruit of their own doings, but when the due time comes the plowman (preparing for the new day) shall overtake them as they reap. In other words, when all the evil spoken against them is fulfilled the time is ripe for those which speak of better things for them to come into fulfillment. See Amos 9:13-15.

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed (draweth forth, marg.); and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, . . . 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."

Let us take heed to the *sure word of prophecy*, for those things which were written aforetime were written for our learning and admonition. Still we often hear people say things very similar to what Israel said, "The evil will not overtake nor prevent us."

Just recently I had a minister tell me that people had been looking for Jesus to come back to earth for the last two thousand years and apparently His coming was no nearer than ever. Others have said He never will come back in spite of the numerous statements in the Scriptures which say plainly that He will. Still others when reference is made in regard to prophecy being fulfilled say, "It will not come in our day." I have heard several people say that the American people would never stand for the conditions which are described in Revelation concerning "The Mark of the Beast"; still the past few years have proven that people (even we Americans) have stood for and are standing for things which a few years ago we would have said were impossible to impose on us.

If you will notice Revelation 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (The ones whose names are written in the book evidently are the only ones who will not.) Again in verse 16: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads," etc.

The doubters are only repeating what Israel said, "The evil will not overtake nor prevent us"; nevertheless God's Word will be fulfilled regardless of what man may say or think and when the earth has reaped what she has sown the plowman shall overtake the reaper preparing the ground for God's eternal kingdom. "He is faithful who has promised." "To him that soweth righteousness shall be a sure reward."—Prov. 11:18. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal, 6:9.

This reaping time for those who sow righteousness is the new order of things that the plowman prepares the ground for, the one which Peter speaks of. After describing the utter destruction of the existing order of things he says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13.

## The Return of the Lord

By Thomas Wilson

PIRST of all, I mean by "the return of the Lord" that which the words themselves would most naturally be taken to mean. Jesus once came to this earth: He will come again. At His first coming He was crucified for our offenses and raised again for our justification: at His second coming He shall appear without a sin offening to salvation, and shall take to Himself His great power and reign. I must, to some extent, take this truth for granted, and it is a matter of deep thankfulness that it is not necessary now, as it was twenty-five or thirty years ago, to argue for it, as since that time it has been taking increasingly firm hold of the church in all its branches, and its importance and preciousness are more fully realized. "This same Jesus" (Acts 1:11) shall so come as He was seen to go, really, truly, and personally.

When shall He come? We cannot say. The date is uncertain, yet the event is ever imminent, for "of that day and hour knoweth no man" (Matt. 24:36), and the Christian's duty is to be continually on the alert. "Watch therefore: for ye know not what hour your Lord doth come."—Matt. 24:42. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord."—Luke 12:35, 36. I cannot enter more fully into this now.

There is a very close connection between the second coming and the nation of Israel. I do not enter into the question of who constitute "Israel." Sufficient for our purpose to say that they are the descendants of Abraham, Isaac, and Jacob, and God knows where to lay His hand upon them. I hope to prove that many precious promises to that nation will have their fulfillment at the second advent, when they are reinstated in their own land.

Now, if we wish to understand the Scripture doctrine of the gathering again of Israel, we must know the reasons of their dispersion. Moral and spiritual purpose and principle underlie all God's dealings—with Israel as with other nations.

What are the main features?

Obedience—Blessing—Repentance—Forgiveness.

Disobedience—Cursing—Persistent Transgression—Destruction.

These respective things are indissolubly linked together. God made a covenant with Israel, which was solemnly ratified by them, based on these principles. For example, Deuteronomy 28:

"IF thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments... the Lord thy God will set thee on high above all nations of the earth... Blessed shalt thou be in the city, and blessed shalt thou be in the field... The Lord shall es-

tablish thee an holy people unto himself, as he hath sworn unto thee.

"IF thou will not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes . . . cursed shalt thou be in the city, and cursed shalt thou be in the field . . . The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly . . . Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. . . And ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . 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."

No words can more fitly express than those of the latter part of Deuteronomy 28, the sad lot that has fallen upon Israel since their dispersion. God is a covenant-keeping God, and He was bound to punish His people if they forsook His covenant. Again and again during their history was this enunciated and exemplified. The reason is given in 2 Chronicles 36:14-16. The downfall of Israel is set forth—quite as much as that of Sodom and Gomorrah—as an example and warning that iniquity shall not prosper, even in a covenanted people, and that what we sow, that we shall also reap, whether as individuals or nations.

God's consistency and faithfulness are here involved. They are vindicated by the present position of Israel: He would have been unrighteous had He acted otherwise.

But the divine consistency and faithfulness are equally involved, when we come to other scriptures of a different kind. There are thousands of unfulfilled promises dotting every page of the Old Testament. Take one—"Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. 30:10, 11.

Remember, these divine words are equally sacred with those which quivered with judgment. "He abideth faithful: he cannot deny himself."—2 Tim. 2:13. The nations among whom He scattered Israel—cruel Nineveh, proud Babylon, cultured Greece, imperial Rome—have all, as nations, passed away. God's purpose with them, as nations.

is accomplished. He has preserved the seed of Jacob, because He has purposes of grace with them.

#### The Promises to Israel

- I. Are not abrogated. The Mosaic law passed away because it was "found fault with," and could make nothing perfect. But that in no way affects the promises, for "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 this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. 3:16, 17). The promises were anterior to, and independent of the law. Israel will be restored, not under the law, but under the covenant of grace with Abraham.
- II. Are not alienated (absolutely). They are primarily given to Israel, and it is we who are brought nigh and made partakers with them. See Ephesians 2:12-14. "They which be of faith are blessed with faithful Abraham."—Gal. 3:9. See also Romans 1:11 and 23. Israel shall be restored to their own land and to divine favor, when they repent and accept their rejected Messiah.
- III. Have not had their import changed. In Acts we have angry seenes depicted, swaying, dangerous throngs, thirsting for the blood of Christians, keen arguments, hot disputes, but in vain will you search for a single line describing a dispute over the nature or locality of the kingdom to which Jew and Christian alike looked forward. No new canon of interpretation is laid down. On the confrary, Paul boldly stated, "I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come."—Acts 26:6, 7. It is impossible to suppose that while Paul thus spoke, he had some hidden, Jesuitical sense, which was to him the real one. He had more courage, honesty, and manliness than to speak so. He was indeed in full sympathy even with his unbelieving brethren as to the common national hope. Dispute there was, but it was solely about Jesus. Was He the Christ?

Do not let us so dishonor the Holy Spirit as to suppose that only the curses must be fulfilled, and not the blessings; or that the curses belong to Israel, and the blessings are the portion of some one else. No! No! "He that seattered Israel will gather him, and keep him, as a shepherd doth his flock."—Jer. 31:10.

Further, we cannot understand what remains unfulfilled regarding Israel, or anyone else, unless it is viewed in the light of the personality of the Lord Jesus Christ. "The testimony of Jesus is the spirit of prophecy."—Rev. 19:10. The Jew filled up the cup of his iniquity by rejection of Jesus. The restoration of the nation, the realization of the national hopes and promises are inseparably bound up with Him and His coming again. He is Judge of all the earth, but also King of the Jews. David foresaw this, and spoke prophetically of the Messiah being raised from the dead to sit upon His throne (Acts 2:30, 31), and the manifestation of this glory is in Scripture located at His second advent. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word."—2 Tim. 4:1. "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. . . . When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102:13-16. And we have a glimpse of the administration of that time in Matthew 19:28, "In the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel"—a prince or ruler in each tribe, and the Lord Jesus supreme over all.

But how different is the character of these rulers from that of many who bore sway over them in times past, and who caused Israel to sin! Unrighteousness in ruler and people was the cause of their overthrow, but there is healing for their wounds, as we read in Ezekiel 21:25-27: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown (you are not worthy to wear it); 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." The reading of many stops here. It has been fulfilled; the crown and scepter are no more. But the Holy Spirit has more to say. "Until he come, whose right it is; and I will give it him." That "until" is an epoch-marking word, and throws us forward in sure hope of something to follow. Who is He whose right it is to reign? Again Jesus, of the seed of David. "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. Note the perfect accord of Old and New Testament. Without the latter, the prophecy of Ezekiel 21 would have been like the unfinished arch of a bridge: it would have been a broken promise stretching out piteous and pleading hands to all succeeding ages. But now it finds its complement in the divine Son of Mary, the Savior and Redeemer of the world.

It is important to note that at this same time-the second advent -Israel, as a nation, will be converted. "It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."-Zech. 12:9, 10. As grief in the hour of bereavement is deep, real, and poignant, so sincere and heartfelt will be their contrition when they see Him whom they have so long rejected. And in the midst of it all, He shall rend the veil of heaven and reappear, for "then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east" (Zech. 14:3, 4). Blessed consummation! In the land where they despised and rejected Him, there they receive Him (cf. Rom. 11:25, 26). Like Thomas, they doubted; but with Thomas, they shall east themselves each at His feet, and say, "My Lord and my God!"

Now, the most important feature in the future of Israel is not their repatriation-important though that is-but their conversion. No physical or material blessing can affeet much or be permanent, unless the heart is cleansed. So every Israelite must and shall come under the bond of the new covenant, under which covenant we are, and be cleansed by the blood of that covenant. God will not give His kingdom to evil, unregenerate men, either Jew or Gentile. Make no mistake here. While God's kingdom is on earth, it is not of the earth. We do not argue for a kingdom established on military prowess: the citizens of that realm study war no more; there is no place for the brutal arbitrament of the sword, for they shall all have the love and principles of the Prince of Peace enshrined in their hearts. Nor do we argue for a kingdom founded on political intrigue, commercial activity, or excellence in the arts and sciences Righteousness alone, thorough and complete, dominates all, and nothing but the pure bright flame of devoted loyalty to God and His beloved Son burns in every redeemed heart.

Israel needs the gentle, elevating, regenerating influence of the religion of Christ. The time of their rebellion is over, and they have returned with all their heart to the Lord their God. "He said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom."-Ezek. 43:7. Israel has been punished, but it has been with the chastisement of a loving Father. They have been as silver and brass in the furnace (Ezek. 22:20-23), melted, but with a view to their being purified, and when they return with contrite hearts, as they shall do, "when he appeareth," they shall find forgiveness and abounding mercy from His gracious hand, and a fatherly welcome from His loving heart. The smitten, outcast, and troubled nation shall at last enter into peace and rest, as we do, by acceptance of the divine Savior, the Lamb of God, who taketh away the sin of the world, and shall inherit forever the land promised to their fathers, which has lain so long desolate and empty.

"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. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they

learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."—Isaiah 2:2-5.

Restored and converted Israel blessed and a center of blessing to all the ends of the earth. This is what the return of the Lord means to Israel. It is also our hope to be with Him in that day and forever.

> Blessed Jesus! Blessed Jesus! Whose we are, and whom we serve, Come! oh, come quickly!

-Selected by R. A. Curtis from The Last Days.

### THE HOPE OF THE WORLD

UNQUESTIONABLY the world is in sore distress. Conferences and committees and Leagues of Nations with the very best of intentions are absolutely powerless, it would seem, from Mr. Bruce's Report to the Commonwealth Government on the Thirteenth Assembly of the League of Nations, and Mr. Bruce is an entirely friendly observer.

"After watching the proceedings at close range, he has experienced a sense of disillusionment that is not to be concealed. He has seen five prime ministers, twenty foreign ministers, and many diplomatic notabilities gathered in solemn and protracted consultation, but he has found issuing from their deliberations 'few concise proposals of a constructive nature which would contribute to a solution of the major problems of the world.' The most pressing of those problems were relegated to the future; the general debate he found 'lifeless and uninteresting'; and there was a lack of effort to translate theory into practice. Indeed, the outstanding features of Geneva, he reports, are 'the facility with which formulae are evolved,' the payment of lip service only to the ideal, the disinclination of the majority of States to take the initiative, and the failure to appreciate what international cooperation really means. These are not encouraging conclusions for those who hug the belief that the League of Nations is the hope of the world."-Morning Post, March 9, 1933.

Is it not a fact that God is demonstrating before the eyes of the whole world that the only "hope of the world" is the Lord Jesus Christ? He was rejected by the world nineteen centuries ago. He was crucified as a malefactor by His own people, the Jews. The guilt of this appalling crime cannot be shelved upon other shoulders.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts 4:27, 28.

All are guilty before God—Jews, Gentiles, and the leaders of the people.

The hope of the world is not Geneva, Lausanne, Washington, or any other earthly center, but the personal return of the Lord Jesus Christ. Come, Lord Jesus, come quickly!

-Advent Witness.

## THE TIME FOR SPIRITUAL GROWTH

ONE of the things that I chiefly regret as I review the sixty years of my life is that I have spent so little time in feeding my spirit. I have written many books, and I have given much good advice to others; but for the most part I have been too busy writing the advice to take it myself. As I look back over my years, I seem always to have my pen in my hand exhorting others through the printed page. I cannot parallel my working existence with any such stretch of prayer, of Bible reading, of meditation on great truths, of vital communion with my Redeemer.

#### UNSTINTED FOOD

Men who have given the most help to the world have been those who have not stinted the food they have fed to their spirits. They have been men of the Book. They have read the Bible, not by single verses or paragraphs hurriedly snatched at irregular intervals, but by books at a time, hearty meals of Scripture, built into the blood and bone and muscle of their lives. No wonder they have had spiritual stamina. No wonder they have been sturdy for hard work and as firm as a rock in times of temptation and of stress.

#### TIME FOR PRAYER

Such men, too, have been men of prayer. They have not mumbled the Lord's Prayer at night, and made two or three meager petitions in the morning. They have sat down for long and full talks with their Elder Brother, they have gone over with Him all their trials and perplexities, they have referred to Him all their doubts and fears, they have thanked Him for all their joys and opportunities, they have lived their lives over with Him. So blessed have been these daily experiences that they have looked forward to them with great longing and remembered them with profound satisfaction. As two human friends want to be together all they can be, and talk with each other as long as possible, so they with their Lord.

#### BUILDING COURAGE

And the men that have been the greatest blessing to the world have thought much about their God and His mercies, their duty, the eternal life before them, their salvation, and their Savior. They have not lived haphazard lives. They have planned far in advance, they have planned for the endless years. They have built love and courage and faith and hope into their subconscious minds. The fundamental principles of Christian character have not been to them mere names in a book, but parts of their inmost selves. In our bustling age we are likely to forget and lose altogether the art of meditation; these most helpful men find much time for it even in their busy day.

#### Enjoying Religious Association

Nor do such men expect to get along without other

men in their spiritual growth. They rejoice in sermons, in prayer meetings, in Christian conversations, in uplifting books. They surround themselves with ennobling influences. They gather into their minds and hearts all they can reach of fine thoughts and inspiring examples. They turn the whole world into a school for the nurture of their spirits, and they have for their teachers a myriad of books and Christians.

Because I have neglected so much of this, I am anxious that others shall not neglect it while they are young. I am taking time for it now; how ardently I wish that years ago I had taken time for it!

#### UNWASTED TIME

The busiest life can find a chance to eat three meals a day, and will not think of starving the body. Not the busiest life that ever was lived need starve the soul. Time spent in eating is not wasted; without it we should soon be at the end of our time on earth. Neither is time wasted that is spent in eating food for the spirit.

Half an hour of prayer is quite sure to bring rich returns in the secular as well as in the spiritual life; our time is better directed, our efforts are more persistent and far more fruitful. The best economy of time and strength is to employ them liberally in the education and training of the spirit.—A. R. W. in *Forward*.

## THE TEACHING CHURCH

By H. A. Sheets

WE, the followers of Christ, are epistles "known and read of all men." This means that each one has some message or lesson for the world. Each is a teacher. Whether good or bad, we are still teaching.

This is a very important lesson for us to learn. How different this world would be if at the close of each day we would ask: "What have I taught today? What message did I impart? What kind of an epistle have I been?" If we did this it would not be long until we would ask in the morning: "What kind of an epistle for Christ can I be today? Will I teach a lesson about a loving God or will I teach selfishness, lust, and greed?"

Let us ponder for a minute the lessons of indifference and strife that have been taught by the lives of men. When Mr. Smith refuses to accept Christ because he feels himself as good as Bro. Jones it means that Bro. Jones, and perhaps others in the church, have been epistles for evil. He has taught the wrong lesson with his life.

But the church must be instructors by word of mouth. We must teach the things concerning the kingdom of God. We must warn of the coming of Christ and urge that the sinner repent of his evil deeds and accept the sacrifice for sin. The church must teach by word and deed.

### THE WONDERS OF THE BIBLE

#### Continued from Front Page

the man Christ Jesus.'—1 Tim. 2:5. Thus He speaks to us. It was the Master's rule to pray to God the Father. See Luke 22:39-46.

In order that we might know God He gave a manifestation of Himself in His Son, in flesh. "And without controversy great is the mystery of godliness: God was monifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. 3:16. Only through this manifestation in the flesh of His Son may we know Him. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."-Matt. 11:27. This manifestation of God in Christ was so full that Jesus said to Philip, "He that hath seen me hath seen the Father."—John 14:6-11. "For in him dwelleth all the fulness of the Godhead bodilv."-Col. 2:9. "They shall call his name Emmanuel, which being interpreted is, God with us."-Matt. 1:23.

In Christ we have the manifestation of the Father's person; thus we learn that the Father is a personal being. "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."—Heb. 1:3. Adam was created in the image of God, but Christ was in the express image of God's person (Gen. 1:26, 27). God's love, wisdom, power, mercy, goodness, yes, all His attributes, were manifested, revealed, in His Son (John 3:16; 15:8-15; Col. 2:9).

In the flesh of His Son God manifested eternal life, immortality. His own life. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John 1:1-3. Here we learn that God gave a manifestation of eternal life, immortality. In 1 Timothy 3:16 we learn that the manifestation was given in the flesh. This manifestation could not have been given before Christ's death, for before His death He was not immortal. So those who looked upon Him, felt Him before His death, did not see or feel an eternal living being. Then the manifestation of eternal life in flesh was given in Christ after His resurrection. This would require that Christ be a flesh being after His resurrection, "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."-Luke 24:39. As Christ has had no change since He spoke these words He is still flesh and bones, a real being (Eph. 4:9,

10; Acts 1:9-11; 2:30-32; Heb. 13:8). (Here Peter is speaking of Christ's resurrection, not His birth of a woman.)

Yes, the Christ of the Bible is a real being and I am glad to know it, for we are to be like Him (1 John 3:1-3). Our bodies are to be made like His glorious body (Phil. 3:21). Then we shall be able to see both the Father and the Son and be like Them, immortal beings (John 3:1-3; Rev. 22:3, 4).

#### RELIGIOUS LIBERTY

THE following words, written by a German religious leader before he was shot to death, will help us to appreciate the religious liberty we still enjoy in our land. According to the International Missionary Council, he wrote. "It is nothing short of a miracle that I am still able to continue my work in spite of the fact that I have not gone over to the powers that rule. May God continue to give me the necessary strength to bear witness of Him even though the Antichrist demand of me torture, imprisonment, or life itself. . . . In these days a man knowing present world conditions but without faith in God must utterly despair."

-The Pentecostal Evangel.

### IN THE BEGINNING

#### Continued from Page Five

they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6. No room for doubt there. At the close of that reign when He (Christ) has put down all rule—"for he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25)—then shall He (Jesus) become subject to the Father, "that God may be all in all" (1 Cor. 15:28). Just simple addition: 6,000 years plus 1,000 years equals 7,000 years, God's seventh day, when man will have been made perfect, as was planned in the beginning ("Let us make man in our image").

If the seventh day is proven to be seven thousand years long, each creative day of equal length explains many things that have been hard to understand. With the grass, herbs, and trees growing rank for seven thousand years, followed by seven thousand years of all manner of animal life, we can better explain to the child some of the wonders God has hidden so far below the surface of the earth.

Again we find the Word of God true. The Bible is all it claims for itself. It is the inspired Word of God.

Man could study the conditions of the soil, the rock formations, and has in this latter day, when knowledge has increased, learned many wonderful things. But Moses, writing of events 2,300 years before his birth, has given us a wonderful description of the creation; yet the modern critic, yes, the modern minister, often denies faith in the account of Moses.

Teachers, think of the little child's faith.

## Berean Department

ARLEN MARSH, EDITOR

#### God Is

One who is a skeptic concerning the existence and personality of God is also a skeptic concerning the reliability of God's Word. Then the first objective to be sought in proving the existence and personality of God is the establishment of faith in the Word, for when once that faith is established, it is easy then to produce such Scripture as Hebrews 11.6; 1.3 that states that God is, that He has being or person, and Genesis 1.27 which shows that God has form or shape, for in the image of God created He man. Too, we must know, according to His Word, that God is a being, for the Scriptures say that He possesses such attributes as: love, knowledge, righteousness, justice, jealousy, wisdom, mercy, etc., and these cannot be ascribed to a principle, for the possession of such attributes necessitates intellect upon the part of the possessor.

But since we must first establish faith in God's Word, let us consider a means of accomplishing our objective. To me, the most convincing proof to offer those who would be skeptical, that the Scriptures are divinely inspired, is the pointing out of prophetic utterances parallel with history that shows the fulfillment of those prophecies. A study, in this manner, of the Jewish people is very profitable.

In a brief study in the manner mentioned, we find from Jeremiah 25:11, 12 three distinct prophecies, namely: the destruction and desolation of all Judah by Nebuchadnezzar (only a part of the inhabitants of Judah were carried into Babylonia when King Jeconiah or Jehoiachin was taken captive and Judah was made a vassal kingdom), the period of duration of the Israelites' captivity (seventy years), and the fall of Babylon. These three prophecies were made in the "first year of Nebuchadrezzar king of Babylon" (Jer. 25:1), which according to history was about 604 B.C. In reading history we find that each of these prophecies was fulfilled: for in 586 B.C. (about eighteen years after the prophecy was made) Nebuchadnezzar captured Jerusalem, burned the temple, and carried away many Jews into captivity; in 539 B. C. Cyrus, the Persian, captured Babylon, and shortly afterwards, allowed the Jewish exiles to return to Jerusalem and rebuild the temple (about sixty-five or seventy years after the prophecy was made; different authorities vary on the exact dates).

Moses and Hosea, looking farther down the stream of time through the eye of prophecy, foretold the scattering of the Jews among the nations (Deut. 28:64-66; Hosea 9:17). Since 70 A.D. the Jews have been "wanderers" among the nations. Compare the treatment of the Jew in many nations with Deuteronomy 28:65, 66. During the

Middle Ages nearly all European countries forbade the participation of the Jew in agriculture; hence they turned to trade and finance and became the chief capitalists of mediaval times. Because the law gave the Jews no protection, they were constantly the victims of extortion. The Jews were driven from England by Edward I and from Spain by Ferdinand. They suffered persecution in Poland at the hands of Russia and their present persecution in Germany is familiar to all.

Over seven hundred years before the event occurred, we find Micah (Micah 3:12) prophesying that Zion shall be plowed as a field. And turning to history we read: "In 131 A.D., during the reign of the Emperor Hadrian, the Jews once more broke out in revolt. Jerusalem, which had risen from ruins, was again destroyed by the Romans, and the plow was passed over the foundations of the temple. From Roman times to the present the Jews have been a people without a country."—Early European History, by Webster.—Lois A. Dismukes, Floresville, Texas.

Owing to its length, Mrs. Dismukes' article is split into two parts. She will consider further fulfilled prophecies in the next issue.

## Rejoice, O Young Man

"He is just a kid." When Lindbergh flew to France, at the age of 26, every newspaper dwelled upon his youth. Yet he was as old as Keats was at his death. He was a year older than Pitt was when he became Prime Minister of England. He was eight years older than Mendelssohn was when he composed his overture to "A Midsummer Night's Dream." John Ericsson, builder of the Monitor, was a draftsman at the age of 12 and a full-fledged engineer at 15. Jane Austin was writing one of her best novels at 21. Alexander Hamilton was a pamphleteer at 17, a member of Washington's staff at 20, a member of the Continental Congress at 25, and of the Constitutional Convention at 30. At 30, Kipling had published a dozen volumes or more, including several of his best.

Much of the significant record of the human race has been made by men and women scarcely older than hundreds of thousands of students who are now in school.—

Blue and White Daily, Los Angeles High School.

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## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"At the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord."

## JESUS OUR SAVIOR AND KING

SOMETIMES we read in the papers about some of the kings and the queens and the presidents of the world. It is always interesting to learn just how they live, what they do, both in their busy time and in their spare time. We like to read about their looks and manners and their dress. We think it would be wonderful to meet some of these great persons some day.

But, you know, there is One who is greater than everybody in the whole world. One who is better than everybody, richer and more important, and yet kinder and more loving than anyone else who ever lived.

And even if we don't have many newspapers we can read all we want about this Person. We can find out just how He spent His time, just what He did when He was working and when He was resting. We can learn all about Him.

Though there are no photographs of this great Man, yet we can picture to ourselves what He looked like, because of the sort of Person He was.

We know that He must have had a kind look and gentle manners, for the little children loved Him. He must have had a humble way with Him, because the poor people followed Him. And yet, He must have looked dignified, because the wise people liked to talk to Him and ask Him questions.

Yes, Jesus, our Savior, was all of this. He it is we can read and read and read about in God's Book. He did such wonderful things when He was on earth that we never get tired of reading about Him. And we wish we could have been near enough to Him to touch His hand or His garment. Perhaps He would have smiled on us, as He did on them.

But the best part of it is, Jesus is just as much to us today as He was to those people of Galilee and Judea so long ago. He helped them in their troubles, and He helps us in ours. He forgave their sins, and He forgives ours. He died for them, and He died for us, too. He is their Savior and ours.

He told them that when He came the second time, He was coming as their King. He hasn't come the second time yet, but we look for Him soon. Then He will come as our King, also.

Many people think it is a great honor to be presented at court before a royal family. Only the very wealthy and important can do that, for it takes money and position. But God calls us His sons and His daughters, if we have faith in Jesus and try to follow Him. We are members of His royal family.

When a girl makes her bow before the kings of earth she must be dressed in the most beautiful and costly garments. But to bow before God and His Son Jesus, we need only the garments of a kind and loving character. We need to be arrayed in the shining dress of faith and hope and love.

For God doesn't look on outward appearance. It doesn't matter to Him whether we are richly dressed or plainly dressed. He looks on our hearts and can read our thoughts. He knows if we love Him and are trying to follow in Jesus' steps.

Christ came to tell the Father's love, His goodness, truth, and grace, To show the brightness of His smile, The glory of His face; He came to bring the weary ones True peace and perfect rest, To take away their guilt and sin That darkened and distressed.

He came that great and small might hear His call, and in Him live, That to the burdened and oppressed Salvation He might give; He came to bring a glorious gift, Good will to men—and why? Because God loves us, Jesus came, For us to live and die.

Now let us sing the angel's song That rang so sweet and clear, When heavenly light and music fell On earthly eye and ear; To Him we sing, our Savior King, Who comes to earth to reign, And with redeeming grace and power, Will dwell with men again. 

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — April 14, 1935

# CHRIST THE SAVIOR

Luke 2:11, 30-32; 15:3-7; John 3:14-17; 10:9-11, 14-16, 27, 28; Acts 3:1-18; Romans 5:1-11; Philippians 2:5-11; 2 Timothy 1:9, 10

GOLDEN TEXT

"For God so loved the world, that he gave his only begotten Son, that whose ever believeth in him should not perish, but have everlasting life."-John 3:16.

# A STUDY OF THE SUBJECT

Topic: Christ the Savior.

Aim: Our salvation is made possible through the love of God and the sacrifice of Christ.

Class Discussion: Because a criminal has become too old or weak to commit further crimes against society should he be given his freedom? Should moral reform relieve a con-

victed criminal of further punishment?

I. God's Part in Man's Salvation. (John 3:14-17.) "The salvation of the righteous is of the Lord."—Psa. 37:89. Because of His love for mankind the Father in heaven planned for our redemption from sin and from the effects of sin which we have brought upon ourselves. "The greatest problem for the infinite God was to provide the reconciliation of the cross: the greatest problem for man is simply to 'believe' the record in its fullness."-Chafer.

II. Christ's Part in the Salvation of Men. (Rom, 5:6-10.) "When we were yet without strength, in due time Christ died for the un-Christ's sacrifice was made willingly. His love for the sinning, suffering, dying world was as broad as was that of the Father. In His death He provided complete justification for all men (1 John 2:2) by assuring to them "the remission of sins that are past" (Rom. 3:25). He also meets the needs of the future as well, as John, addressing believers, says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

III. Man's Part in His Own Salvation. (Phil, 2:5-11.) Salvation originates in God, centers in Christ, and is made available to man through faith in the gospel. Man's part in bringing about his own salvation is not to provide the means or power to accomplish it (which he lacks the "strength" to do), but simply to believe in Christ and His message to such an extent that he is willing to obey all that the Lord requires of him. Faith always, as in the case of Jesus Himself (vv. 8, 9), involves obedience. Faith and obedience have been the conditions of man's restoration to divine favor since the entire world was alienated from God through the transgression of The faith that is required consists of an intelligent acknowledgment of the truth of the gospel of the kingdom of God, followed by obedience in baptism and a life consecrated to righteousness thereafter.

### PRACTICAL APPLICATIONS

# **Tesus Christ**

- —is the Savior of the body (Eph. 5:23);
  —is the Savior of the world (John 4:42);
- -is the Savior of Israel (Acts 13:23); -as our Savior bestows peace (Titus 1:4); -our Savior will soon return to earth (Titus 2:13).

Christ As Savior. The atonement work of Jesus was typified by the brazen serpent which until the Man Christ Jesus came. He lived a

Moses at the command of God raised up for Israel's blessing, so that when a serpent "had bitten any man" he might look on the serpent of brass and live. The designs of Christ's death were thus set forth and His mission typified. As those bitten by the serpents had to look on the brazen serpent for healing, so must the sinner today, who has the venom of sin in his body, look on Jesus for healing from sin. Israel had faith in the brazen serpentwe must have faith in Christ. The Israelites had to recognize their need of help before they asked for deliverance; the sinner must realize his need of some one to save him before he will look to Jesus. Jesus is a Savior of all men from the death state but a special Savior to those that believe (1 Tim. 4:10).

Jesus As Savior Died. Jesus was born a Savior (Luke 2:10, 11) and His death was the free act of a Savior. We must believe in His death (Rom. 10:9) and be baptized into His death before we can be especially saved by His death. Those who feel their need of a Savior and are desirous of being saved will exercise their faith in His ability to save and manifest their love for Him in doing all things enjoined upon them (John 14:15, 23; Gal, 3:26, 27).—C. E. R.

# 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 ever-lasting life."—John 3:16.

It was God, the Father, who loved the world. He loves US so much that He has provided a Savior for all who believe in Him and that Savior is His dear Son, His only begotten Son.

Do you believe in Him? Have you accepted Christ, the only begotten Son of God, as your Savior! If not, and you never do, Christ's death will mean nothing to you. There is no salvation to those who do not believe in God and His Son. It is only to those who believe and accept that have the promise of eternal life. If you have not already accepted Christ as your Savior, do not delay, but make your decision quickly and be on the safe side.—L. A. R.

# INTERMEDIATE CLASS

# What It Means to Be Saved

The angel that brought Mary the news that she was to be the mother of God's Son also told her that she should "call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). When Adam and Eve, having before them the beauties of the Garden of Eden and only one commandment from God, chose to disobey, they brought upon the world the results of their sin-death. No man was able to remove this punishment from the world

perfect, sinless life, and so He was not under the penalty Adam brought. But He chose to give His life for the world, taking upon Himself the sins of men, thus removing their pun ishment. All this was provided by Jesus without cost to men, with only one condition they must believe in their Savior.

Because we belong to Adam's family we will lose this present life through sickness, etc. But if we choose to belong to Christ's family, we will gain the future life which is eternal. Like Adam and Eve, it is ours to choose. If we are foolish and stubborn and unbelieving we will choose to disobey, and we will "perish." But if we are wise and teachable and believing we will choose to obey, and we will have "everlasting life." It is because of God's great love for us His children that He gives us this opportunity of salvation. How best can we repay such love? Compare in class John 3:16; Acts 4:12; 9:35-38; 16:30-33, bringing out the full meaning of belief in Christ. Do you believe? Have you obeyed?

Our Father in heaven, teach us to know the meaning of the sacrifice made by Thy Son Jesus that we may accept Him in early life. For His sake. Amen. M. G.

### TUNIOR CLASS

Topic: Jesus, the Good Shepherd. Text-John 10:9-16, 27, 28.

Memory Verse: "I am the good shepherd." John 10:11a.

Review. Have some child hold up pictures in notebook and tell last Sunday's lesson.

Presentation of Lesson. Ask: "What is a shepherd?" Discuss duties of a shepherd, Tell what love and care a good shepherd gives his sheep. Tell of some of the dangers he meets in his work. Bring out the point that he leads, and his sheep follow. He usually has a name for each sheep. They learn to know their master's voice and will follow no other. Then bring in this thought: Jesus once said, "I am the good shepherd." Did Jesus mean He cared for sheep? Oh, no. He meant that He cares for us as a shepherd cares for his sheep. Read verse 11 and tell how Jesus gave His life on the cross for us. Tell how when we are in danger He watches over us, not as the bad shepherd is described in verse 12, but as a good shepherd.

Memory Verse. Jesus said, "I am the good shepherd." Repeat what Jesus said. Perhaps some may wish to learn the whole verse.

Notebook. If you can find the picture of Jesus with a little lamb on His arm, or the picture of Jesus with the little children, paste in notebook. Under it write the memory verse. Try to write it without looking at book. Don't forget to write what you learned from this lesson that will help you each day. If time permits let each child write short story of lesson,—V. C. T.

# AMONG THE CHURCHES

### THE LOS ANGELES PROGRAM

"Silver and Gold Have 1 None" is the interesting theme announced by l'astor Norman John MacLead for the morning service at Los Angeles on Sunday, April 14. "Expansion and Conlliet" will be the Berean lesson for the following Wednesday night, At Long Beach, April 14, the lesson on "How to Study the Bible" will be illustrated by a study of "The Regathering of Israel."

# AUSTIN TO BE AT GRAND RAPIDS

Bro. F. L. Austin will visit the Pennellwood Church of God, 3055 Division Ave., S., Grand Rapids, Mich., to hold a series of special pre-Easter meetings, beginning Sunday. April 7, and continuing to and including Easter Sunday, the 21st.

All who care to attend these meetings and assist in promoting the work of God will be welcomed.

Fred E. Hall, Secretary.

# INSTALL NEW PASTOR IN CASHMERE, WASHINGTON

Since Bro. T. D. Foster and family moved to Mt. Vernon, Wash., last September our church has been without a pastor. However, Bro. Lyle Rankin of Phyallup, Wash., gave us valuable service as visiting pastor during the months of September, October, and November, during which time he and Sr. Rankin were residing in Wenatchee. They returned to their former home at Phyallup but recently returned to this valley and are located near Cashmere.

At the annual business meeting of the Cashmere Church of God, held March 4. Bro. Rankin was chosen as our regular pastor and has now taken up the work with all the vigor of youth. Bro, Rankin is young in pastoral work but has been an ardent student of the Bible for several years and has had valuable training in his home church at Puyallup with Bro. A. L. Corbaley. We are sure that his labor and influence among us will be of much value to our people and we hope and pray that our united efforts may bring many others to the knowledge of the truth as it is in Jesus. Pray for us that we may labor diligently in the Master's service and stand justified through His blood when He comes, and be caught up to meet Him.

E. A. Drake.

# SOUTHERN CALIFORNIA

Easter Sunday---a time which seemed most suitable for the assembling of the brethren-April 21, was set as the date for the next California Conference to be held at Los Angeles at a Board meeting held after the regular services Sunday morning, March 24. The preparation of a Sunday school program for that occasion was left in the hands of the Sunday school superintendent of the Los Augeles church, Bro. Calkins. A picnic at noon, with Easter trimmings, is being planned to add physical food to the spiritual. Speakers for the occasion are still in a nebulous state of arrangement and cannot yet be announced. A sermon in the morning worship period followed by Communion, a pienic lunch at noon. a "social period" at 2:00 p.m., followed by a sermon at 2:30, will be the order of the day. Norman John MacLeod.

### PLACE YOUR ORDER NOW

The Christmas, 1934, edition of The Restitution Herald was exhausted long before orders ceased to reach the publishers. We urge you, therefore, to place your order for extra copies of the Easter issue immediately. The price is 5 cents the copy to any address.

The Easter edition will contain seasonable illustrations, and articles from such writers as R. H. Judd, Grace M. Marsh, Mary A. Gesin, Harry Gockler, and Norman John MacLeod. The publishers feel certain that the paper will be of great value for general distribution, not only among members of the Church of God, but for missionary purposes.

### BEAR, ARKANSAS

Bro. E. O. Stewart began a meeting at Bear the 22nd of March and continued until the 27th. He preached seven sermons. These are some of the subjects he spoke on: "Our Hope," "The Rich Man and Lazarus," "The Thousand Years' Reign," "The New Birth."

Bro. C. E. Weaver preached four sermons for us in Pebruary. He is to be back to hold a meeting in April. These meetings begin Priday night before the fourth Sunday and are carried on until Sunday night unless otherwise stated.

Bro. Stewart will be with us for the fourth Sunday services in May if our plans don't fail.

Our conference date is set for July 25. It will be in session for three days. Plan now to come and be with us. Meetings will begin here on July 19 and last up until the 25th, or time of conference.

We expect to have a ten days' meeting, but the conference lasts from July 25 to 28.

Our Sunday school meets every Sunday at 10 a.m., J. M. Dorris, superintendent; Olive Humphreys, secretary.

Rachel II. Morris, with her two daughters of Nederland, Texas, is visiting her parents, Mr. and Mrs. R. A. Humphreys.

Mr. R. A. Humphreys has been on the sick list. He is up and about his home but has been unable to attend church.

On February 18 Mr. and Mrs. J. R. Humphreys welcomed a new member into their family circle: Samuel Robert by name. Mrs. Ruth H. Kinsey.

# ILLINOIS BOARD MEETS AT RIPLEY

The writer accompanied Bro. and Sr. George Splea and Bro. Paul C. Johnson to Ripley over the week-end to attend the Illinois Conference Board meeting, and we have learned that you don't have to travel any farther south than Ripley to enjoy Southern hospitality.

There was a large attendance for Sunday school and church, and we had the pleasure of meeting with Sr. Claude Graham and Sr. Leota Hanson, William Magraw and family, and William Ford and family of Dixon, as well as renewing acquaintances with many of the Ripley brethren and meeting many others we had not had the pleasure of knowing before.

After the morning sermon by Bro. Paul C. Johnson, we all went to the I.O.O.F. Hall, where we enjoyed a most bountiful dinner.

We want our Ripley brethren to know that we thoroughly enjoyed their hospitality and fellowship during our short visit among them. Esta L. Starbuck.

### TRY OUR SERVICE

Order your Bibles and religious books from the National Bible Institution. Inquiries are answered promptly; orders will be filled immediately upon receipt. Bibles and Bible reference books of all types can be secured, varying from 30 cents a copy plus postage, to \$20.00, postpaid, or more. Concordances—Strong's, Cruden's, Young's, and others—are all handled. General church and Sunday school supplies can be furnished. Catalogues or descriptions and quotations will be sent on request.

# SOUTH LAWN CHURCH, GRAND RAPIDS

Annual spring clean-up day arrived March 28 at our church with about three dozen husky workers on the job. The winter's smoke was washed from the walls and other freshening-up tasks done.

Following Berean the night of March 28 a large number of the church members and friends met in the annex for a social hour with Bro. Robert Barr. The occasion was his twenty-first birthday anniversary, and this courtesy was shown in appreciation of his splendid help in the music of the church.

Final plans are being completed for the pre-Easter meetings. Services are to be held each night for the two weeks preceding Easter with exception of Monday and Saturday nights, and a baptismal service Easter afternoon.

Our head deacon, Bro. Clyde Thomas, has been laid up with an injured back.

On March 29 a meeting of the deacons and their wives was held at the pastor's home. A portuck dinner at 6:30 was followed by discussion of the duties and apportunities of a deacon, with special application to our church work.

1. E. Siple, Pastor.

# NORTHWEST CONFERENCE REPORTS

The first quarterly meeting of the Northwest Conference met at Felida, Wash., March

Owing to Bro. Woolf being injured, the business meeting was called at his home on Saturday morning, March 9. It was decided that the yearly conference will be held in Felida from the 6th to the 9th of June. It was also decided that Sr. Railsback would work in the Corvallis field until May 1, when she will begin work in Washington at the Felida church, and visiting the isolated members elsewhere. The brethren are hoping to arouse more zeal and enthusiasm for the work in this part of the vineyard.

Sr. Barber and daughter Gladys, Sr. Hogue, Bro. Delbert Hathaway and family, and Bro. Bro. Darby from Gresham, Ore., and Sr. Prutzman and daughter from Vancouver, Wash., were in attendance at the conference.

A picnic dinner was held at the church on Sunday.

Bro, Darby and Sr. Railsback did the speaking. The best attendance was Sunday afternoon.

We are hoping and urging that all the members in this conference district rally to the support of this work, particularly at this coming annual meeting. A program will be published later. Dear ones of the household of faith, do not fail to attend these meetings as your cooperation and support are badly needed.

Minnie Kerr, Secretary.

# BETWEEN YOU AND ME-

Sr. Nota Longanecker of the Plum River, Ill., congregation, who recently underwent a serious operation, is now apparently on the road to complete recovery.

Pastor Harvey U. Krogh, Jr., and his wife were attendants at the evening service in Oregon, III., last Sunday. The bad condition of the roads in the neighborhood of the church of which he is the leader made the cancellation of the evening service there advisable. Sr. Alice Gesin of Oregon, III., has returned to St. Louis, where she will undergo further surgical treatment. Her address while in that city will be 1491 Laurel St., St. Louis, Mo.

Have you mailed that list of names and addresses of those to whom you wish us to send the Easter Herald? The time is growing short—better do it right now.

### ECKHARDT - WILLIAMS

On March 23, 1935, at 4 p. m., Ward Orien Williams and Emma Jean Eckhardt were united in marriage by the writer at his home in Waterloo, Iowa. Mr. Williams is a son of J. W. Williams, state evangelist in Iowa for so many years. The young man is a member of the Church of God. He expects to follow farming for a livelihood if his present plans materialize. The young lady is the daughter of a Tama County farmer. She was unknown to us until the day of the wedding. May God's richest blessings go with them, and may their union be one filled with happiness and service to the Master.

Charles W. Howe.

### DAVID SMITH

David Smith, aged 81 years, 6 months, and 12 days, died the latter part of February at the home of Mrs. Jennie Secord where he had lived the past few years.

He has been a member of the Church of God for a number of years. It was during a series of meetings conducted by Bro. Lindsay in November of 1909 that he presented himself for baptism, and was immersed by the pastor, Bro. Austin.

He enjoyed good health until a few days before his death when he suffered an attack of influenza followed by pueumonia. He was able to resist these ravages, but the drain on the heart was too much and like multitudes before, he yielded to death.

Services were held from the home and church, being conducted by the writer assisted by the paster of the Evangelical Church. Interment was made in Fonthill Cemetery.

C. E. Randall.

# CONTRIBUTIONS TO N. B. I.

OUNTAIDOTTO TO 11, D. 1.	
Jessie M. Wilson (Helping Fund)	\$ 1.00
C. E. Mills	3.00
Mr. and Mrs. G. E. Marsh	16.55
Clara Chaffee	.70
Mrs. H. E. Kidd	10.00
J. E. Coverston	3,00
R. H. Judd	1.00
J. W. Sweet	1.50
Maurertown, Va., Sunday School	2,44
Ora Burnett	1.00
Mrs. Allen Claypool (Easter Offering)	5,00
Lucy B. Groat	25.00

# HERALD RECEIPTS

Fay Logan (for others); Mildred Hetrick; Mrs. J. H. Snow (for another); Wesley Stephenson; Mrs. George Reighard; Mrs. Connie Ramsey; E. Anderson Drake (for others); B. F. Skeels (for self and another); Lillie M. Hobson; J. E. Coverston; Alletta J. Renner; Clyde Myers; Jesse Robins; H. C. O'Neal; Earl Kirkham; Fred Paisley; Mrs. M. H. Luthy; Lucy B. Groat (for others).

### WILLIAM CHANDLER

William Chandler was born in Springfield, II., January II., 1838, and died at his old home in Burbank, Okla., April 8, 1933. He was the son of Albert and Amy Chandler.

Mr. Chandler, with his father, and one brother, G. W. Chandler of Kincaid, Kan., moved to Jasper County, Mo., near the town of Carthage in the fall of 1881.

Mr. Chandler was united in marriage to Miss Mittie Morrow December 2, 1883. To this union were born four sons: Grover B. of Olney, Texas; Orb H. of Graham, Texas; Will, Jr., of Tulsa, Okla.; and Frank Chandler of Gladwater, Texas. He moved with his family to Cado County, Okla., in 1904, then later moved to Burbank, Okla.

Bro. Chandler obeyed the gospel in August, 1927, while Elder E. E. Giesler and his wife were conducting services at Burbank. The ones present will never forget when he, with Mr. McCurry, and his son, and grandson, came forward; for it seemed that heaven rejoiced with us.

Bro. George Waters of Newkirk, Okla., conducted the funeral service, which was held in the Community Church of Burbank, after which the body was taken to Tulsa, Okla., and laid to rest in the Rose Hill Cemetery there to await the call of his Master in the morning of the resurrection.

There are left to mourn his death besides his wife, Mrs. Mittle Chandler, four sons, six grandchildren, one brother, a host of friends, and other relatives. Rest in peace, Bro. Chandler, till we meet in the morning.

E. E. Giesler.

# SANOMA BELLE HUITT

Sanoma Belle Harrold, daughter of Jesse and Sarah Harrold, was born May 21, 1875, near Eagleville, Mo., where she grew to womanhood, and died on March 5, 1935.

She was united in marriage to George I. Huitt on September I, 1895. To this union six children were born, four sons dying in infancy. Those left to mourn her death are her husband and two children, Miss Gladys Iluitt of the home, and Garland Huitt of Cainsville, Mo.; her aged and loving father, Jesse Harrold, her invalid unele, Thomas Harrold, both of Blythedale, Mo.; and two grandsons, her mother and sisters, Ada and Maude, and brothers, Billy and Dauris, having preceded her in death. There are also remaining many other relatives and friends.

She learned the truth from her father as it is taught in the Word of God. She fell askeep in the hope of a resurrection to life everlasting.

A good woman is laid to rest waiting the call of the Master,

With J. C. Wilson officiating, funeral services were held at the Blythedale Christian Church March 7. Burial was in Cedar Hill Cemetery.

J. C. Wilson.

# BAPTISM-

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

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# THE ONE THING NEEDFUL

# Continued from Page Three

"Lead us not into temptation, but deliver us from the evil one." If there is personality involved here, it is our own selves. "Each man is tempted when he is drawn away and enticed by his own lust" (James 1:12-17). Such a division of personality into two opposing selves is not new, in Christianity (Rom. 7). The petition amounts to saying: "Free me from lust." Lust is a general name for all desires not in harmony with the desire of God (Rom. 7:7; James 1:14; 1 John 2:16). In the end, then, the three personal petitions of the Lord's Prayer are all in harmony with God's supreme desire, and yet each one of them is a petition for our own good.

But, though our prayers for our own good and God's good may never conflict, our prayers for our own good often conflict with the prayers of others for their good. It would be a waste of time to call up illustrations of this. The World War afforded colossal examples of such conflicts. Lincoln noted the same conflict in the Civil War. The conflict here, however, is not an opposition inherent in the Christian religion. It is due simply and solely to the fact that the world is not Christian. The kingdom of heaven is not established here; God's will is not done as it will be done in the ideal world, the new heaven and the new earth wherein dwelleth righteousness (2 Peter 3:13: Isa, 2:4; Mic. 4:3). Therefore, the only prayer we can pray in such a situation is "Thy kingdom come. Thy will be done." If all Christians everywhere, in all problems, in private conflicts and national wars, would pray that prayer, no conflict would be found in their petitions. Such a challenge goes down to the very heart of our faith in God's goodness and our willingness to cooperate with Him to the full extent of our ability in carrying out His supreme purpose in this world.

In the large, therefore, God's good, my good, and all other men's good need not conflict in principle, for all of us form one all-embracing personality. God loves; out of that love grows one supreme purpose framed by His intellect; to achieve that purpose He expresses His will in acts of infinite number. I, beholding God's love, purpose, and will manifested in Jesus Christ, also love, also adopt the same purpose, also choose the same means He chooses to that end. Other men do the same. Since loving, purposing, willing make personality, and loving the same, purposing the same, willing the same, make persons the same, we are all one through Jesus the Lord . . . I, then, as a Christian, cannot pray a prayer for my own good which can possibly conflict with God's good, nor any other man's good, since we are all one.

In praying, a Christian should beware of holding in mind two pictures. One is a material, ironbound, mechanical world wherein no prayer is possible. The other is the picture of an oriental throne, on which is seated a potentate arrayed in irridescent colors, surrounded with his minions, A Christian should, if he must picture anything,

see a family in the midst of whom sits the Father, around him gathered all His children, collected in groups of families, tribes, nations, United States, League of Nations, the human race, all drawn together by invisible spiritual bonds, fine as gossamer threads, strong as persuasion, radiating from and running back again between the Father and every child of His, and radiating from and running back again between each and every individual, until they are all drawn together in the holy bonds of one love, one purpose, one will. Within this kingdom, this network of love (Matt. 13:47), prayers cannot conflict. As yet it is an ideal not fully realized (Matt. 13:48, 49). Therefore, we pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

This being the supreme prayer, or prayer for an end, we may also pray for means to its accomplishment. In such prayers infinite conflicts may come. For we are in a colossal experiment, a grand adventure, feeling our way toward the light. Often we must use our own judgments (1 Cor. 6:12; 10:23). Many times good people, agreed on ends, disagree on means. Experiment alone will determine who is right, or what means will achieve the end. Much wisdom has accumulated already. The accrued wisdom of the ages about the kingdom is written in God's Word. He who runs may read, interpret, and apply God's revelations, many tested by the experience of millions of people throughout many centuries of time. In the final analysis, then, we must turn to the Book for the discovery of the supreme End, for which we should pray, and for all the light on the means to that end that God has revealed thus far to His people who adopt that end, and faithfully work for the coming of the kingdom.—Arthur Holmes in The Lookout; reprinted by permission.

"Don't you know that the harder you are at work the happier you are?"

# TREASURY HEAD'S ACCUSATIONS ARE BLOW TO REPEAL

"We have positive information that the Treasury never really attempted to enforce the liquor laws during prohibition or before," Secretary of the Treasury Henry Morgenthau, Jr., a Roosevelt appointee, declared last August in a sweeping indictment of the Federal Government's enforcement of prohibition laws.

"It is a sorry mess if this country cannot enforce its laws," the Secretary of the Treasury declared.

Secretary Morgenthau's startling statement accompanied his announcement that a sweeping reorganization of the alcohol tax unit of the Internal Revenue Bureau is under way.

Secretary Morgenthau's accusations against former heads of the Treasury Department confirm charges that the Eighteenth Amendment "never really had a fair chance."

-The Gideon.

# THE RESTITUTION HERALD

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# "To Take a Great Spoil"

By Norman John MacLeod

"THE chancellories of Europe were shocked!" So read the newspaper items announcing the statement of Hitler which renounced the Treaty of Versailles. They did not say "surprised," for that would be rank falsehood. "Shocked" may mean

Few men ever have held the world at such a tension as that at which Adolf Hitler is holding it today. Earth is a powder keg waiting to be touched off. Civilization stands at the crossroads. Russia pleads hypocritically for disarmament. The alliance of Gog approaches.

boycott of German goods! Perfectly ridiculous! Truly mankind, as Talleyrand of France said more than a century ago, "belongs to two classes: the shearers and the shorn." Germany was the "shorn"! The chancellories of Europe were

"shocked" by Hitler's announcement that Germany repudiated such a treaty. What else could a self-respecting people do? But there are other motives lying hidden in the history and politics of the diplomatic situation that has arisen.

# DOCTRINE OF PROPINGUITY

Just yesterday Hitler told Sir John Simon of Britain that he had not the slightest intention of attacking Russia. Perhaps not! But let us look at some other angles of the picture. In European diplomacy there is a principle of operation that we may call the "Doctrine of Propinquity." If one European nation borders on another, the general assumption is that those two nations will be hostile toward each other. Germany and France, for instance; or Germany and Poland; or Germany and Russia; or Russia and Japan, to transplant the European idea to Asia! But where one nation is bordered by more than one other it is not good policy to oppose them all: therefore the "Doctrine of Propinguity" requires that each nation attempts to control the other by playing first with one possible foe and then with another. France, Italy, and Germany are a case in point: Italy wavers back and forth, now toward France, now toward Germany, according as she wishes to keep the other in check. Before 1914 Italy was allied with Germany and Austria against France; now Italy is allied with France against Austria and Germany. Germany must have friends! Hitler would never have dared to defy the group of nations associated within the sacred precincts of the League of Nations, without an alliance in some direction. Common hatreds make firmer alliances than common "loves" among the nations. (Please turn to Page Nine)

anything. Germany was shorn of the best portion of her lands by that iniquitous treaty. If we think of Germany as a square we see that the four corners of that square were the most valuable parts: in the northwest, Eupen and Malmedy went to Belgium, and the Ruhr was temporarily seized by France by way of punishment to Germany for not paying all the stipulations of the treaty; in the southwest, Alsace, Lorraine, and the valley of the Saar (which has recently been returned to Germany) were put in the hands of France; in the northeast, portions of West and East Prussia went to Poland and Lithuania respectively; and in the southeast, the Upper Silesian coal fields were given to Poland and Czechoslovakia. German industry was paralyzed by these amputations of the coal and iron regions. France and Belgium, so completely demoralized by the war, soon were far ahead of Germany on the way to recovery. Naziism was the German defiant answer to these deductions. Furthermore, East Prussia as retained by Germany was isolated from the rest of the nation, for the Allies, at least for a time, took over all the German cables in the North and Baltic Seas. Germany surrendered her entire fleet of submarines and almost her entire fleet of battleships; was shorn of all her colonies; must have no naval or military airplanes; in addition must surrender large amounts of materials in the way of food supplies, coal, and iron to France, Belgium, and Serbia; must restore all the buildings and mines and other things destroyed by the process of war; and, as a crowning insult, must pay large indemnities and sign a statement that she was entirely responsible for beginning the war. Lloyd George of England was responsible for the idea that Germany must pay the entire cost of the war, and then agitated a complete

# Abreast of the Times

# Ethiopia Mobilizes

"He teacheth my hands to war."-2 Samuel 22:35.

Addis Ababa, Ethiopia, April 4.—One hundred thousand well armed troops were today being moved by command of the Ethiopian Emperor, Haile Sclassic, close to the border of Eritrea and Italian Somaliland, along which Italy has been massing troops for some weeks.

Proper supply bases have been established and lines of communication guaranteed by the Government to all advancing troops. Spears and sabers, the former weapons of the native army, have been superseded by modern machine guns, light artillery, and aircraft.

The Ethiopian army is officered by native chieftains, although technical experts have been imported from Europe to give advice in the best use of artillery and air forces.

Mussolini some weeks ago refused to countenance the apology offered by the Emperor for grievances charged against this North African empire by the Italian Government. Since that time, tension has existed similar to that existing during the Moroccan crises preceding the World War.

It appears that Italy is more concerned with the adding of territory to its African possessions and with the training of its excellent military machine in actual combat than with any effort to maintain peace. All Ethiopian attempts to pacify the Fascist Government have met with flat rebuffs.

# One Source of "Blackmail" Gone

"Stay me with flagons, comfort me with apples: for I am sick of love."—Song of Solomon 2:5.

CHICAGO, April 5.—Mrs. Helen Bedford-Jones, former wife of Henry Bedford-Jones, one of the most famous writers in the country, yesterday received with a mournful sighthe announcement that a jury in the court of Federal Judge William H. Holly had awarded her \$100,000 for the alienation of her husband's affections.

This was the largest sum ever to be awarded for such a suit. Former suits had won plaintiffs as high as \$30,000.

"The verdict," said Mrs. Bedford-Jones dejectedly when interviewed by reporters, "can never compensate for what I lost, or for having my daughter turn against me. (Her daughter had testified in favor of the writer.) I'm not happy, why should I smile?"

Suits of this type have been outlawed by several of the states during recent weeks, and other state legislatures are working on similar plans. An Indiana woman gave initial impetus to the movement to abolish this form of what she termed "blackmail" by jamming a bill through the state legislature (of which she is a member) forbidding the entry of such suits in Hoosier courts.

# Debate on Bread

"If thine enemy be hungry, give him bread to eat."— Proverbs 25:21.

VIENNA, April 4.—All the statecraft of Central Europe is being brought to bear on the problem of four million loaves of bread.

An international relief organization, directed by the Quakers, has, ever since January, been attempting to bring the loaves into Austria for the feeding of the hungry. As a result, an embarrassing situation has arisen in diplomatic circles.

The problem centers in the fact that the Quakers do not recognize political lines in their humantarian scheme. Socialists, many of whom are hungry in Austria largely because they insist upon remaining Socialists; Jews; and Fascists are all the same to the Quaker dispensers.

The sum of \$400,000 has been collected for the purchase and distribution of the four million loaves; but it remains in abeyance. The giving of one loaf to the wrong person while Europe is in its present irritable frame of mind would be certain evidence to one Government or another that its policies were being directly hit.

So Vienna mothers still stand on the streets begging for small change to let them feed their children.

# Another Motive for War?

"He shall work deceitfully."—Daniel 11:23.

Berlin, April 3.—"The Supreme Court rules that 'business offices and homes of ministers accredited to Germany are not recognized as foreign territory.""

This announcement, hidden on the back page of the Berlin Tageblatt, caused fear in diplomatic circles that Germany is discarding extraterritoriality. None of the diplomats in this city knew there was a suit involving this right pending. If the right is abrogated, no legation will be safe from Nazi police.

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# The Church and It's Name

By James A. Patrick

WHEN I began writing on this subject, I purposed writing but one article. I soon found that I could not cover the ground in one article. I thought I marked my first article No. 1. If I did, the editor, having waited so long, thought no more was coming, so left off the No. 1. He would have been justified in doing so. Sickness kept me from finishing sooner, but he didn't know this.

In my first article I mentioned that the house of God is the family of God. For proof of this turn to Hebrews 3. In the first part of this chapter Christ and Moses are compared. "Moses verily was faithful in all his house." What house? The house of Israel, the great family of israclites. Moses was faithful in his 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." What house (family) is Christ over? The great family, the members of which He calls brethren—the church. Some one might say that if it is Christ's house, it should bear His name. No, brethren do not get their names from each other, but from a common father. Besides, I showed in my previous article that Paul argues in Ephesians 3:14, 15 that God is the source of the family name. Besides, Christ prayed that His brethren might be kept one through (Greek, in) the Father's name (John 17:11). A Church of God minister was once talking with a minister who held a different church name. This minister said that he didn't have much faith in a doctrine that didn't have its roots in Genesis. The other man said, "All right, turn to Genesis 4:26." They turned and read, "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." The margin has it, "Then began men to call themselves by the name of the Lord."

But it wasn't long until Nimrod gathered his people. "And they said, Go to, . . . let us make us a name."—Gen. 11:4.

So these people under the leadership of Nimrod decided not to be called by the name of the Lord, but decided to make a name for themselves.

In the last paragraph on page 118, vol. 3, of The Apocalypse, by Seiss, I find the following: "The Bible says that Nimrod was a mighty hunter before the Lord. The Targum of Jonathan interprets this to mean that he was a mighty rebel before the Lord, the mightiest rebel before the Lord that ever was in the earth. The Jerusalem Targum reads it that he was mighty in sin before the Lord, a hunter of the sons of men, exhorting them to leave the judgments of Shem and adhere to the judgments of Nimrod. . . . Jarchi accordingly understands the record to be, that Nimrod was a most brazen offender, who did not fear or hesitate

to withstand God to His very face. And every intimation concerning him shows that he was the heaven-defying founder of a new system of rule and worship, instituting a government by brute force and earthly wisdom and policy, and a religion which quite abolished the true God." Emphasis the author's.

And the origin of this rebellion was the making a name for themselves and not calling themselves by the name of the Lord.

This rebellion went on till but one man could be found that was willing to honor God. Abraham stands out from all the others, for even his fathers were idolaters, as shown by Joshua 24:2. His fathers still clung to their idolatry by clinging to the name that was made for them by Nimrod. But when Abraham was called out from among these idolatrous people, the first thing he did was to erect an altar and "called upon the name of the Lord," went back to the practice of his early ancestors.

It is a very interesting study to follow the history of Abraham and the people who sprang from him down through the ages. There are so many interesting things that happened to them, but in this article we are interested only in the name of our God.

In Deuteronomy 12:11, 21 we read, "Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes.... If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock,... and thou shalt eat in thy gates." Language of this nature is repeated over and over again.

We notice that wherever the people were to worship and offer sacrifices, there God chose to place His name.

When the Gibeonites came to Joshua they said, "Thy servants are come because of the name of the Lord thy God."

We pass on now until Israel was established in the land that God had promised to them, and to the time when Solomon sat upon the throne of his father David, and I read in I Kings 3:2, "The people sacrificed in high places, because there was no house built unto the name of the Lord."

When Solomon had finished the house of God and was offering his dedicatory prayer he said, "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name...) when he shall come and pray toward this house; Hear thou in heaven thy dwelling place, ... that all people of the earth may know thy name

Please turn to Page Eight

# Seven Reasons for Believing the Bible

WE have reached a stage in experience when the humblest believer in divine revelation should say he so believes, and to the utmost of his ability should "give a reason of the hope that is in him." The world is asking not merely what we believe, but why we so believe. The Book we profess to accept and teach has no sympathy with credulity; far from it. It bids us to "prove all things, and to hold fast that which is good." If my only reason for professing the Christian faith is that my father held it, then I am not better in my profession than is the heathen, who is so because his ancestors were such. True, the faith I hold may be a better one than that held by the heathen man. Christianity is not a mindless religion, and to hold it so is to debase it into superstition. Said Sister Teresa: "Let no one be taken into this religious house of ours unless she is a woman of sound understanding, from all silly devotees may God deliver us." "To think well is to serve God in the interior court," wrote Thomas Traherne. "Think, learn to think," remarked a shrewd observer, "it will profit you; and there is so little competition." Said John Wesley: "I would as soon put out my eyes to secure my faith, as lay aside my reason." Dr. Barnes, Bishop of Birmingham, in his observation that "the worst of ignorant piety is that it gives the impression that all piety is ignorant," utters a caution to the man who is "positive, because he does not know enough to doubt." "When in the Church of Rome," wrote Erasmus, the Reformer, "I was allowed to do everything except think." Quite so. Such a system as Romanism, or its laughable imitation, Ritualism, can never hold really thinking people. They do not attempt to; they feel far safer in trying to astound reason, than in attempting to satisfy it.

# THE BELIEF OF PERSONAL EXPERIENCE

Without this, when dealing with the Word of God, all other proof, valuable as it may be, is insufficient. The supreme object of holy Scripture is to bring the individual into right relationship with God, as He has revealed Himself in the Person of His Son; concerning whom the men of Samaria said to the woman: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."—John 4:42. Here, then, is a personal, individual experience, which cannot be imparted to a second person any more than can the five bodily senses. No dead person can be a witness, or give evidence. The Apostle Paul, the principal witness of the New Testament, said: "I know whom I have believed." Samuel Wesley, on his deathbed, said to his son John: "The inward witness, son, the inward witness, this is the proof—the strongest proof—of Chris-

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psalm 66:16. By

personal experience I am able to testify to the skill of the physician in whose hands I have been; or to the efficacy of some healing agency which I have tried.

"Whose hath felt the Spirit of the Highest Cannot confound Him, or deny; Yea, O vain world, thou that deniest, Stand thou on that side, for on this am I."

This is the inward, sure, convincing experience of all who can say, "The Spirit itself beareth witness with our spirit, that we are the children of God." Christianity is a possession, not merely a profession.

"No need to prove the sunshine when the eye receives the light;

When the cipher is deciphered, we know the clue is right;

The key is known by fitting the strange intricate wards,

And the ears must own the music when they recognize the chords."

# THE PROOF OF FULFILLED PROPHECY

One of the distinguishing features of the Bible from all the books of the great world religions is the fact of its boldly prophetic character. Froude, the historian, wrote: "To attempt to prophesy is gratuitous folly, as so many circumstances may arise to alter the whole course of events-circumstances which we cannot possibly foresee." True, very true, when man makes the attempt; but not when He who knows the end from the beginning (Isa. 46:10; Acts 15:18). In Deuteronomy, chapter 18, we are told that the mark of a true prophet is the fact that what he foretold comes to pass. Well, now, if the truthfulness of the Bible can thus be tested by outside proof, we have it: for of all the prophecies of Scripture-ranging over the whole known world, dealing with individuals, peoples, and empires, and spanning millenniums of time—not a single one, thus far due, has failed in its fulfillment; nor shall any one of the future "want her mate" of correspondence (Isa. 34:16). "Do not prophesy unless you know" is a wise advice, that leaders of world religions have acted upon. But here is a Book which does know. "Come, see a man, that told me all that ever I did; is not this the Christ?" exclaimed the woman of Samaria. Yet here is something far more wonderful. Come, read a Book which foretold the world all that it ever would do. And is not this divinely inspired, and, surely, the Word of God? .

"Give me in a word a proof that the Bible is inspired," said the skeptical Emperor Frederick to a Christian general. To which the officer replied: "Jews, your Majesty." Yes; not only the history of Judah, but in the rapidly unveiling history of Israel in our day, is proof beyond all pos-

sible disproof of the truth of the prophetic portions of God's Word. In Daniel 2 we get the great Gentile timetable of the four world Powers, with the events happening according to schedule, as to time and circumstance.

In Daniel 7, under the figure of the "little horn," is foretold the rise of that caricature of Christianity—the Papacy, whose "life-sized portrait" is given us in Revelation 17. Whilst in Daniel 8 we get foretold, centuries in advance, the rise of Mohammedanism. These twin foes of God and His Word—the West and East apostasy—coming up simultaneously, and, as prophecy has informed us, going down together.

In chapter 9 the coming of the Messiah is set forth in absolute accuracy, some five hundred years before He appeared; whilst in chapter 11 twenty personages are named before their birth.

Such marvelous forecasting of the future led the great Sir Isaac Newton to exclaim that "prophecy is more accurate than history." And Rollin, the historian, wrote that "by such exact correspondence with prophetic utterance the facts of the Christian religion, and the authority of God's Word, were unchallengeably established."

> "The symbols and the things declared So wondrously agree, We boldly say—'None but the Lord Could show the mystery.'"

# THE PROOF OF BENEFICIAL RESULTS

"Every tree is known by its fruit," said the great Founder of the Christian faith. To all who have been born and brought up under the sheltering and humane influences of the Christian religion, this is not so easily seen. But let the individual who questions it take the map of the world—even of today, to say nothing of the time past—and he will soon see that where the Bible is an open Book, and its teachings regarded, there all that is most desirable in human life is to be found.

"What are you building, Sonny?" asked a missionary of his boy, busy with a box of bricks. "A Christian village," was the reply. "Well now, build a heathen one," said the father. The lad was silent for a few moments, then removing a church, he said, "We shall not find this in such a village? Nor," after taking away the hospital and school, "these either, Father, shall we?" Many who scoff at the claims of religion gladly avail themselves of the worldly advantages arising from the practice of its precepts. The converted cannibal told the godless European trader that but for the influence of the Bible the trader was deriding, they would have put him into the oven and eaten him. One cannot help the feeling that a few minutes in such an atmosphere would lead a good many such to, at least, a profession of the Christian belief. When the sailors with Columbus sighted the mouth of the Orinoco, they shouted: "An island! an island!" "No," said the explorer, "a river like that flows from a continent, not from an island." So we say of this River of Divine Knowledge and Mercy, which, like the river Ezekiel saw (chapter 47), wherever it flows brings life and health.

When the violence of infidelity raged in Europe, England escaped, by God in His mercy sending under Wesley and Whitfield a revival of Bible teaching. During the Commune in Paris of 1870 M. Guizot said to the late Lord Shaftesbury: "You will not have the disorder in your country we have here. You have the influence of the Bible." Has this aspect of Christianity been sufficiently emphasized? Do the great masses of what are spoken of as the "Laboring Classes" realize that whatever of justice, liberty, and safety they enjoy is owing to the fact that the great principles taught in God's Word have been so largely enshrined in the laws of our land? "Godliness," that is the fear of God, "hath the promise of the life that now is," as well as of "that which is to come." Oliver Cromwell said, "It ought to be a part of a man's religion to see that his country was properly governed." To us have been committed during this age "the oracles of God," God forbid that as a State we should nationally cease to bring forth fruit.

# THE PROOF OF INCOMPARABLE SUPERIORITY

The late Dr. Parker said: "I recognize comparative religions, but Christianity is not one of them. No one with any spiritual insight would compare the Bible with the books of the great world religions. Whatever light they contain is but a reflection from this one divine source, and is but as a candle to the sun." Consider for a moment the composition of this divine Library which we speak of as "The Book." Here are 39 portions in what we call the Old Testament, and 27 in the New Testament: written, in its earlier part, nearly 3,500 years ago; and in its later, nearly 2,000 years ago. The writers, some 40 in number, being men in every walk of life: king and peasant, priest and layman, poet and preacher, physician, prophet, and statesman. Men of every degree of ability, of vastly differing outlook and temperament. Men who knew nothing of each other in most part; their time of contribution to this sacred literature extending over nearly 1,600 years.

Dryden asks:

"Whence but from heaven could men in arts, In several ages, born in several parts, Weave such agreeing truths? or how, or why, Should all conspire to cheat us with a lie? Unasked their pains, ungrate their advice, Starving their gain, and martyrdom their price."

How could there be collusion amongst such widely different men, extending over so vast a period, to conspire to write a book of "eunningly devised fables"? That is the folly talked by a Tom Paine of long ago, and by his descendants in clerical garb today; the stuff they write being one of the greatest proofs of the truth of holy Writ; which not only informs us as to their appearing, but also of the fables they would turn to, in turning from the truth (2 Tim. 4:4).

It is nigh on two millenniums since the canon of Scripture was closed. Why has not some of the learning and skill directed to its overthrow been used for producing a volume of superior claims? True, some years ago an attempt was made to show us what parts were reliable, if not

to rewrite the whole, in the form of the "Polychrome," or many-colored Bible; but that "dissolved in laughter." No doubt some copies may still be found in book museums, whilst the British and Foreign Bible Society's Library contains 17,000 volumes—all the translations of the Bible, in 850 languages, and forms of speech. A writer in one of our magazines said some while ago: "Buddhism is superior to Christianity, but its drawback is the need of a warm climate." To which a Wesleyan minister made the apt reply that "Christianity does not need to go about the world with a thermometer." Every right-minded person would fain see the men who write this stuff for public consumption soundly converted, even though it would mean a loss of a great deal of merriment which they afford us.

Here, then, stands this Book of books—a Mount Everest amongst molehills; a spiritual Sun amongst candles; a divine Lamp, in exchange for which we are offered Brummagem night-lights, and college and university will-o'-thewisps. Our reply is that we still continue to regard the language used, when, at the coronation of any of our monarchs, a Bible is presented: "This Book is the most valuable thing that this world affords. Here is wisdom; this is the Royal Law; these are the Lively Oracles of God."

# THE PROOF OF RESISTANCE TO ATTACK

"The Bible has withstood the seorn of a Lucian; the learning of a Porphyry; the skill of a Gibbon; the satire of a Voltaire; and the coarseness of a Tom Paine," to say nothing of the pigmies and lilliputians of this twentieth century. It is the Book which goes to many funerals, but never has one of its own. Scholarship, save the mark! assures us it has been upset; but, like a cube-block, it is always "right side up." No matter how often the wise men of the world explode it, it comes down on its feet, and runs through the world faster than ever. Bigots have burned, and would again burn it; but like the burning bush, and the three young men in Nebuchadnezzar's furnace, it is not consumed.

"How many anvils have you had," asked I,
"To wear and batter all these hammers so?"

"Just one," the blacksmith said, with twinkling eye,
"The anvil wears the hammers out, you know."

In the early sixties the religious world was considerably stirred by Dr. Colenso's book, The Mistakes of Moses, and the remark was made, "It would be interesting reading, 'Moses on Colenso.'" Moses still goes "marching on," whilst the doctor has been drowned in oblivion for nearly three quarters of a century. In 1860 Dr. Duff went to India. On board the vessel was a considerable library, but the only two books saved from the wreck were a Scotch Psalter and a Bible. Here, then, in slightly altered wording, is the Book which "subdues kingdoms, works righteousness, quenches violent fires of clerical hatred, and escapes the sword of political suppression." The heroes of hostility are, generation after generation, "eaten up of worms," but this "Word of God grows and multiplies"; and by and by it will be said, they are all dead which sought this Book's overthrow.

. ...

# DIVINE AUTHORSHIP CONSIDERED

The Bible is the only book of religion which claims God as its Author. All others are signed by those who indited them. "Out of the mouth of the most High proceedeth not evil and good." If in a book, thus professing to be the Word of God, errors, mistakes, and wrong conclusions are to be found of a scientific or historic character, what confidence can we have that when it deals with spiritual and eternal matters it may be absolutely relied upon? The Bible is not a book of science, as such, but no scholarship thus far has been able to invalidate any of its statements on this line of teaching. Its historical parts have been, and are still, often ignorantly, sometimes malignantly, contradicted, but every turn of the coolie's spade shows the folly of the objectors. In the language of Professor Savce in his Monumental Facts: "Archæology dissolves criticisms like air bubbles." In 1865, a manifesto was signed in Oxford by 617 scientists declaring their belief in holy Scripture, and its harmony with natural science.

"If you are going to send me any more of the same coals," wrote a gentleman who had ordered in the best quality for his private use, "please send the coals in one set of sacks, and the slate in another." Just so. We hold that the God of truth would not give us a book in His name, partly true, and partly unreliable. The Bible has oft and again suffered from the wrong interpretation put upon it by its friends. The good old saint could easily understand the large print of the text, but could not make head or tail of its explanation in the commentary presented to her by the Professor.

Mrs. Baker Eddy, of the Christian Science cult, wrote A Key to the Scriptures, but one who read it said, "1 thought it was a lock." The fact is the crooked measuring rods of the so-called modern thought, laid alongside Scripture, do but demonstrate its straightness.

# GOOD IS FOR IT, EVIL AGAINST IT

"A man is known by the company he keeps." So is this Book. It is never found in bad company; frequently with good, and always with the best. "Two cannot walk together unless they agree." One of the first signs of going wrong is avoiding the company of the Bible. Clericalism fears it, and does its utmost to keep people from knowing what it teaches. Infidelity, like the wild beasts mentioned in Psalm 104, goes into its lair wherever, and whenever, this Sun of Righteousness arises. Commercial dishonesty stands in dread of its weights and measures (Lev. 19:36). Men of evil desire, as well as of evil practice, seek to throw doubt upon its authority. To such a one the charge was made-"The reason you don't like Moses is that he wrote the Ten Commandments." Who knows what wild beasts and poisonous serpents were kept out of the camp of Israel by the "pillar of fire by night"? Is it not because the light of this divine Book has been allowed to die down among us English-speaking people, that the wild beasts of lawlessness, and the loathsome reptiles of evil teachers, are daring to show themselves?-Daniel Farmer in Words of Life.

# Good Foundations and Poor Ones

"Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.

A BELIEF in a future life has been from the beginning a universal belief, with a very few exceptions. It is not true, however, that all men have founded this hope of a future life on the eternal duration of their consciousness. There are but two distinct foundations for any faith in a future life, viz., "the immortality of the human soul," the persistence of the mind even in death—the popular view—and a literal resurrection of the dead from their graves by the blood-purchased power and promise of our adorable and risen Lord. Abraham and his descendants, both through Isaac and Ishmael, built their hopes upon a literal resurrection, discarding and repudiating entirely the idea of any consciousness in death.

Dr. Mason Good, who spent much time among the Arabians, the descendants of Ishmael, tells us that he found no faith in man's natural immortality, but a strong faith in the literal resurrection.

Job was an Arabian, and the idea of unconscious slumber in death, and of a resurrection through his Redeemer, stands out in bold relief in all his great book. All the writers of the Bible were descendants from Abraham, and this accounts for the confessed absence of any declaration of the natural "immortality of the soul" in the entire Bible, either positive or inferential.

All these writers base man's hope of a future life on the coming of a day in the which all that are in the graves shall hear the voice of the Son of God and shall come forth (John 5:28). Daniel, in vision, saw the sleepers in the dust awake, "some to everlasting life" and some to "shame" (Dan. 12:2). Isaiah cries, "Awake and sing, ye that dwell in dust."-Isa. 26:19. Thus we have a sure foundation resting in Christ's power to raise the dead demonstrated at the bier of the widow's son, at the grave of Lazarus, and at His own resurrection when He gathered a large sheaf from among Judea's dead and waved it before the Lord. To build our hope of a future life upon the continuance of our consciousness in death is to build upon quicksand. Maurice Maeterlinck, the noted German writer and philosopher, says, "In all our thought of immortality we return fatally to our consciousness based upon our memory, the most precarious of all our faculties, one of those which disappears the most promptly at the least disturbance of our health." Think of building all our hopes of the future on memory! The failure of memory is the first faculty we mourn the loss of. Maeterlinek is not alone. Joseph Leidy, M. D., LL. D., Professor of Anatomy and Zoology in the University of Pennsylvania, once said: "Personal consciousness is a condition of each and every living animal ranging from microscopic forms to man. This condition is observed to cease with death." The distinguished Buchner

writes, "Unprejudiced philosophy is compelled to reject the idea of an individual immortality and of a personal continuance after death." Thomas Hill, President of Harvard College, once said: "Many facts in the possession of modern science make it difficult to believe in immortality." David Starr Jordan, of Stanford University, said: "The proof of immortality lies outside of science and philosophy." Think of building our hopes of the future on that which neither the Bible, science, nor philosophy sustains! If the Bible had founded human hopes of a future life upon the continuance of consciousness in death it would have been laughed to scorn centuries ago. It is a foundation of quicksand. Go to our asylums at Agnews, at Napa, at Stockton. Study psychology from mental conditions exhibited there. To build immortal hopes on minds capable of such derangements is to act as insanely as any confined within those walls. Let us thank the Lord for a sure foundation in the Bible. There stands out the grand fact of Christ's literal resurrection better proved than almost any other fact in history—as impregnable as Gibraltar. That fact assures the resurrection of all men.

In that masterly logic of 1 Corinthians 15, Paul shows that the resurrection of Christ and the resurrection of the dead, each is as certain as the other, and having put the resurrection of Christ beyond question, he joyfully exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."-1 Cor. 15:57. O foolish Israel, to be led away from the hope of their fathers by the vain philosophy of the heathen. O foolish Arabians, to smother the hope of the patriarchs by the "smoke" which Mahomet brought from the pit (Rev. 9:2). Destitute of the light of the gospel which reveals "life and immortality" through the resurrection of the dead, well may people mourn with "no hope" as in Paul's time. Well may Aristotle say, "Death is formidable beyond most evils on account of its excluding hope, since it is a complete termination, and there does not appear to be anything either good or evil beyond it." Theocritus might be justified in saying, "Hope goes with life—all hopeless are the dead." If there is to be no literal resurrection, Catullus well said, "Suns may set and may return; we, when once our brief life wanes, have eternal night to sleep." The Christian does not talk like that, but joyfully sings:

> "Though we sleep, 'tis not forever, There will be a glorious dawn! We shall meet to part, no never, On the resurrection morn."

-Selected from The Messiah's Advocate by R. A. Curtis.

# WITNESSING FOR CHRIST

By Harry A. Sheets

IT IS God's desire to have His creatures know Him and His will. He has revealed Himself and His plan to men "at sundry times and in divers manners" as it has pleased Him. In Psalm 19 we discover that "the heavens declare the glory of God; and the firmament sheweth his handywork." The astronomy of the ancients proves that they understood His starry message. When writing came into general use He revealed Himself and plan in written word.

But the heavens and the written word are cold, impersonal things and revealed but crudely and faintly the love of a personal God. He, realizing this, used living flesh for His next witness. Jesus became the revelation of God to men. He expressed the love and compassion of our loving Father. The sculptor reveals his thoughts in stone and brass, the painter in colors, and the musician in his song, but God's word became flesh in the person of His Son. So perfect was the revelation that Jesus said, "He that hath seen me hath seen the Father." Christ was the greatest witness of all.

God has not left the world without a flesh and blood witness. Paul told the Corinthian church that they were epistles "known and read of all men, . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Cor. 3:2, 3). We are the witnesses for God. Imperfect epistles, it is true, but this is the age of grace when faith is accounted for righteousness.

"The Bible is a book full of secrets of power, secrets of joy, and secrets of advance. They have to be studied out and followed, and the following is often not easy. But the results are sure. Even the world recognizes how many powerful lives are founded on the Bible."

# EGOTISM OR BLUFF?

A MAN who visited a college in a small western city observed two pictures painted on the wall of the reception room. This college taught the art of curing disease by manipulation of bones, muscles, and nerves.

One picture was a likeness of Jesus. The other, alongside and of equal size, was a likeness of the president of the college.

Under the picture of Jesus was printed, "He cured many," and under the picture of the president was the line, "I cure all." Some people have colossal egotism, or is it merely bluff?—Imperial Type Metal Magazine.

# THE CHURCH AND ITS NAME

# Continued from Page Three

. . . and that they may know that this house, which I have builded, is called by thy name."—1 Kings 8:41-43.

At least twelve times in the seventh and eighth chapters of 1 Kings the house that Solomon built is called the house of the Lord. Six times in these two chapters it is said that this house was built for the name of the Lord.

In the books of Ezra and Nehemiah this house is called the house of the Lord forty-two times. Very many times this house is called the temple of the Lord.

This house or temple is a type of the present house or temple. God dwelt by His shekinah glory in the former temple, and Peter says that we are built up a spiritual house to offer spiritual sacrifices acceptable to God (1 Peter 2:5), and Paul says that the house of God is the temple of God.

From The Messenger, a magazine published by P. Bret Morgan, I take the following (Nov., 1901): "I earnestly recommend that this congregation and all congregations who would stand squarely upon a scriptural basis accept and adopt as a sufficient and as a divinely designated ecclesiastical name, the term and title Church of God. . . . If you will take up your Bibles or concordances you will observe that this is the term used over and over . . . again. And mark what I say, you will find no other form of words put in its place—manifestly for the reason that this is Godgiven—given by Him of whom the whole family in heaven and earth is named."

Let us go back to Exodus 3:14, 15. Here God gives Moses some very definite instructions regarding His name. On page 310 of The Law, the Covenants, and the Sabbath, by Dr. L. C. Thomas, I find the following: "According to the best Hebrew scholars the name 'Jehovah' or more properly Ehyeh or Yahweh (Ex. 6:3) which was made known to Moses at the burning bush, and rendered in our version 'I am' and 'I am that I am' (Ex. 3:14, 15), should be rendered, 'I will be' and 'I will be who I will be,' and Yahweh as a noun of the third person, future tense, signifles 'He who will be,' of which name God said, 'This is my name for ever, and this is my MEMORIAL unto all generations.'-Ex. 3:15. This memorial name reminds His people that He will be manifested in a multitude, a multitudinous manifestation of the one Deity, that His name shall become a great people in whom His own divine nature shall be manifested, who shall be in name, character, and nature, the Elohim the one Yahweh, in spirit manifestation-Yahweh Elohim—that His children, His family, shall possess His nature signified by His name. This multitude body will be essentially one, because one in natural attributes and character. The one name of this body being significant of the spirit nature and character of all its members—the nature of the Father, of whom the whole family in heaven and earth is named (Eph. 3:14, 15). As before said, the name means the nature. Christ now has that divine or spiritual nature. When they are baptized into Christ they become name bearers mentally and morally and will ultimately be so physically. This one name or multitudinous name, is the great name by which the world is to be ruled and saved in the age to come. It is the great Yahweh Elohistic name of the future; 'in that day (when) there shall be one Lord, and his name one.'" Emphasis the author's.

Oh, the force of the foregoing language! Is there anyone that will contend that there will be any denominational names in the future? After Christ has put down all rule and authority, He will turn the kingdom over to the Father that God may be all in all. It will be under and through the power of the Yahweh name that the priest kings of the future age will do their work. Why not do it under that name now? Will there be any denominational names in the future age? NO. Of what use are they now? None but to perpetuate divisions.

Some years ago I published a tract entitled "The Church of God the True Bible Name." I closed with an appeal and a poem which I herewith append.

### AN APPEAL

"In closing let me appeal to all lovers of sound doctrine, and especially to those who believe in a literal interpretation of the Scriptures, and do not believe in any twisting or spiritualizing of any passages to make them fit a preconceived notion, to take the name God intended His children to take, to come to the standard of God's Word in all things, to give all honor to the Father as Christ did, to be kept one in our Father's name as our Savior prayed that we should, to belong to the family that Paul tells us is named for the Father. Is there anything unreasonable in this? It will not prevent us from calling ourselves Adventists, Christians, or Baptists if we wish. I am a Baptist, a Conditionalist, and Adventist, and a Christian, but I belong to the church of the living God, which is the pillar and ground of the truth."

# THE FAMILY OF GOD

- "I ask all lovers of Bible truth,

  Do you belong to the family of God?

  Are you willing to walk in the humble path
  That Christ our Savior trod?
- "Paul said the whole family in heaven and earth
  Was named for Christ's dear Father,
  And if you belong to the family of God,
  You should bear His name and no other.
- "Christ prayed this family should be kept one In the Father's most holy name. Now all who wish to do Christ's will, Should herald abroad its fame.
- "This family, Paul says, is the church of God, Of the truth, the pillar and ground, And all who belong to this family of God, In His church should ever be found.
- "For if you belong to God's household, You are Christ's own sister or brother.

- Now the House and Church of God are the same, And you can belong to no other.
- "Two families constitute the whole world— One the family of God our Father, The other the family of Satan our foc— We belong to the one or the other.
- "Let me plead with all who love the truth, Be not ashamed of your Father's name; But rejoice in bearing the name of God, And heralding wide its fame."

### REASONS AND REAL REASONS

Mussolini mobilized 250,000 troops for an invasion of Abyssinia. Reason given: Abyssinian forces attacked Italian troops. Reason not given: According to Saleh Bey, an Egyptian mining engineer and graduate of Oxford, who recently made a survey of Abyssinia, its resources include untold riches of gold, platinum, and silver, as well as petroleum, copper, lead, mica, cotton, and coffee. In three hours of washing of alluvial sand, he claims he obtained 2,800 grams of gold.—The American Guardian.

# "TO TAKE A GREAT SPOIL"

# Continued from Front Page

It is easier for two nations to get together because they fear the power of another man than because they wish to increase the power of another. Germany must have friends. What are the possibilities?

# JAPANESE CAMPAIGN INDIRECT

Russia is dangerous to German prestige. Furthermore she has joined the League of Nations after the withdrawal of Germany and Japan. Japan likewise must have friends. Where will she find them? The nations that were created by the Treaty of Versailles must of necessity be loyal to that document upon which their very existence depends. Great Britain cancelled her alliance with Japan in 1921 when the Anglo-Japanese Alliance was expanded to include the United States and France. Since then Japan has grown apart from her friendship with Great Britain; but she cannot play the game alone. Right now the common foe is Russia: Russian Communism threatens the life of Japan. What a rare opportunity for two outlaw, rebel nations-both have deserted the League of Nations recently-Germany and Japan, to approach one another. Russia likewise has recently entered the once forbidden League. No, perhaps Germany does not intend to attack Russia directly; that is to be left to the Japanese. Japan has been defying the League and everybody else for some time because she could get away with it. None of them have been her friends. The United States refused to allow Japan to have the fruits of her war work by annexing the peninsula of Shantung. Without question the present frontier of Manchukuo is unstable. Japan must expand or retreat: there is no other alternative. Almost we might say: Japan must expand or die. Recently she has acquired the Chinese Eastern Railway and has thus placed Russia at her mercy regarding Siberia. She extended the borders of Manchukuo in the province of Jehol to include the city of Calgan, which is the terminus of the old caravan route across the Gobi Desert. The other terminus of that route is opposite Lake Baikal, which is the only region in which the Trans-Siberian Railway is not double tracked. The Japanese are not foolish enough to attack Russia directly: they are going in to foster inter-tribal warfare among the Mongols of Inner and Outer Mongolia. When those "bandit raids" become serious enough, then it will be so simple for the Japanese to see to it that the Inner Mongolians are not overrun by the Outer Mongolians, who are under the control of Russia. The Japanese elevated the former Emperor of China to the throne of Manchukuo. Why? Because he is looked upon by the Mongols as their natural ruler; he is supposed to be the direct successor to the great Mongol leaders of the Middle Ages: Genghis Kahn and Kublai Kahn. The Mongols feel then that the Japanese have definitely tied themselves to the chariot of the Mongols: have become their champions. When Japan fought Russia in 1904-5 Great Britain did not take any part in the fighting, but Japan knew that if any other nation joined in the fray she would have British assistance, for the Anglo-Japanese treaty made such stipulations. Germany need not enter into actual warfare with Russia, but she can nevertheless give to Japan that moral support she needs. Japan likewise makes it possible for Germany to defy the other Powers successfully. But our Doctrine of Propinquity likewise gives way to another one: Britain's idea of dominating the sea lanes of the world in order to protect her colonies. And then the idea that we must have under control all the "back country": the "hinterland" as it is called diplomatically. Russia has been continually thwarted in her movements by Great Britain: under Peter the Great she pushed toward the Baltic Sea to find her way blocked by the Scandinavians, backed by the British; she pressed toward the Black Sea and the Mediterranean to the southwest only to find the Turks and others there to block her way, backed by the British; in the direction of the Indian Ocean she found Britain in possession of southern Persia, India, Burma, and southern China; in desperation she turned to the Pacific Coast of Asia only to find her way blocked by Japan, aided and abetted by Great Britain. Germany, Russia, and Japan all feel a common hatred toward Great Britain. When Russia sees that she is at the mercy of Japan will she not possibly patch up her relations with Germany and Japan? Especially is that likely in view of the fact that Russia is allied with Turkey, and so is Japan. Furthermore there is a common desire for the great spoils of another part of the world.

# PALESTINE A FOCAL POINT

Two of the sinews of modern war are potash and oil. With these the Holy Land takes on a new importance. In the northern region of Iraq (Mesopotamia) lies an oil field

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(an extension of the Persian oil field that is in the hands of the British also) which promises to be the best in the world. Just recently the pipe line which conducts that oil to the ports on the Mediterranean Sea was dedicated. It begins at Kirkuk near the Tigris River, and has an outlet in Tripoli in Syria (French in control), and another at Haifa in Palestine. The latter pipe line traverses the famous Valley of Esdraelon past the mountain "called in the Hebrew tongue, Armageddon." At the eastern extremity of that valley lies the Jordan Depression, which has its northern end approaching the Valley of Esdraelon. In the southern part of the Jordan Depression lies the Dead Sea, where is deposited the most valuable store of potash in the world. Untold billions in wealth are already being developed by that British-Jewish House of Rothschild. What a spoil is there! Germany, shorn of her minerals and industrial regions, baffled, beaten, and desperate, needs those deposits of oil and potash. Japan needs a friend to help her win her "place in the sun" (the sun never sets on British soil). Japan must expand or die: no other alternative is left her. Russia, even with her remarkable air fleet and her five year plan, with her large standing army needs the outlet to warm water ports. Will not the common hatred of those people for Great Britain bring them together? Another common hatred of those peoples is the Jews. Let us quote from a book written in 1919, which has been remarkably fulfilled in many of its alarming predictions: "Anti-Semitism need not be reawakened in Russia; but the Russian peasants are susceptible of being worked upon by fanaties if told that the Jews have seized the Holy Land, which means more to Russians than to any other Christian people. Jews have been enfranchised in Rumania, but Rumanians will reconsider the decision if the concession is spurned by continued wholesale emigration of the Jewish element. The Polish question, most difficult of all, will become more delicate if the Jews maintain a State within a State by looking to Zion. . . . And are German and Austrian Jews going to be called upon to take sides with the enemies of the nation to which they owe allegiance?" (H. A. Gibbons, The New May of Asia, p. 215). Further quoting: "First and foremost (for it affects the Jews themselves) the creation of a Jewish State in Palestine would give birth to an alarming anti-Semitic movement throughout the Moslem world, resulting in boycotts and pogroms." (Ibid., p. 205). These two passages are especially significant when we read in the March issue of Current History magazine that the League of Nations has just turned down a request by the Jews that their colonies in Palestine be erected into an independent State. To see the way in which Turkey was shorn of her possessions at the end of the war one need but refer to the map. The Turkish protest was seen in the creation of the dictatorship under the nationalist leader Mustafa Kemel Pasha with an alliance with British enemies: Russia and Japan. Certainly the great Gogian alliance is shaping itself to sweep down into the Valley of Esdraelon to the place "called in the Hebrew tongue, Armageddon," "to take a great spoil."

# Berean Department

ARLEN MARSH, EDITOR

# God Is

Although the prophets prophesied the downfall of Jerusalem and the scattering of the Jews among the nations, they have also prophesied the regathering of the Jews and the rebuilding of Jerusalem. And it is now our good fortune to witness in our own day the beginning of the fulfillment of some of these prophecies such as Isaiah 61:4; 43:6, 7: Amos 9:14, 15, which were made over two thousand years ago. Compare these prophecies with reports from various newspapers and magazines concerning the rebuilding that is going on in Palestine. The San Antonio Express of November 12, 1933, says that more than six hundred new industries have sprung up throughout Palestine since the World War. Aside from the orange growing and wine producing industries, there was little activity a little more than a decade ago, the ancient land being of little interest except for its historic landmarks. The Jordan River harnessed near the Sea of Galilee generates electricity for light and power throughout a large part of Palestine. A huge salt producing industry has made the Dead Sea profitable, as well as the discovery, by scientists, of abundant supplies of other useful chemicals in its waters. Spread out over a wide area of Palestine are more than one hundred new settlements built by immigrant Jews. A decade ago Tel Aviv was a straggling town of 2,000 inhabitants, while today (1933) it seethes with commercial and industrial activity and is the home of some 60,000 people. At Haifa, a mile and a half of main breakwater has been constructed, and sand dredged from the harbor has been used for the reclamation of a new seaside area which will be utilized for railroad spurs. It is predicted that Haifa will become the busiest port on the eastern end of the Mediterranean.

Other prophecies made more than two thousand years ago are being fulfilled in our day. Look at Nahum 2:3, 4: "The chariots shall be with flaming (fiery, marg.) torches in the day of his preparation . . . The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Is this not a plain description of the automobile? Also consider Daniel 12:4. Here the writer, speaking of "the time of the end," which is the same period of time that Nahum 2:3 calls "the day of his preparation," says, "Many shall run to and fro, and knowledge shall be increased." Are not the masses traveling (running to and fro) today to an extent never before known? They are traveling by rail, by automobile, by airplane, and by ship. The various inventions are themselves evidence of the increase of knowledge.

Now let me ask, how could the prophetic eye, without

divine inspiration, have looked down the stream of time and have foretold events so in accord with historical happenings and events of our day? We must know that God is.—Lois Λ. Dismukes, Floresville, Texas.

# Learn to Think

The crying need of the world today is thought. Not intelligence, but thought. There is too much intelligence and too little thinking. Too many men with high intelligence quotients are depending upon their potentialities rather than upon their actualities.

The church is no exception. Men are seized with the sudden idea that they have found some new interpretation of a long disputed Bible text. Promptly they are imbued with the happy thought that their idea simply must be carried to the world. That the new idea may be mistaken they ignore. And, consequently, one more untested and doubtless false teaching goes forth to add to the chaos of the religious world.

Thinking avoids such affairs as this. Interpretations of the Bible pour out in a confused jumble of contradictions and fallacious premises. It is easy enough for a man with an idea new to him to convince himself that he is inspired by God; but it is far harder for him to establish that fact with evidence worth believing. Inspiration without a certain modicum of thought is like butter without salt—fashionable, but not particularly attractive.

Even the apostles now and then gave themselves over to a period of solid thinking. Solomon, who wrote inspired Bible books, made himself famous by doing the unusual: he used, rather than boasted of, his mind.

At a time when Brain Trusts and theorists, rather than practical thought, are the order of the day, it behooves the Christian to settle himself to an intensive brown study and bend his brain to some real thinking. Strain it may be, but it is also necessary.

Study has been said to be required to gain approval from God. Paul said so, and Paul was not only perhaps the most intelligent of all the apostles as intelligence today is counted, but he was also directly inspired by Jehovah. And study is not reading; it is a considerate assimilation of facts and ideas. Such assimilation comes only through application of the mind.

The evolving of a theory regarding politics, religion, or sociology does not necessarily demand thinking. The evolving of a plan that can successfully be worked out, does. There is a surplus of winds of doctrine, and a minimum of thought. Until this ratio has been exactly reversed, the church will remain in a bad way. Teaching God's ideas requires, not sudden inspirations, but hard cerebric toil.



# THE CHILDREN'S PAGE

PREPARED BY MARY A: GESIN

"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."

# A BEAUTIFUL NEW HOME

THE following story was written and sent to our Page by Brother Lyman Booth, whom most of your parents know and some of you children, too. He says it is a true story, and the person he tells us about lived only a few miles from the town where he was born. Though a great many years have gone by since that time, Brother Booth is still a boy at heart and likes to talk to the boys and girls who read this Page.

The story fits in nicely with our lesson for Easter Sunday, April 21. For it tells us about a new life, a new home, and a wonderful friend that some boys and girls and their mother found. Listen:

Many years ago a gentleman by the name of Chauncey Rose lived in a thriving city in Indiana. He had plenty of money and owned a bank. He was kind and friendly with everybody. He was honest and upright in business. Everybody loved him, and he loved everybody, especially little boys and girls, though he had no family—no children of his own.

For several years Mr. Rose lived in hotels and rooming houses; but he grew tired of both and decided to build a home for himself. He built a fine, comfortable house, furnished it with the best of furniture, and hung nice pictures on the walls.

He had everything needful for a happy home, except one thing. He had no family nor near relatives. What do you think he did?

It would not be pleasant to live alone in such a pretty home, would it? Well, he lived in it, but he didn't live alone.

There was a poor woman in the same city whose husband had recently died, leaving her with a family of little ones and with very little for their care. As this good man was always looking for a chance to help the poor, he asked her if she would like to live in his new house and have no rent to pay, except to board him.

He said he would buy everything for the table and also clothe the little ones. She said she would be pleased to do so. So she moved out of the old house she had called home, up into the new,

She kept the new home both neat and tasteful as she could, and made it cheerful and happy for their new-found friend as long as he lived. His kindness and tender care

for her and her children did not end when he died, for he willed her the home and ten thousand dollars.

Don't you think he was very good and kind to give her so much? And wasn't she very thankful for the gift!

Mr. Rose's gift to the lady and her little ones was only one of the many gifts he made to the poor. He was an honest and a good man in all his dealings with others. Because of his kindness toward everyone, many little boys were named Chauncey in his honor.

When he had grown quite old he placed an ad in the city paper, asking every boy and man who had been named for him to call at his office on Christmas morning. He said he wanted to see all of them. One hundred twenty-five answered his call, and every one got a check for one hundred dollars.

Don't you think there were many happy boys and men that Christmas morning? And the happiest one of all was Mr. Rose himself.

How many of my little girls and boys would love to have a friend like that? You may have, and One even better than he, if you will always be good and do as He tells you. He was on earth once, lived among men, cured them of all kind of sickness, and even brought some dead ones back to life. Can you tell His name? Yes, it was Jesus!

Before He went to heaven, He told His friends He was going away to prepare them a place in His Father's house of many mansions; but that He would come back some day and live on earth with them always. Don't you think that will be ever so much nicer than any home you have ever seen?

In that home there will be nothing that can harm us or make us afraid. After we move into that new home we will always live there. Everything around us will be beautiful. We will never be siek. Nothing can hurt us or make us feel sad, but we will always be happy. Our new home will be right here on this earth.

Now Christ the Lord is risen, The Conqueror, the King; He'll come a Ruler royal, New life and hope to bring.

Let men behold His glory; Let earth accept His sway, And worship Him in gladness, This joyful Easter day.

-Adapted.

# The Sunday School Lesson From Truth Seekers' QUARTERLY

LESSON 3. — April 21, 1935

# THE FUTURE LIFE

Matthew 25:31-46; Mark 12:26, 27; Luke 24:1-12; John 14:1-6; 1 Corinthians 15:3-20, 50-58; 1 Thessalonians 4:13-18; Revelation 22:1-5 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: The Future Life.

Aim: Christ's resurrection and continued life is a proof and an assurance that others may likewise be raised to deathlessness when He comes.

Class Discussion: Pagan ideas of future life: The Mohammedan heaven; American Indian's heaven: Buddhist heaven. Contrast with Christ's literal resurrection.

I. The Reality of Christ's Resurrection. (Luke 24:1-12.) The glory and power of the resurrection of Christ depend entirely upon its reality. Unless His death meant more than "suspended animation," more than the death of His "body" while His "soul" remained alive, there would be no proof of life after death in this, the most splendid miracle of history. Jesus Himself dispelled forever all doubts as to the literal reality of both His death and His resurrection when He said, "I am he that liveth, and was dead; and, behold. I am alive for evermore."-Rev. 1:18. The doubts of the disciples provide additional evidence that the One who died actually lives again. His closest followers looked upon the story of the women "as idle tales, and they be-lieved them not." But His resurrection was vouched for by so many (1 Cor. 15:38), and established by such "infallible proofs" (Acts 1:3), that those who were most skeptical were compelled to believe it.

II. The Future Life. (John 14:1-6.) This inspiring passage from John's Gospel is often misapplied in such a way that it loses much of the comfort and assurance it would otherwise bring to the bereaved. In these verses Jesus is not painting a picture of heaven as the future abode of the saints, but He is assuring His followers that though He must leave them personally, and they cannot accompany Him where He is going, nevertheless He will not leave them comfortless. He will provide them a way by which they may keep in spiritual union with Him and with the Father until He comes again. He is Himself "the way" which they may come to the Father in this time. In Him is "the truth" which they must believe and obey in order to be united with the Father and with Himself; and He is "the life," or the "life-giver."

# PRACTICAL APPLICATIONS

### Future Life

-is the gift of God (Rom. 6:23);

-is ours now only by promise (1 John 2:25); -comes when death is swallowed up in vic-

gift from God, yet it must be sought after (Rom, 2:7). Though we diligently seek for eternal life, we need not expect to receive it before the day of the Lord's appearing (2 Tim. 4:6-8). Why? Because our eternal life is hid in Christ, and when He shall appear then shall we appear with Him in glory (1 John 5:1-12; Col. 3:3, 4). With our eternal life being conditional, it behooves each to walk worthy the kingdom of God (1 Thess.

Resurrection Life. Jesus received His immortality at resurrection. He went through the veil of the flesh at death and resurrection (Heb. 10:19, 20). What kind of a Being was Jesus after His resurrection (Luke 24:39)? Could He be seen (1 Cor. 15:3-8)? Did He bear the marks of crucifixion (John 20:24-29)? Will He have the same marks of identification when He comes again (Zech. 13:6)? Did He cat following His resurrection (Luke 24:41. 43)? Will He cat and drink in the kingdom of God (Mark 14:25; Luke 22:29, 30)? The fact that Jesus was just as real after His resurrection as He was before justifies us in our conclusion that when we are made like Him we will be real and shall know as we are known (1 John 3:2, 3; Phil. 3:21; 1 Cor. 13:12).—C. E. R.

# 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.

These words were spoken by Jesus to Martha after the death of her brother Lazarus. Lazarus was a believer in Christ and came under this promise of the resurrection. Again, it is "he that believeth" that comes under the promise. You will find it so all through the Scriptures.

"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 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. 4:14, 16. Do you believe that Jesus, our Savior, can do all this? He can and He will for those who do their part.-L. A. R.

### YOUNG PEOPLE AND ADULTS

The Christ on several occasions distinctly told His disciples that He would have to be tory (Isa. 25:8);

is brought to light through the gospel (2 S:31; Luke 9:22). Still they did not understand nor believe. Why? Would this very infor the children of God is length of days. forever (Psa. 21:4).

Future Life. Future life comes to man as a of v. 11 of today's text! If Jesus were a

part of God, could He have died! Is a belief in the immortality of God essential if one believes the Bible? Then if one believes that Jesus and God are one, and immortal, is it possible to believe that biblical statement that Jesus actually died (see Eccl. 9:10)? In other words, belief in a trinity, or in the equality of the Christ with God, necessitates that the entire subject matter of this lesson be discarded as untrue, and, indeed, that much of the rest of the Bible be deemed in error. The student is especially urged to read, if possible, Who Moved the Stone? (Frank Morison: The Century Co., New York, 1930, \$2.50; available in any good public library); study also lessons 8, 9, and 12, Senior Bereau Book I (The Gospel Plan). John 14:1-6 generally is misinterpreted. Lesson 37 of Scnior Berean Book II (Life and Immortality) is especially valuable for this section of the text. It is certain that, if the Beatitudes (Matt. 5:1-12) are true, earth is to be the eternal residence of the saints.—A. M.

# JUNIOR CLASS

Topic: Jesus Lives Again, Text-Luke 24:

Memory Verse: "Because I live, ye shall live also."—John 14:19b.

Review. Select two children from the class. The first one may describe the life and works of a good shepherd. The second child may tell how Jesus is our good shepherd. All repeat the memory verse.

Introduction of Lesson. This is our yearly Easter lesson. On this day Jesus rose from the dead after He had been in the tomb three days and three nights. Tell the story in this order: 1. Describe women coming to tomb very early and their mission. 2. The stone rolled away. 3. Jesus not in tomb. 4. The angels' appearance and their message. 5. The women depart to tell disciples. 6. Disbelief of disciples. 7. Peter goes to tomb. Why should we be especially thankful for Easter! Jesus' resurrection means that though we may die, yet we shall live again as Jesus did.

Memory Verse. One day Jesus said to His disciples, "Because I live, ye shall live also." He knew He would be nailed to the cross, die, and live again. Let's repeat the words of Jesus.

Notebook. Out of a piece of brown paper, or paper colored brown, cut a large rock. Cut a door in the rock. Paste this in notebook, but do not paste door down fast. Cut out a smaller stone, paste door shut with the smaller rock against it. Cut another stone like first one; paste in notebook. Leave door open. Cut a smaller stone. Paste it away from door, and have the door open. In the door paste picture of angel. Copy verse 6 of lesson under this picture. Give some questions that may be answered by "yes" and "no,"-V. C. T.

# AMONG THE CHURCHES

### THE LAST CHANCE

The Easter issue of The Restitution Herald goes to press on Friday, April 12. Orders for additional copies received after that date can be filled only from the small supply of extra papers printed. The Christmas, 1934, edition was exhausted early. Send us your order for the Easter number immediately. The price is five cents a copy. To new subscribers, the price is \$1.50 a year.

The paper will have seasonable illustrations, and will carry articles dealing with such widely divergent Easter themes as the exact time of Jesus' resurrection and "Resurrection: a Requisite of Faith." It will be

well worth reading.

# FROM THE BEACON

The Beacon, the bulletin published by C. E. Lapp for the churches at Ripley and Eldorado, Ill., and St. Louis, Mo., has announced through its last issue that a preaching service was held at St. Louis on April 4, the subject being, "The Whole Duty of Man." The speaker was C. E. Lapp.

Saturday evening, April 6, the theme of the pastor at Eldorado was "Who Is Autichrist?" Following the usual Sunday school at 10:00 on the next morning, the sermon topic was "Solomon's Conclusion." This service preceded This service preceded Communion. The Sunday evening subject of Bro. Lapp was "Called of God."

The church at Ripley has recently purchased a used piano to replace its old one. Voluntary contributions are paying for the

instrument,

# FIVE BAPTIZED AT KOKOMO, INDIANA

Encouraged by the recent series of meetings with Bro. J. H. Anderson as speaker, the work at Kokomo has taken new interest. hearts were made glad when Mr. William Abney was baptized by Bro. O. J. Parker March 30.

Sunday (March 31) we received a pleasant surprise when, with the Mendelssohn Wedding March by the church orchestra, Bro. William Olney and Sr. Lucy Vail advanced to be united in marriage by Bro. Parker.

It was the writer's privilege to assist four at was the writers privilege to assist four young ladies in baptism, Thursday, April 4. Mrs. Ella Carpenter, 727 S. Waugh St.; Mrs. Edna Carpenter, S. Plato St.; Miss Naomi Harvey, 907 S. Waugh St; and Miss Maxine Harvey, 918 E. Harrison, Sr. Edna has been a member of our Sunday school class for years and a member of the church orchestra. It was our privilege to unite Sr. Ella and Lawrence Carpenter in marriage October 13, 1934. Srs. Naomi and Maxine are students of Sr. O. J. Parker's junior girls' class, and while young in years, are old in the truth and gave us great joy in baptizing both a daughter and grandchild. May our new brother and sisters be found faithful unto the end.

Miss Mildred Elaine Willyard arrived at the home of Mr. and Mrs. Harold Willyard, 619 S. Lake St., March 30. The proud father reports she is some girl. The mother will be remembered as Sr. Lodema Ward.

Our Friday night Bible classes, meeting in the homes of members, show much interest and good attendance. Many newcomers attend

D. G. Harvey.

# CALIFORNIA CONFERENCE PROGRAM INDIANA EVANGELIST'S

An air mail report from Norman John Mac Lood, pastor of the Los Angeles Church of God, outlines the following program for the California Conference, to be held at Los Augeles on Easter Sunday, April 21.

10:00 a. m. Special Sunday school program. 11:00 a.m. Opening services. Sermon: selected Easter message; E. E. Groat. Com-

Invitation by N. J. MacLeod. Communion, conducted by S. G. Elton. 12:00 noon. Picnic lunch.

2:00 p. m. Social period, conducted by J. E. Adamson.

2:30 p.m. Sermon: "The Mountains Shall CONNER SPEAKER AT
Depart," by N. J. MacLeod (a prophetic subject).

# L. E. CONNER INJURED IN ACCIDENT

L. E. Conner, manager of the National Bible Institution, suffered a fractured breast bone and several broken ribs in a motor accident in Rochester, Ind., on the evening of Sunday, March 31.

He was confined at the Rochester hospital until Wednesday, when he was removed to the home of his son, Robert Conner, near Macy, Ind., where he now may be addressed.

His condition is not serious, but painful.

# SOUTH LAWN CHURCH, GRAND RAPIDS

For the past three weeks we have been trying out a duplicator for church bulletins, announcement slips, etc. Prospects are that it shall be added to our regular equipment.

When these lines appear in print we expect to be in the midst of our pre-Easter meetings. In addition to the special music being furnished by a different family each time are the special features such as "Young People's Night," "Men's Night," "Ladies' Night," and "Neighbors' Night."

Rehearsals for "The Rock," a play depicting the character development of Simon Peter, are in progress, and this feature for May 5 promises to be very much worth while.

A lot of work is being done making im-When finprovements on the church annex. ished this building will be in condition to take care of much larger groups comfortably, and will also present a much more attractive appearance.

A cordial invitation is extended to any who may find it possible to attend our Easter or pre-Easter meetings. F. E. Siple, Pastor.

# RIPLEY, ILLINOIS

Sunday, March 31, 1935, is a day that will long be remembered by our church people here. We had the pleasure of entertaining visitors from Oregon, Dixon, Rockford, and Macomb, Ill., and St. Louis, Mo. A dinner was served in the J.O.O.F. Hall at noon.

Bro. Paul Johnson delivered the morning sermon to a well filled house. We enjoyed hearing him speak again.

The Illinois State Conference Board meeting convened at two o'clock.

We are very glad that it was possible for so many of like precious faith to be with us. This gathering made us think of what a glorious meeting there shall be when the faithful are gathered home and there shall be no more parting. May we all live so that we may be a part of that throng.

Ednah Cooper, Secretary.

### REPORT FOR MARCH

Sermons: Pleasant View, 2; Rensselacr, 2; Kokomo, 5; St. Louis, Mo., 2; Kensselacr, 2; Killisburg, 2; Plymouth, 1; North Salem, 1; Kokomo, 5; St. Louis, Mo., 2; Blush, Mo., 5. Funerals, 2. Money received in Indiana: Pleasant View, \$20.00; Rensselaer, \$21.60; Hillisburg, \$19.33; Plymouth, \$12.00; North Salem, \$11.50; Conference Board, \$13.65; Flans However, \$1.500 Edgar Harvey, for the Kokomo meeting, \$1.00. Expense, \$16.00.

J. II. Anderson.

# BURR OAK, INDIANA

On March 31 the Burr Oak church was delighted to hear Bro. L. E. Conner of Dixon. Ill., again after his many years of absence from Burr Oak.

People came from Lucerne, Knox, Culver, and South Bend to extend a hearty welcome

to him.

His messages on the 13th chapter of 1 Corinthians and on the second coming of Christ were truly inspired of God and we are sure everyone enjoyed hearing him.

In the afternoon Bro. Conner and a few of our members had a very enjoyable visit with Sr. Maxey and her daughter, Ruth Hardy, of Crovertown.

We were very sorry to learn of Bro. Conner's accident and are praying for his speedy recovery.

At our monthly Board meeting Monday evening, April 1, the reports showed that the attendance and interest were very encouraging in all of the departments.

Mrs. Nettie Guge, Secretary.

# MILLER - SCHOENE

On Saturday afternoon, March 30, 1935. Miss Maurine Mae Miller and Mr. Milburn W. Schoene were united in marriage in Ripley, Ill., at the home of the writer. Mr. Schoene is a school teacher.

The young couple were accompanied by the bride's parents, Mr. and Mrs. John E. Miller, After the brief ceremony the bridal party left for St. Jacobs, Ill., where the young couple will make their home.

May God bless them in this new relationship and give them long life and much joy. This event celebrated the 24th wedding anniversary of Mr. and Mrs. Miller and also the birthday of Mrs. Miller.

C. E. Lapp.

# HERALD RECEIPTS

Elnora Waldo; Mrs. Sid Martin (for others); Elizabeth O. Frier; Mary Goekler; Mrs. E. M. Hall (for others); Mrs. John S. Taylor; Emil Fredland; Wilsie J. McKnight: Lottie Sealine; Ruchie Alexander; George Huffman; A. M. Jones; Mrs. J. W. Lovett; Diana Murphy (for others); Mrs. E. E. Jewell; Alice A. Blythe (for others); J. H. Taber; Mrs. Mandes Reed (for self and another); Mary E. Good (for others); Mrs. A. J. Chaplin; A. J. Grubbs (for others); Mrs. Hilding L. Anderson (for another); Alma B. Steffa (for others); Ada Simpson; I. E. Arnold; Bessie Hoag; R. A. Curtis; Walter Kuhlmeier; Norman John MacLeod (for others); Leila E. Whitehead; Mrs. John Eckrov.

### AVA FAE HYDE

Ava Fae Beardsley was bern in Sandborn County, S. D., on July 18, 1889, and passed away at the Webster City Hospital, Webster City, Iowa, on Sunday, March 17, 1935.

When hild of 6, she moved with her parents to four Rapids, Iowa, and here and at Marathon, her childhood and young woman-hood were passed. In 1909, with her mother and sister, she moved to Waterloo, Iowa, where she lived for many years, later going to Sioux Falls, S. D., where her mother and sister passed away in 1920.

On September 21, 1923, Fac was joined in marriage with Thomas H. Hyde, and to them was born one boy, Richard. In 1930 they came to Iowa, near Williams, where they have since lived. Over a year ago, Fac's naturally rugged health broke, and since then, although everything possible was done for her, she continued to fail, being for the last several weeks in the hospital, and in great pain.

In August, 1906, she was bucied with Christ in baptism, and to the end of her life was a faithful, ardent member of the Church of God. During her last illness, contact with those of like precious faith was a great com-

fort to her, and she fell asleep confident of a joyful awakening in the great resurrection time

Surviving are her husband and son, Richard, age 9 years; three sisters; and three brothers. Funeral services were held at Williams, and at the home of her sister, Mrs. Ada Ellis, at Newell, and interment was made by the side of her mother in the Sioux Rapids Cemetery.

A. M. Jones.

# CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mae Mick; Fannic Le Crone; Anna Mae Bottolfs; Mrs. E. C. Railsback; Lois Hunt (\$4); Mr. and Mrs. Delos Andrew; Mr. and Mrs. C. E. Netts (\$5); Mr. and Mrs. J. H. Williams; Eva L. Page; Mrs. Ray Maysilles (\$3).

Grace M. Marsh; Mr. and Mrs. Paul C. Johnson; Eva H. M. Fletcher; Helen M. Chisholm; N. Goodreau (\$3); Maybelle Hanson; Fannie Le Crone; Mr. and Mrs. W. V. Lansbery; W. A. Reid (\$2); Leila E. Whitehead (\$5).

# BETWEEN YOU AND ME-

The Emphatic Diaglott, by Benjamin H. Wilson, contains a new, more accurate translution of the New Testament, together with the original Greek and an interlinear translation. Well bound in stiff art cloth, printed on thin Bible paper, it sells for \$2.50 a copypostpaid. Order from the National Bible Institution.

Jesus, the Light of the World, a collection of short Bible stories written around the Savior's life; by Mary A. Gesin, makes an excellent gift or prize for children. Address orders to the National Berean Society, Ore gon, Ill. The book is 25 cents a copy, postpaid.

The subject of the study conducted by Norman John MacLeod at Long Beach, Calif., on April 28 will be "Detection and Elimination of Errors," the fourth of a series of lessons on how to study the Bible. No lesson will be given on April 21 due to the California Conference.

In the absence of L. E. Conner, Arlen Marsh occupied the Dixon, Ill., pulpit in the morning of April 7 and Paul C. Johnson in the evening. In reverse arrangement, they filled the Oregon pulpit on the same day, since the regular pastor, G. E. Marsh, was suffering from a severe cold.

Gerald Osborn and Wilma Woolington, both members of the Burr Oak, Ind., congregation, will be married in the church on the evening of Easter Sunday, April 21. A. E. Hoskins will officiate.

C. E. Randall, pastor of the Churches of God at Niagara Falls, N. Y., and Fonthill, Ont., announces in his monthly bulletin, The Church of God Messenger, the return of Mrs. Idian Railton to Fonthill from Toronto, where she has spent the winter. Mr. and Mrs. Fred Sherlock, McNab, Ont., have returned to the Fonthill church after an extended visit with relatives in England.

"The ladies," reports A. E. Hoskins, pastor of the Burr Oak, Ind., Church of God, through his bulletin, The Morning Star, "will by assistance of the men prepare the church floors for a new coat of varnish, beginning Monday. The trustees are doing a splendid work: they will in a few days go after the church lawn, adorning it with new trees, and also will have an electric sign placed on the building."

Owing to the illness of the editor, the items under "Abreast of the Times" were prepared by a member of the office staff.

We will mail to any address one copy of an Oxford children's Bible, on finest Bible paper, with maps but without illustrations, printed in small type, and formerly selling for \$2.25 to \$3.50, for \$1.00, plus postage. Only three such Bibles remain in stock.

Mrs. E. E. Jewell, Beresford, Fla., in sending in her subscription to The Restitution Herald, observes that she is "trying to get some new subscribers." She sends out tracts and does all she can "to try and help a little." The Easter issue makes an excellen number to start a new subscription: only \$1.50 a year.

Since the National Bible Institution has been able to open a checking account with the Rock River Community Bank, Byron, Ill., checks and bank drafts hereafter will be as acceptable forms of remittance as eash and money orders. All checks and money orders should be made payable to the National Bible Institution or The Restitution Herald, Oregon,

Logan C. Pickerl, 12, the son of Mrs. Lottie Logan Pickerl, both of Edwardsburg, Mich., sends us his birthday offering from his tithe. Systematic giving is the only method by which the church can be supported, and it is the plan established by God as far back as Abraham.

# BAPTISM-

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

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# STRANGERS AND SOJOURNERS

By Nettie B. Crundwell

"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."—Hebrews 11:13.

IN WHAT way, or to whom were they strangers? This question was asked in our Sunday school class recently, and is one worthy of consideration. As far back as Abraham, we find those who believed in and worshiped the true God, claiming that they were strangers and sojourners.

Abraham was called to leave his native country, Ur of the Chaldees, and was told to go into the land of Canaan, and "they went forth; and into the land of Canaan they came." It is easy to understand why Abraham claimed to be a stranger and a sojourner, for, as we would say, he didn't have his citizenship papers, but we find David making the same statement, that they (the congregation of Israel) were strangers and sojourners, as were all their fathers (1 Chron. 29:15).

Surely those people were born in that country and lived there; therefore, they could not have been strangers or so-journers in the sense in which we use the words. Consequently, we must look for a deeper meaning than appears on the surface of these texts. In the 17th chapter of St. John we find Jesus praying for His apostles, primarily, but He also says, "Neither pray I for these alone, but for them also which shall believe on me through their word." He further says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Now after considering the above texts in connection with Jesus' statement that His kingdom was not of this world (John 18:36) it begins to be clear as to why, or how, we are strangers and sojourners at the present time, although citizens of the country in which we were born.

Paul makes the matter of our citizenship clear when he says, "Our polity begins in the heavens, from whence also we are expecting a Savior, the Lord Jesus Christ."-Phil. 3:20. Please note that I quote from the Diaglott translation, as the word "conversation" as given in the King James Version is misleading. If our form of government is in the heavens, then in a figure we are strangers to the present order of things. Lest some might be misled on the subject. Jesus and the apostles are very careful to give instructions governing our conduct toward the government under which we live. We are exhorted in several places to obey the powers that be (Rom, 13:1; 1 Peter 2:13). (The Apostle qualifies this in Acts 5:29, 42 when forbidden to preach the gospel, by saying, "We ought to obey God rather than man. . . . And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.")

Those who have not believed on Christ, and have not

come into the family of God by baptism, are aliens from the commonwealth of Israel, and strangers from the covenants of promise. The Apostle continues by saying, "Now therefore ye are no more strangers and foreigners, but felloweitizens with the saints, and of the househadder of God; and are built upon the foundation of the all stles and prophets, Jesus Christ himself being the chief corner stone."

THE friendship that does not inspire you to be better and finer in every way is not worthy the name.—Sunshine Magazine.

# FINGER PRINTING

By Lyman Booth

THE system of finger printing for the purpose of identifying criminals has become of general use in modern times. In the Finger Printing Bureau of the Department of Justice at Washington, D. C., there are more than 3,250,000 sets of finger prints on record. This number is being increased daily by about two thousand sets. It is stated that about two fifths of these result in identifying criminals. Every effort is being made to make it more difficult for criminals to escape punishment.

The system is not only employed to detect criminals, but to all who apply for Government jobs. This is done as a matter of protection to the Government, because it is estimated that one out of every thirteen who apply have some kind of police record.

It is claimed by some that the system, in some form, was originated by the Chinese. They used it by pressing the thumb in congealing wax until it was thoroughly cool.

Again, finger printing as a means of indentification was suggested by a Frenchman by the name of Dr. Alphonse Bertillion, whose system was the first to be widely known and practiced. Finger printing as used today consists in taking measurements of the bony structure of the body, in addition to the print of the thumb.

There was a system used for acknowledgment of contracts, agreements, and covenants in ancient times, perhaps before the Chinese system came into practice. The ancients used to prick their flesh until a little blood issued; then by pressing their thumb in the blood and then on the margin of the scroll they sealed the instrument with their own blood, or in their own blood. Since the rolls on the thumb are said never to change it made an indisputable seal, because no two thumbs have rolls identically alike. Perhaps this custom furnished the figure when Jesus said, "This cup is the new testament in my blood, which is shed for you." All who have entered into covenant relation with Him are identified by the same seal, and all who bear the imprint of this seal belong to Him because He has purchased them with His own precious blood (Acts 20:28).

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, APRIL 16, 1935

NUMBER 29



# Abreast of the Times

# Jewish Capitalists Enter Palestine

"The ships of Tarshish (Britain?) first, to bring thy sons from far, their silver and their gold with them."—Isaiah 60:9.

TEL Aviv, Palestine, March 7.—The immigration returns for the month of January reported in The Palestine Gazette of today show that immigrants were admitted, or travelers registered as immigrants, in the capitalist class to the number of 397, all except nine of whom were Jews. Members of this class must have at least one thousand pounds (about \$7,000 at the present rate of exchange, Ed.) with them. The number of persons coming for employment as residents was 1,285, of whom 162 were women. Those coming for employment brought with them 1,336 dependents, while the capitalist class were accompanied by 345 dependents. Altogether 4,352 persons were registered as immigrants, of whom 4,219 were Jews.

# Desert Advances

"The ground is chapt, for there was no rain in the earth."—Jeremiah 14:4.

Kansas City, Mo., April 11.—The most devastating dust storms of history continue to sweep large sections of the United States from Illinois to Wyoming and from North Dakota to the Panhandle of Texas. Business and social life is reported at a standstill in many places, schools are closed, traffic halted, even funerals are being postponed, while hundreds of families are leaving their farms and fleeing before the advancing desert-creating winds. Mr. A. M. Hamrick, federal meteorologist, predicted no let-up of the dust storms to the west and south of this city, but there are reports of beneficial rains to the north and northeast.

The entire region affected by the drought and dust storms of the past two years lies in the great "desert belts" that circle the earth. According to the New Standard Encyclopedia (1931), "the more extensive extends from near the equator in an east-northeasterly direction across the whole breadth of North Africa, containing the Great Sahara, Libyan, and Nubian deserts, over the peninsula of Arabia (across Palestine), through Persia, Turkestan, the Gobi or Shamo Desert (of China), in about 52 degrees north latitude, to the Pacific Ocean. The great Indian Desert in the Punjab is the only extension of this belt south of the Himalayas. The ring is completed by the Great Basin of North America in 40 degrees north latitude." The region now being swept by dust storms in the Southwest is, of course, included in the desert zone.

What is more probable than that the God who destroyed the fertility of Babylon and Palestine, which lie in this same great desert belt, for their sins in the past, may not permit other lands to be conquered by the shifting desert wastes in punishment for their forgetfulness of God today? In the Kingdom Age "whose shall not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (Zeel. 14:17). Such was God's punishment of ungodly nations in the past; such will be His punishment of them in the future: so why not now?

As Palestine recovers from her age-long drought, is it not possible that other regions in the same desert zones may balance her recovery with a corresponding loss of fertility! See Lev. 26:3-5; Zech. 10:1; Isa. 35:6.

# Spain Repents

"Thus after many days shall they be punished."— Isaiah 24:22, Leeser (Jewish Authorized) Translation.

Jerusalem, March 21.—The Jews have maintained a continuous boyeott against Spain for the past 443 years. Columbus in his journal declares that in the very month in which he was empowered to prepare for his first voyage of discovery that resulted in the opening up of the New World, King Ferdinand and Queen Isabella of Spain had ordered the expulsion of the Jews from their entire realm, In retaliation the Jews of the world promptly declared a boycott against Spain which only last week was officially removed by action of the Jewish Rabbinate of Poland. which announced that, owing to the freedom which the Spanish Republic now guarantees to Jews as well as Gentiles, commercial relations with Spain could be restored. According to The Palestine Post, the Spanish Government is about to formally revoke the edict issued by Ferdinand and Isabella, and invite the Jews to return to the country. The Hebrew University has appointed one of its most brilliant young professors to go to Madrid and assist in the celebration that will mark the restoration of relations between the two peoples.

The punishment of Spain has been long and severe, but we may look for improvement in her condition now that she has changed her historic attitude toward the Jews.

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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Ill., under the act of March 3, 1879.

# First at the Tomb

By Norman John MacLeod

UTTER hopelessness, the heritage of centuries of discouragement in the national life of Israel, descendant of numerous disappointments, is voiced in that brief wail of the disciple of Jesus on the way to Emmaus: "But we trusted that it had been he which should have redeemed Israel."

What plaintive human nature is discovered in those words. The feelings of settled gloom and despair are contained therein: despair born of disaster of a "people meted out and trodden down," the gloom of shattered hopes which had recently been at a high point of ecstasy. The "prophet mighty in deed and word before God and all the people" had proved to be all too human to their understandings.

The little band of faithful ones who had been in close association with the Master were stunned by the swiftness with which events had succeeded each other in the last few days. They had seen their Savior mocked by the Roman soldiers. They had seen Him crowned in derision because of His claim to kingship. They had seen Him take the torturing steps that led to Calvary. They had seen the godless Gentiles nail Him to the cross; had seen the scornful soldiers cast lots upon His garment; had heard the wondrous words from the cross; had witnessed the ignominious death upon the tree. And they could give testimony to the entombment of that precious body; of the placing of the stone; of the sealing of the tomb; and the setting of the watch.

What mortal hopes could endure such heart-rending scenes! What man under such circumstances could still look for life among the dead! What Israelite could look further to such events for hope of redemption from the powerful Rome! The rebuke of the thief, "If thou be Christ, save thyself and us," still echoed in their ears. The reviling of the mob: "Thou that destroyest the temple, and buildest it in three days, save thyself"; "If thou be the Son of God, come down from the cross," burnt into their memories when they recalled the day of triumph when that same mob hailed Jesus as the "king that cometh in the name of the Lord." The derisive tones of the scribes and chief priests they could almost hear in memory, saying: "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him."

How deluded they felt themselves to be, how helpless, how confused with it all, how tired of the religious strife and struggle!

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No wonder they felt that hope was gone! No wonder they gave themselves over to despondent and despairful thoughts!

But now, in the morning of a new day, desperation mingled with intense devotion to the memories of the triumphs they had beheld, led those faithful women forth to pay their final respects to the dead. In grief they made their way to the tomb. Even today we can hear the echo of their voices as they walked along. Mary of Magdala, who owed more than life itself to this one who lay dead (so she thought) in the tomb; and that "other Mary" who had been joint witness of the triumphs of the power of this mighty prophet, were going to the tomb. They had had their faith made sure when they had seen His marvelous power at the tomb of Lazarus, and on other numerous occasions. Indeed this new event was a sorrow hard to bear. He who had proclaimed Himself to be "the resurrection and the life" lay dead in the tomb, they thought.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" Who indeed? That would be too much of a task for a few women tortured by thoughts of the futility of life and all that it holds dear, and of how death could claim even such a mighty prophet as this! Elijah had been taken off to escape death in a miraculous fashion, and surely this man was mightier than Elijah! But the wicked rulers had had

their way! What man could move that stone, sealed by the order of Pilate, guarded by the soldiers of Rome, and ruled over by the power of death! That has been the question ever since that the world in its skepticism has inherited from the dark hour of doubt that possessed those devoted women. Let us not dwell on their doubtings, for they are suddenly aroused from their stupor by a "vision of angels."

The righteousness of God could not longer brook the interference of ungodly men. The promise of centuries could not be thwarted by the supercitious sons of men. The triumph of the wicked had lasted long enough.

"What though none on earth assist Him; God requires not help from man. What though all the world resist Him; God will realize His plan."

Man—puny, weak, corrupt, defiled—could not contend against the will of the Almighty. The Savior came forth with mighty mani- (Please turn to Page Ten)

# Christ Is Arisen

Christ is arisen,
Joy to thee, mortal!
Out of His prison,
Forth from its portal!
Christ is not sleeping,
Seek Him no longer;
Strong was His keeping,
Jehovah was stronger.

Christ is arisen,
Seek Him not here;
Lonely His prison,
Empty Ilis bier;
Vain His entombing,
Spices and lawn,
Vain the perfuming,
Jesus is gone.

Christ is arisen,
Joy to thee, mortal!
Empty His prison,
Broken its portal!
Rising, He giveth
His shroud to the sod;
Risen, He liveth,
And liveth to God.

-Goethe.

# Resurrection: A Requisite of Faith

By Paul M. Hatch

A BRAHAM the patriarch is pointed out to us as the man of faith and the friend of God. These epithets take form from one of the peculiar incidents of Abraham's life. At least in these days the incident would be regarded as the action of a crazed brain.

At a very advanced age in Abraham's life and that of his wife a son had been born to them. This son was of their eyes the apple, for he was the one promised for the seed in relation to the promises given to Abraham while he was still a sojourner in the land of Haran.

As the lad grew and waxed strong there could be little doubt of the pride growing in the parents' mind and the primary realization of the multitudinous seed promised many years before.

Then one day a peculiar request came to Abraham from God to take his son Isaac into the land of Moriah to offer him for a burnt offering upon one of its mountains. Nothing doubting, Abraham set about to make the journey, saddled and packed his ass, took a few servants and Isaac with him.

After a three day journey the mountains of Moriah were viewed from afar. Abraham, leaving his servants behind, took Isaac and ascended into one of the mountains, and there prepared to make the sacrificial offering of his only promised son.

The lad, mindful of past sacrifices made by his father, wondered a great deal at the absence of the animal of sacrifice, so asked his father about it. Abraham replied that God would provide a lamb for the burnt offering.

The altar built and the wood in place, Isaac was bound and laid upon it ready for the sacrifice. As Abraham's hand was about to slay his son Isaac, an angel's voice arrested him with a command to lay not his hand upon the lad nor do anything to him. "For now," said the angel, "I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

This unwavering faith on the part of Abraham stamped him with a faith-brand that in numerous places in both the Old and New Scriptures is held out to all readers as an example of faith acceptable unto God, the Father.

The question now arises, What was the substance of this faith on the part of Abraham? What was the evidence unseen? If you and I were living back in the time of Abraham the incident would not be of any significance unless we had a knowledge of the faith Abraham possessed. Fortunately we have other revelations upon this subject, that we need not go astray upon its significance. Other Spiritguided men have written about it, also.

The significance keeps ever broadening out into greater and greater circles of exploration. Only one of those will be considered here. It is the faith in the resurrection of Isaac. This is expressed in the Hebrew letter, beginning with the 17th verse of chapter 11, continuing through the 19th verse, herewith quoted. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, 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."

This expresses a compound of faith in connection with Abraham's belief in the resurrection: of his son Isaac and also the figure from whence he received him.

We understand that all sacrifice made previous to Christ's was in a figure. The figure when rightly understood pointed to a vital part of the program of God in relation to His purposes with mankind.

We understand also that the summation of all these purposes was in His only begotten Son, Jesus the Christ. So as Abraham received back Isaac as one from the dead, it also prefigured God receiving back His only begotten Son from the dead.

Why is it important that resurrection be believed in and form a vital part of our faith in God? By many this is not readily understood nor is it at all regarded as an essential. Some of these have naturally been deluded by the doctrine and traditions of men; others, by some difficulty in expounding or rightly dividing the Scripture.

To these especially should be pointed out the words of the Apostle Paul (the great apostle to the Gentiles and authority on the resurrection) as found in 1 Corinthians 15:12-23, inclusive, quoted herewith. "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: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 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. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

These words of Paul, which are about the most emphatic words ever written by the Apostle, should clearly

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# After Despair, Hope

By Grace M. Marsh

THREE crosses, stark and sinister, stood outlined against the sky. All nature seemed to hold its breath because of the tragedy being enacted here on this desolate knoll overlooking Jerusalem. Not so the frenzied mob gathered about the place and extending as far as the eye could reach. For this was Passover season, and the population of Jerusalem had been augmented by thousands upon thousands of Jewish pilgrims from Athens, Rome, Cyrene, Alexandria, Cyprus, Crete, Thessalonica, and other far-away places, as well as provinces closer the mecca of their worship.

It was a time well chosen for Judas to betray his Teacher, for the newcomers would be easily swayed into action by the priests if the disciples chose to resist. It was a time when Jewish civilization as a whole was at the lowest ebb. No wonder Caiaphas had suggested to the discouraged and unregenerate people that it would be expedient that one man should die for the people, rather than have the whole nation perish. Blind Caiaphas! He prophesied thus of Christ, not knowing that he was soon to demand the death of the Son of God. To his prejudiced and jealous eyes, Jesus was only an impostor. Yet when Caiaphas demanded the death of Jesus rather than the criminal Barabbas he was unwittingly fulfilling self-uttered prophecy. The responsibility so glibly assumed by the priests at the farcical trial was a millstone which would drag them to their doom.

Scattered here and there in the colorful mob were individuals like Joseph of Arimathea and Nicodemus whose fear of the Jews had kept them from openly avowing their discipleship. A large group of women near the crosses were openly wailing and lamenting the dying of one whom they all recognized as a friend.

A little apart from the others and close to the middle cross were one man and three women, watching, listening, hoping for they knew not what. Occasionally from a passer-by came a derisive remark that made them wince. The mocking cries of priests and elders arose. "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

John and the three Marys wept afresh at this outburst and into the mother's mind flashed the words of the angel, "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."

Only a short week before, many of His followers had looked for Him to declare Himself as the rightful prince. And now this! Something must happen soon, for the life was fast ebbing away. Surely God would send His angel

and save this man on whom so much depended. Such thoughts raced through Mary's brain as she watched there. She had no eyes for any but the center cross. To the thieves—the one derisive, the other penitent—she paid scant heed. The waning light was typical of her fading hopes. To John came the words he had heard Jesus speak the evening before to the priests, "This is your hour, and the power of darkness."

Suddenly out of the darkness came the agonized cry from the cross, "Father, into thy hands I commend my spirit."

And so died the Savior of mankind!

Suddenly the earth began to tremble. Faster and faster came the shocks. In the city the shaking buildings began to crumble. The temple walls swayed, and the gorgeously wrought veil before the door of the holy of holies was rent from top to bottom. Some of the mob before the cross fled panic-stricken with no thought except to save their own lives. Others who had watched the death of one in whom was found no sin said, "Truly this was the Son of God." Still others who marvelled at the forgiving spirit manifested by this rabbi in the face of all persecution said, "Now I am sure He was all He claimed to be."

Oh, the tragedy of it all! As the earthquake had shaken the earth, so this tragedy had shaken the very foundation of their spirit. They could give Him appropriate burial. They could still believe in Him. But all their hopes for the future were blasted. Surely there has never been so dark a period in history as the days and nights immediately following the crucifixion. What would be the end?

The world little realized their position of hopelessness. The priests went arrogantly on their way. Only the disciples marked time and truly grieved—and pondered.

And then three days later came that glorious dawn when another carthquake shattered the works of men—this time the seal of a tomb—and there came forth the Son of God whose resurrection sealed the promise of God of a life after death. No longer need His followers lose hope when they think of His death. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

From that time forward the resurrection became the theme of the disciples. It needed only this last marvel to seal their belief in Jesus and their hope in a resurrection. A new day had dawned for the church and for the world. For Jesus who said, "I am the way, the truth, and the life," said also, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

# Not the Grave, But Galilee

By Harry Goekler

POR over three years the disciples had followed their Master and had listened to His teaching. They had hoped that soon He would set up His kingdom and their nation be restored to its former power and glory. But alas! their dreams and ambitions came tumbling down when their Lord was crucified and buried. Truly, they presented a picture of sorrow, discouragement, and disappointment.

The disciples of the dead prophet had one consolation. Nothing could rob them of the memory of their friend. All day Saturday they thought of Him. It was the Sabbath, but it is not likely that they went to church. How could they worship in the temple with Sadducees, or in the synagogue with Pharisees, who had brought their Master to the death upon the cross? Somewhere, no doubt, they met; perhaps in the upper room where they had sat with Him at the last supper. There they prayed that God would give them comfort and understanding; there they remembered Him.

These men had an experience such as nobody else has had since the world began: they had known a Perfect Man. It is true that the Pharisees and Sadducees did not think that He was perfect. They criticized Him, and found such faults in Him that they desired to kill Him. But what seemed faults to them, seemed virtues to the disciples, and all men since have agreed with the disciples. Jesus was the one Perfect Man of all time. In Him our human nature came to its highest excellence. He lived our common life, and was tempted in all things like as we are, yet He sinned not. The best men that ever lived have tried and prayed to be like Him, and none of them have succeeded.

At the time when our Lord was buried, certain women had stood by to see where He was laid. There had been no time to embalm the body. It had been wrapped in linen, and myrrh and aloes had been placed about it: but then the Sabbath had come. The women, accordingly, had gone away weeping, and had agreed to meet very early on the first day of the week to finish the embalming. So on the Sabbath, which we call Saturday, they sat still, thinking and talking and erying; and on Sunday morning, as the day began to dawn, they started from the city to go to the garden where the Lord was buried.

When they came near the garden one of them said, "Lo, who shall roll away the stone from the mouth of the tomb?" They were all much troubled about it. But as they entered the garden and came in sight of the place, behold, the stone was rolled away. They knew not what to think. Who had done this thing? They came near, trembling and afraid, and looked in; and the tomb was empty. They said one to another. "They have taken away our Lord." But who had

taken the body away, or where they had laid it, they could not imagine. The tomb was empty; that was plain. They said, "We must go at once and tell the disciples." But as they turned to go, they became aware of two men in long, white, shining garments; and the women, when they saw them, fell down upon their faces in great fear. But the men said, "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." And they remembered His words. He had told them that He would rise again, but they had not understood, "The Lord is risen," said the man in white. "He is alive for evermore." With this wonderful news the women hurried back to the city. The shadows in their hearts were gone and in their place were fear, joy, and amazement.

Thus they came to the apostles' lodging and told them the things they had heard and seen. The apostles did not believe their story, but nevertheless Peter and John went to examine the tomb. They found nothing but an empty grave, and perplexed and wondering, they returned to their homes.

It seems strange that the disciples did not remember how on numerous occasions Jesus had told them that He would be killed but that He would rise again. Did they not recall that Jesus had said, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee"?

Thus the disciples, unable to understand these statements of their Master, naturally concluded that their cherished Leader and Teacher had gone the way of all the earth and that the grave had become the final resting place of their Lord.

That night the disciples were gathered in a little room, discussing the events of the day. Some of the apostles had seen their risen Lord and were telling the others about it. The women had told them, also, and we again wonder why they did not understand the things Jesus had told them about His death and resurrection, because the first words told to the women by the angels were that Jesus had gone into Galilee, as He said He would. While they were talking together Jesus Himself stood in their midst and said, "Peace be unto you." But they were terrified and affrighted, supposing that they had seen a spirit. And He showed them His hands and His feet, with the marks of the nails, and taking fish and honey ate before them to make them know then that it was indeed Himself, "Peace be unto you," He said again; "as my Father hath sent me,

even so send I you." There He stood, in their sight, the risen Lord. He who had died was now alive.

Not the grave, but Galilee, was the immediate hope given by Christ to His disciples that they might compre-

hend, if possible, His coming victory over death and the grave. But to us the most important meaning of His resurrection was that it enabled Him to give us this promise, "Because I live, ye shall live also."

# After One, the Other

By Harvey Krogh, Jr.

IT WAS in the end of the Sabbath as it began to dawn toward the first day of the week when Mary Magdalene and the other Mary came to the sepulcher where Jesus had been buried. The stone had been rolled back and an angel of the Lord told them he knew they were seeking Jesus and said, "He is not here; for he is risen."

Wonderful message! It glorifies man's hopes, brightens his way, and lightens his burdens. Those glad words announced that there could be life even after death had done its cruel work, a life that could no more be touched by death. The Christian religion considers life and death vitally important. When we meditate on the tragic state in which man rests in death we know better the importance of the angels' proclamation.

Solomon vividly described the conditions in death. "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."—Eccl. 9:5, 6, 10.

But we have evidence as early as Job's time forctelling a life after death. "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: thou wilt have a desire to the work of thine hands."—Job 14:14, 15.

For fifteen hundred years men waited for the answer of Job's question to be proved, and the angel proclaimed that proof: "He is risen." The man Jesus Christ, that same Jesus who died on a cross, was buried; but God called Him from that silent tomb.

Some scoff at such a thing, but Paul said, "If there be no resurrection of the dead, then is Christ not risen: . . . 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. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. 15:13, 17-20.

What does it mean to know that Christ is risen and become the firstfruits of them that slept? It means there will

be other fruit. And what of that fruit? "If the first-fruit be holy, the lump is also holy."—Rom. 11:16. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. . . . 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 corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15: 22, 23, 51-53.

Visualize with me the little cemetery on the resurrection morn. Tombstones overturned, graves opened, the righteous coming forth in pure white garments, our loved ones glorified and ascending to meet our Lord. Can you see it?

Christ is coming again, coming "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."

Is it hard to believe? If our Savior should come this Easter morning and raise the dead in that little cemetery and we could hear the voices of praise to the Lord, would we believe it was really true or would we be awe-struck and terrified? Do we meditate on these truths enough that they are real to us? Or would we be like those disciples with whom Jesus walked on the way to the village of Emmans?

Mary Magdalene, Mary the mother of James, and Joanna had told the apostles that Jesus had risen, but to the apostles their words were as idle tales, and they did not believe. Had not Jesus plainly told them of those things before?

As two of the disciples walked toward Emmaus, Jesus walked with them and asked what they were talking about. They, not recognizing Him, told how they thought it was their leader who should have redeemed Israel, but, alas, He had been crucified. Then Jesus "said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Are we slow of heart to believe? And beginning at Moses and all the prophets, He explained the Scriptures to them.

He may have begun with Genesis 3:15, the first refer-

ence given concerning the making right of the wrong done in the Garden of Eden. He may have told them of Moses' statement regarding a prophet like himself whom God would raise up in the midst of Israel (Deut. 18:15).

In prophecy for Christ, David sang to God, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psalm 16:10. David also recorded words which the Christ spoke in His dying hour, "My God, my God, why hast thou forsaken me?"—Psalm 22:1. "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying. He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him... For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture."—Psalm 22:7, 8, 16-18. Isaiah 7:14 is a prophecy of the virgin birth of Jesus, Emmanuel.

As our Savior walked with them He may have quoted

the whole 53rd chapter of Isaiah and shown them its meaning. We might use the whole paper repeating the scriptures Jesus may have shown those two disciples concerning Himself, His life and sacrifice. It was getting late (no wonder), and the disciples asked Him to stay with them. He did so and as He ate with them He took bread, blessed it, broke it, and gave it to them. Their eyes were opened and they knew Him, and He ceased to be seen of them. Later He appeared to all the apostles and upbraided them for their unbelief and instructed them.

This resurrection of Christ means all to us. Without it there is no hope. All depends upon it. Resurrection is contrary to human reasoning. It is contrary to man's calculations. But Christ arose, and so shall all who sleep in Jesus. Our Savior is coming again to raise the dead who believe on Him and to give them life and immortality, and there will be another most joyous Easter morn. Let us believe and be ready and expecting and praying for that glorious day.

# "Idle Tales" or Joyful News?

By Mary A. Gesin

HIDDEN away in the records we have of that most amazing miracle of all time—the resurrection of our Lord—are found two expressions of quite opposite import. In Luke's portrayal of the event we find the news received by some of the disciples as "idle tales" (24:11). In Matthew's account we read that the women spread the tidings with "great joy" (28:8).

The great fundamental truth, underlying all other truths of Christianity, is the fact of the resurrection of its Founder. Without it the vitalizing principle of Christianity would be lacking; its heart and center dead; its profession a false and cruel hoax.

If you agree, and who does not who seeks to worship God in truth, that without Christ's death we are indeed laden with our sins and without hope, you must also agree that without His resurrection we are equally hopeless. The one takes our guilt away and leaves us in an "unclothed" state. The other covers us with the shining garments of His righteousness.

Is it not just that which the great Apostle is trying to tell us in these words: "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25)?

The importance of that truth then looms up before us in ever increasing measure. Above all other events the resurrection of Christ stands preeminent. Above all other tasks of His followers should be that of heralding it far and wide. In the light of its truth all other facts of Scripture take on added value and beauty.

Many there may be who read these pages who are fa-

miliar with such expressions as "the death and resurrection of our Lord." But to some the joyful news within the words is not apparent. They hold no real meaning for them; they are as "idle tales."

By some, professedly religious, the need for the Savior's death is openly rejected and the fact of His resurrection gainsaid. Does that not make it the more binding upon those who acknowledge these truths to teach them with more zeal? Should we not therefore redouble our efforts?

The risen Christ, His saving power for mankind, are vital facts which admit of no half-hearted acceptance by us His followers. Our privilege is to carry the news "with great joy," even as did those to whom He first appeared after the angel had rolled away the stone.

"Some doubted" and "believed not" (Matt. 28:17; Mark 16:11-14) even then and must needs be convinced. Likewise today, some doubt and will not believe. Ours is the task to witness to a living Savior, in word and deed, in unmistakable terms. His coming kingdom of peace and justice over all the world, righteousness and truth holding sway where once were evil and corruption—what joyful tidings are ours to spread! What more timely announcement to despairing men today! No greater message could be conceived.

Ah, but you say, the field is so broad, the task so great. My feeble effort will never cause even a ripple in the tide of destruction sweeping over the earth. The little I can do will not even be noticed in the great reckoning day.

True, the task is great, but it is also small. My duty is simply to pass on to the one nearest me that there can be

no other name "under heaven given among men, whereby we must be saved" (Acts 4:12). Mine is the task to make Christ known in all His love and saving power. And my Helper is the ever-living, the all-powerful, the risen Son of God, the Savior of men.

To you are these truths "idle tales," or are they joyful news?

# RESURRECTION

By Mrs. Etta Hatch

THE meaning of resurrection is raising up something that has fallen down. Its significance to us is the rising again from the dead. The consummation is its actual happening, manner, and time.

The resurrection of Christ is the one that holds our attention. The reason why it holds our attention is that it is the only resurrection that we may study in regard to the great purposes of God for His chosen. Jesus said, "Because I live, ye shall live also" (John 14:19), and, "I am come that they might have life, and that they might have it more abundantly" (John 10:10); so that resurrection implies a more abundant life.

The abundant life is that life that is expressed by Jesus in the Gospel of John: "As the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26.

As the Father quickens into life by raising up the dead, so the Son quickens whomsoever He will (John 5:21). This quality of life we are confident God bestowed upon Jesus in His resurrection. Paul expresses it to be immortality (1 Cor. 15:54).

This body of resurrection which Jesus possesses is called a glorious body in contrast to the body that all mortals now possess. Jesus has promised that our vile bodies will be fashioned like unto His glorious body at the resurrection which occurs at His coming (Phil. 3:20, 21).

# RESURRECTION: A REQUISITE OF FAITH

# Continued from Page Four

demonstrate the necessity of believing in the resurrection of Jesus Christ, that we in the world might also receive its resurrection in its befitting time.

So it would seem from the foregoing, in order to have faith that is acceptable unto God the Father, belief in resurrection from the state of the dead is very essential.

John, the disciple of Jesus, believed in this most profoundly and in the appearing of Jesus in the day of resurrection of the church. He called it a purifying hope (1 John 3:2, 3). May that faith and hope also raise us up in heart as we see the day approaching.

# GEMS ETERNAL

By Melba Glanton Arlington

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you,"--1 Peter 4:12.

A RE you despondent, weary of life, and depressed in spirit? Have you been thrust into unpleasant surroundings? Has some friend disappointed you—seared your faith in humanity? Have your life's plans been blasted? Are you passing through a black night of sorrow?

A beautiful diamond nestles among the folds of purple velvet in a shop window. Pedestrians marvel at the perfect cut and brilliancy of the gem. Yet, they do not stop to consider that it was not originally so.

Scientists have discovered that by heating pure prepared carbon and iron to intense heat by electricity, and then allowing it to cool, very small diamonds are formed at the center of the lump. Evidently diamonds have been formed at some time in the great heat of the earth's interior.

But, they are in a state of crudity when mined. They must be cut and polished to bring out the brilliancy and value. When once that has been accomplished, the diamond is considered very precious and the hardest material known in the world. They can be cut and polished only by contact with other diamonds.

"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."—Mal. 3:17.

We are God's diamonds in the rough. We are brought into the world's workshop, spiritually crude. It is necessary to mingle with humanity (other diamonds), suffer the same heartaches, bear the same burdens, be polished by the divine Word of God. Trials are to make us strong by showing us our weaknesses.

My friend, when you stand in your Gethsemane calling out, with lashes wet, "My God, why hast thou forsaken me?" rejoice, for then you may know that you are precious in His sight. He will not permit trials without a moral way of escape. He will never forsake you nor allow you to stand alone until you are ready to nestle in the folds of His royal velvet.

When temptation seems to overpower you and the "enemy comes in like a flood," don the armor of Faith and stand firm. It will only be for a season. After a time, like the diamond, you will become spiritually hardened, immune to the acids of evil about you.

I would like to hear from my readers, especially those with difficult problems and who feel spiritually alone. Service is the key to mortal life—faith, the key to immortal life. We need to help each other. "Help thy brother's boat across, and, lo! thine own hath reached the shore."

# FIRST AT THE TOMB

# Continued from Page Three

festations, with triumphant display, with power resplendent. Visions of angels to the humble shepherds had hailed His natal day. Visions of angels to the lowly women greeted this newer birth to the Spirit, on that glad morning.

Those women—first at the tomb—stand as witnesses to a greater glory than had ever been seen on earth before. No man had ever overcome death to live that life eternal before. Truly God chooses the weak, the humble, the faithful people rather than those of pomp and power to be witnesses to His glorious might.

What are those strange words which the astonished women speak: they had not found the Master in His tomb? Surely they were beside themselves with grief and knew not what they said! He was not there? How could the Savior have come forth while the soldiers watched? Those men on the way to Emmaus echoed the doubt; Thomas would not believe until he saw the Lord himself; Peter and John could not understand until they had seen the empty place, and even then went back to their fishing nets. The old habits of life overcame the esetasy even of those days when the resurrection of the Savīor began to be realized as a fact.

In our own times certain groups have expected and asserted the return of their leader to life: they are sure of it even to making the claim when others will not believe. But how different the case with the early Christians: they would not believe what their own senses told them had come to pass. They would not believe Christ had really risen from the dead, even though He had told them previously He would rise, and though they had seen the empty tomb, and had seen the Lord Himself! But the humdrum of existence overcame the ideals of a new faith that should be carried to the world. They went back to their old occupations!

Days of eager excitement followed: the Savior was seen again and again by His followers. They could hardly believe their senses. They had been brought up on the stories of the miracles which had been performed of old by God through Moses; they had heard from their elders of the almost impossible deeds done through Elijah and Elisha; and had been eyewitnesses of the prodigious miracles of the carpenter's Son. But here was something beyond the power of the most acute imagination; the Son of man, the Son of God, had come forth to a new type of life that they could not fathom, which their most fanciful thoughts could not comprehend. He was not a ghost, for He possessed the attributes of a concrete being. He was not an ordinary man, for He could come and go without being seen. He was certainly a new creature, a new type of being!

But the ever-present thought of the apostles was set in one pattern: what about His future work for them? Would He fulfill the promises of such long standing that Israel should be the great ruling power on the earth? Would He set up that long deferred kingdom which He failed to establish that day He rode in triumph into Jerusalem? Surely these were problems that were worth solving!

At last they mustered courage to put the question to the Master: "Wilt thou at this time restore again the kingdom to Israel?" That was the burning question of the hour. That was the question that was answered, but in such a manner as to leave them still in doubt. He who had now gained all power in heaven and earth did not tell them the answer to that all-important question. And thus in doubt He left His church.

Hours have passed; days have added themselves to one another; years, yea, centuries have come and gone! Still the question awaits an answer that will satisfy the longing of the human heart. The promise of the resurrection confirmed in the "firstfruits from the dead" was first of all a wondrous curiosity, then a matter of doubt as many of the disciples began to fall asleep. Men could not hold the gaze steadily into the heavens to look for the returning Jesus. The day's business must be performed. The matter of the moment must be attended to. Man could not wait, as he thought he should, for that hour, for holding the pose for centuries is not possible.

From the doubts of the early church fathers (which doubts were easily dispelled by those who had actually seen the risen Lord), the church and the world rapidly began to pass into a state of mind where realization of those events became impossible; then gradually emerged into that phase of church condition where their own salvation was visioned no longer in terms of resurrection, but in terms of habit of mind. The immortality of the soul with its accompanying beliefs took the place of the living religion which had been willed to the world. Men no longer looked for the Lord from heaven, for they had forgotten the certainty of the first resurrection morn. But the candle of the Lord is still burning in the earth; the lamp of witness to His truth has not ceased to carry its light. Though few, those who believe in the return of the Lord with the greater resurrection day, are still found. Some have been able to retain their faith in that greater day to come.

Some day, we know not when, there will be some—like those women who were first at the tomb—who will listen to the call that comes across the ages and the spaces of heaven for the faithful ones. That precious few, that chosen people, will be filled with wonder and awe even as those women were—believing, and yet in doubt as to their own beliefs.

Can we comprehend any more than they the wonders of God's power of resurrection? Can we hold our faith in spite of stones of stumbling set there by atheist and infidel? Who will move the stone? The power of God will move that stone of stumbling from the path of His faithful ones. Trust in the power of God that brought the only begotten Son of God forth to that new life, will work the miracle of redemption, of life everlasting, of eternal bliss. Could we but be sure that we should be of that faithful group—first at the tomb—first at the resurrection morn! Then could we have that faithfulness, sure to the end, which carried our Lord and Savior through those trying days into the new light of the new day.

# Berean Department

ARLEN MARSH, EDITOR

# The Better Resurrection

"In the midst of life we are in death."

Perhaps no truer statement ever was made than this brief sentence taken from the burial service in the Book of Common Prayer. As life flows, so must it ebb; and death occupies the position of protagonist on the stage of the world.

Death consists, not merely in the cessation of all organic functions, but in the complete cessation of all mental functions. Doctors are coming more and more to preach that Plato's philosophy of human immortality was nothing but an empty dream, a figment of the imagination with no base except desire.

Kipling once defined a woman as being "a rag, a bone, a hank of hair." Were there nothing beyond this present plane of life, his definition would be true indeed. Men and women would be merely players, having their exits and their entrances with no determined purpose.

But God has ordained a purpose for mankind, and He has determined how that purpose shall be fulfilled. God is omniscient as well as omnipotent; He does nothing unwisely, and He is capable of everything. It would be the height of folly to believe that such a Deity would establish a creation without an end in view.

God gave no man eternal life. All men have died, with possibly two exceptions: Enoch and Elijah, who were miraculously "translated." And death, according to God's own definition, is death according to the doctors' definition: the end of life.

To accomplish His purposes, therefore, God determined upon a resurrection, not only of the mind, but also of the body. And so Jesus, His Son, was born, died, and was resurrected, in order that men could have sufficient evidence to say what is said in the Protestant Episcopal ritual: "Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection."

It would be cruelty, however, to restore life to a body emaciated by disease, wracked by pain, disfigured by scars, debilitated by mental and physical ailments; and God is not cruel. Further, God requires mental and physical competence to serve Him; and it is inconceivable that He would revivify those who would be sufferers from disability of either the mind or the body.

Other resurrections than the one to occur at the return of Jesus Christ have taken place among men in general. The Old and New Testaments both describe miraculous demonstrations of God's power in the raising of Lazarus, the widow's son, and others. Men have themselves resurrected other men—not those long dead, but who had died—with the aid of nothing more than surgery or pulmotors.

These resurrections differed from the resurrection of

Jesus, which was to serve as an example of the resurrection to come to those who possessed faith in Him. The resurrection of the Christ brought immortality; these other instances of a restoration to life were only temporary, and the resurrected died. And Jesus was, following His resurrection, no longer subject to the diseases that beset mankind; Lazarus and those as fortunate as he, were.

This, then, is the better resurrection: a rebirth of life in the body and the mind; a rebirth of life in a perfected condition; a rebirth of life that will enable the resurrected individuals to serve God to the utmost; a rebirth of life not hampered by disease or other disabilities. Such a resurrection is and will be the only means to enable men to accomplish the purposes of God.

# About Books

Who Moved the Stone? Frank Morison: Century Company, New York; 1930; \$2.50; 294 pages.

"It is," writes Mr. Morison in his preface, "essentially a confession, the inner story of a man who originally set out to write one kind of book and found himself compelled by the sheer force of circumstances to write quite another."

Now and then there appears on the list of religious books one volume which outshines almost all the others. Thanks to Mr. Morison and his publishers, Who Moved the Stone? has done just that. In five years, it has gone through a number of large printings, and still is popular in the religion and philosophy departments of public libraries.

The author writes with a candor and enthusiasm that would give interest to a subject of much less general importance than the resurrection of Jesus Christ. Like General Lew Wallace, he began his work thoroughly convinced that the Founder of the Christian faith was not what He claimed to be; and his book, consequently, has the additional confirmation provided by his original skepticism.

Who Moved the Stone? starts with the conditions leading up to the crucifixion and follows the entire story through to the resurrection in chronological order, displaying time-table exactitude. It furnishes the most thoroughly reasonable treatment of the several Gospel records that has yet come to our attention.

Mr. Morison's writing flows with an evenness and individuality of expression that all too often is distinctly lacking from a theological text. The book has never a dull moment from the preface to the final page. Recommended without reservations.

The National Berean Society, Oregon, Illinois, publishes eight lesson and story books on Bible subjects for students of all ages, varying in price from 10 to 35 cents a copy, postpaid. Write for a complete price list.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."

# LEARNING TO LOVE GOD'S BOOK

L ONG, long ago there lived a little boy named Timothy. He had a very happy home, a father and mother, and a grandmother, also, who cared for him and loved him very dearly.

Now when Timothy was only a tiny little boy his mother and his grandmother would read to him every day. And the book they read from was the same book your grandmothers and mothers love to read. Not the whole book, because all of it had not yet been written.

The part they read we call the Old Testament. For it was the Bible they loved and read to the little Timothy. And day by day Timothy began to love this book, too, and often coaxed for a story from its pages.

You boys and girls who have mothers or grandmothers who read to you are very fortunate indeed. But best of all, if they read to you God's own words. When you say, "Tell me a really true story," they know many, many wonderful stories to tell you. And you know they are true because they are found in the Bible.

In the country where Timothy lived the houses had flat roofs, and the people could go up and sit there whenever they liked. Some of the houses in our country have flat roofs, and sometimes beautiful gardens are grown there. But such houses are not found everywhere, as they were where Timothy lived.

In Timothy's country the climate was lovely all the time—never too hot and never too cold. So we feel sure Timothy and his mother and his grandmother often went up to the roof to read and rest and think.

As Timothy's mother read, "The heavens declare the glory of God; and the firmament sheweth his handywork," the little boy could look up at the beautiful blue sky and see the soft, white clouds floating about, and think of the Maker of it all.

When the glorious sun shone and warmed the cool breezes, he remembered his mother's reading that the sun is "as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Then the little Timothy thanked God for the shining sun.

At evening time when Grandmother read to him awhile before going to bed, he heard her say, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." And Timothy was never afraid of the dark. Timothy knew, too, that all good things come from God. For hadn't Mother often read these words: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth"?

As the boy Timothy grew older, his mother and his grandmother taught him to read, so that he could take the scroll (for that is how it was printed) and read God's words for himself. Then he learned many more things about God and His goodness.

He had often heard the story of Abraham and how he believed God. Now Timothy began to understand that if he believed God, he would be rewarded also for his faith.

He had loved the stories of David ever since he was old enough to sit still and listen to them. Now he began to see that some day another King would sit on David's throne, even King Jesus. And he learned that Jesus wanted helpers to tell the glad news to others, so that they would come to serve Him, too.

One day when Timothy was still very young he met a great preacher. And this preacher's name was Paul. Timothy and Paul soon became fast friends. Paul loved Timothy, and Timothy loved Paul and wanted to be a great preacher like him some day.

Paul taught Timothy many things he had not yet learned and showed him how to preach so that people would listen. This great preacher had no children of his own, and he came to love Timothy so much he called him "his son in the faith."

And so when Timothy grew up he, too, became a great preacher. He went about telling everybody about God and His goodness, about Jesus and what they must do to please Him. And many people listened and learned the way of salvation from Timothy.

I hope there will be some preachers among you boys who read this page, some that will follow in Timothy's footsteps. And you girls, too, if you have the ability and the desire may become great preachers, as well as the boys. But if you do not desire to preach (not many girls do) you may become a wise and loving teacher, pointing out the pathway to salvation to others, and thus do a great work for Jesus.

One little girl so far answered the contest we announced a couple of weeks ago. She knew where to find the words, "In the beginning God," without hunting for them. She has a mother and father who are teaching her to love God's Book, as Timothy did. Her name is Ina Ruth Graham, and she lives in St. Louis, Missouri.

# The Sunday School Lesson From Truth Seekers' Quarterly

# LESSON 4. — April 28, 1935

# THE HOLY SCRIPTURES

Deuteronomy 6:4-9; Joshua 1:8, 9; 2 Kings 22:8-20; Nehemiah 8:1-8; Psalm 19:7-14; Luke 24:25-32; Acts 17:10-12; 2 Timothy 3:14-17; Hebrews 1:1-4

# GOLDEN TEXT

"O how love I thy law! it is my meditation all the day."-Psalm 119:97.

# A STUDY OF THE SUBJECT

Topic: The Holy Scriptures.

Aim: The Bible is the Word of God, and when carefully studied will teach even a child the way of salvation through Christ,

Class Discussion: What proof have we that the Bible is inspired? The Bible as literature. The Bible as the basis of all law. The influence of the Bible on civilization.

I, The Bible a Revelation of God, (Psa. 19:7-11.) The superlative nature of the qualities ascribed to the Bible prove its divine origin. It is perfect, sure, right, pure, clean, and altogether true and righteous. The supernatural results attained through its influence also prove its inspiration. It converts, makes wise the simple, rejoices the heart, enlightens the eyes, and it endures forever.

II. The Bible Reveals the Sins of Men. (Vv. 12-14.) Sinful by nature (Psa. 51:5), we are so accustomed to it that we cannot always detect the right from the wrong. The Bible comes to our aid by making our sin very plain and very obnoxious to us. It reveals what words, actions, and meditations are acceptable in God's sight.

III. The Bible Reveals the Way of Salvation. (2 Tim. 3:14, 15.) So simple is the Word of God in its essential teaching that even a child may understand it. Yet so comprehensive are its revelations of God that it provides an ample basis for faith in Christ.

IV. The Bible Provides All Things Necessary for Christian Service, (Vv. 16, 17.) Because the entire volume of Scripture is inspired by God, who makes no mistakes and who has power to carry out all of His promises, it is of immeasurable practical value to the one who earnestly desires to serve Him. Before one can enter into successful service he must be fully instructed with regard to God's plans for the salvation of men. Thus "doctrine," teaching, is the matter of first consideration. He must then be strengthened by daily overcoming of difficulties and tempta-tions, which is what the word "reproof" (v. 16) suggests in the original. Then follows logically "instruction in righteousness," that he may live what he is endeavoring to teach to others. With such an experience behind him he is "throughly furnished unto all good works" for God.

### PRACTICAL APPLICATIONS

# The Word of God

- -is pure (Prov. 30:5); -demands earnest heed (Heb. 2:1);
  - is the sword of the Spirit (Eph. 6:17);
- -is the standard of judgment (1 Tim. 6:3.5);

enjoined to search this for testimony concerning Christ (John 5:39). The Scriptures are written for our admonition and learning (Rom. 15:4). God's Word is sure and every man should be swift to hear (2 Pet, 1:19; Jas. 1:19-21). The more we receive the Word the less liable are we to sin (Psa. 119:11). The Word brings comfort in affliction and light to darkened minds (Psa. 119:50, 130, 143).

The Word Inspired. The Bible is the inspired Word of God. God magnifies His Word above His very name (Psa. 138:2) and we should receive it, "not as the word of men, but as . . the word of God" (1 Thess. 2:13). Other commandments than those inspired of God turn from the truth (Matt, 15:9). It is only God's Word that gives the true light (Isa. 8:20). A careful, prayerful study of God's Word to find the beauty of its harmony and rightly divide its teachings will lead one to God's approval (2 Tim. 2:15). The rejection of much Scripture in these latter times is confirmation of scriptural predictions that such would happen (2 Tim. 4:3, 4).—C. E. R.

### GOLDEN TEXT

"O how love I thy law! it is my meditation all the day."--Psalm 119:97.

The first five books of the Bible are called Books of the Law, because in them are found God's commandments and directions to the children of Israel. The Psalmist was an Israclife, so God's law was precious to him and he loved to think and meditate on what God had left on record for him.

Strictly speaking, the holy Scriptures included only the Old Testament, but usually when we think of the Scriptures, we think of the whole Bible. The law was a part of the holy Scriptures and it may have been all that the Psalmist had. Let us learn a lesson from the Psalmist, that we have God's Word uppermost in our minds, that we meditate on it daily .-- L. A. R.

### YOUNG PEOPLE AND ADULTS

This is a study of the Bible, what it contains, what it teaches, who its author is, its truth, and its effects. As a general theme for consideration, if not for discussion, the problem of proving the inspiration of the Bible is ar important one in connection with today's lesson. Why is Psalm 19:1-4 true? What other proofs of God's being are there? What proofs are there that God is omniscient and omnipotent? Why cannot the Bible be used to prove that it is inspired and true? Debating calls this argument the fallacy of simple iteration: it is true because it is true; in re---purifies those who obey it (John 15:3). ality, there is no argument there. What out The Scriptures. God's Word is termed the side powers or occurrences can be used to "scripture of truth" (Dan. 10:21). We are prove the Bible true by comparison with what

it says? How does the moral teaching of the Bible differ from that of heathen philosophy? Is the Bible, for the Christian, an affirmative or a negative book; does it teach one to do, or does it teach one to avoid doing or to remain passive? Is it possible to judge oneself accurately at all times? Why? Why is it that God can invariably judge us correctly? Is something that is sin for one necessarily sin for another? Why? The 119th Psalm makes an excellent introductive study for the lesson. Do the verses from 2 Timothy point to any necessity for belief in definite doctrines? Is good living sufficient to secure perfection? What must precede good works (v. 17)? The student is urged to discover the differences between humanism and Bible philosophy; between Modernism and true Christianity, Diseuss why the teachings of the Christ are su-perior, from a purely human viewpoint, to the teachings of the moralists. The Encyclopedia Britannica, New International Enclyclopedia, Standard Encyclopedia, or Encyclopedia Americana are recommended for this study; any public library has one or all of them.-A. M.

# JUNIOR CLASS

Topic: God's Holy Book. Text-Acts 17:

Memory Verse: "Teach me thy way, O Lord."—Psa. 27:11a.

Review. Ask for some one to volunteer to tell the last lesson. Read "yes" and "no" questions orally to see if all points of lesson were

Introduction of Lesson. The Bible is the only book from which we can learn the things God wants us to do. Jesus often said, "Keep my commandments." These commandments are found only in the Bible. That's why we have Sunday school and all other church services, that we may study the Bible. To do this we must have preachers and teachers. In our lesson today we find two persons teaching the people. Who were they? Where did they go? Why were the people at Berea better than those at Thessalonica? What was the result of Paul's and Silas' teaching? What trouble did they have? What did they do with Paul? The story may be told to develop these questions, then questions asked orally. Or children if old enough may search text for answers.

Memory Verse. There is only one place to learn of God's plan for us, the Bible. Then as we bow our heads let's say the memory verse, "Teach us thy way. O Lord."

Notebook. Draw a picture of your Bibte. Under it write the story of the lesson, or a group story may be written by all the class. then copied under picture. Write under your first picture what we learned today that we should do every day .-- V. C. T.

# AMONG THE CHURCHES

# ELDORADO, ILLINOIS

The church people here are very glad to see the paint fund growing. At present we have on hand \$47 toward redecorating the church inside and painting it on the outside. Both of these steps will make a wonderful improvement in the appearance of the church. Surely our churches should be made as inviting as we make our homes and worthy of being called God's house.

C. E. Lapp.

### BUY BOOKS FROM US

The National Bible Institution, publishers of The Restitution Herald, are publishers and dealers in all types of religious literature. Sunday school papers, quarterlies, and supplies for all ages; music; Bibles; concordances; Bible dictionaries and encyclopedius; and general reference works are all available through the Institution.

Catalogues or quotations will be furnished promptly on request. We request that, if you have not a definite idea as to the type of Bible or book you want, you write us for detailed information and suggestions.

### SOUTH LAWN CHURCH, GRAND RAPIDS

The first week of our meetings has drawn a good attendance and is helping to develop a proper Easter spirit. The special features of music have been deeply appreciated, and every effort is being put forth to build the spiritual atmosphere.

Very loyal workers have completed most of the interior remodeling of the Annex, and in its attractive condition it will be referred to hereafter as the church parlors. The Dorcas held their meeting there on April 11 and had an exceptionally fine meeting.

Several of our number have been sick. Some are still confined to their homes and many prayers rise on their behalf.

Our church family was happy on April 7 to have Sr. Fletcher of Kalamazoo present for the morning worship. Sr. Fletcher has through the years done much to help and offer encouragement to our church offort, and is always

We wish to extend Easter greetings in the name of our risen Lord to the brotherhood.

F. E. Siple, Pastor.

most welcome among our people.

# THE STUDENT'S NOTEBOOK

Satan, Kant (in 1793) defined the devil as the personification of "radical evil." In the New Testament the subject is treated with reserve, in a teaching that connects our own hearts and their inward temptations with the source of our evil thoughts and deeds, and connects moral evil inseparably with the earthly nature of man. The passages which speak of a fall of angelic beings (2 Pet. 2:4; Jude 6) occur in scriptures of subordinate canonical rank; Jesus nowhere defines concretely the function of the devil; and the few positive statements about him- that "he was a murderer from the beginning, and stood not in the truth," that "he is a liar" (John 8:44), and "sinneth from the beginning" (1 John 3:8), scarcely furnish a sufficient foundation on this subject. The New Testament devil is a concrete tempter of man, yet his temptations fall without effect upon hearts which are filled with the Spirit of God .- New Standard Encyclopedia.

### A LETTER FROM A. L. CORBALEY

We received an invitation from our son, George, and family, who live in Wenatchee, Wash., to eat Christmas dinner with them. On December 22 my wife and I left our home here in company with Lyle Raukin, and that evening we arrived safely at the home of our son.

The trip through the snow-capped mountains, which separate eastern and western Washington, is beautiful and grand in the winter season. The road is kept open by huge rotary snowplows, which run constantly during the stormy weather, lest the snow, allowed to accumulate, become so deep that it would be very difficult to remove it. Sometimes the snow in the mountains reaches a depth of fifteen or twenty feet. We passed five of these huge snowplows on our journey. each one sending a volume of snow from the road some forty or fifty feet up the mountain side. The road winds up the mountain through forests of fir, cedar, and other kinds of evergreen timber, whose branches are weighted down with the mass of glittering white snowflakes.

Coming up the western slope, we follow the windings of the Snoqualmie River, while on the eastern descent we pass by Lake Keechelus, and down the Wenatchee River to the beautiful Wenatchee Valley, famous all over the world for its excellent production of apples and other fruits.

While in Wenatchee we held a number of meetings at the homes of brothers and sisters. We also had a discussion with a minister at Cashmere, in the church building there, who believed that the kingdom was set up on the day of Pentecost.

We also made several trips up as far as Okanogan and Twisp, where we met isolated brethren whom we had not seen for many years. All seemed anxious to hear concerning the signs of the soon coming of Jesus, and seemed much encouraged by our coming to their homes and visiting with them. isolated brothren need all the encouragement they can get, and we found great pleasure in visiting with them. We who live where we have access to live churches where we can meet every Sunday with others of like precious faith can scarcely realize how hard it is to live a Christian life when we have no one to encourage us in the faith once delivered to the saints.

From Wenatchee we went to Ellensburg, where our son Paul and family are living. He lives nine miles from the city on a farm. He and his wife are all the members living in his vicinity. We remained with them twelve days before returning to our home, witnessing as opportunity offered, to any who cared to hear, the precious truths of the Seriptures, which are so surely believed among us, especially concerning the signs of the imminence of the coming of the great Life-Giver.

The nations are angry at one another, and when Jesus comes to reign, then the heathen will rage. Jesus tells us to watch and be ready, lest when He comes He will find us sleeping.

A. L. Corbalev.

Are you still paying your Dollar-a-Month pledge?

# PRE-EASTER SERVICES PLANNED FOR BURR OAK, INDIANA

Bro. Hoskins is planning a series of pre Easter services to begin next Wednesday evening (April 17), and we are hoping all will be benefited and drawn closer to God by the effort. Easter will be the climax, and Bro. Gerald Osborn and Sr. Wilma Woolington will add the final touch by being united in holy wedlock at 7:00 p. m. A short but impressive play, "From the Cross to the Throne," will be given by the young people following the wedding. Let us not pass up this opportunity for another spiritual treat.

The Sunday school can well be proud of their superintendent, Bro. Ferris Zechiel. He has concentrated on ways and means of improving the Sunday school. And with the help of the Sunday school Board and pastor he has planned a "special feature" for each Sunday, the programs being planned a month in advance. His efforts have been rewarded by an increase in both interest and attendance.

Spring house cleaning? Yes! The Ladies' Aid, with the help of some of the men, removed the seats and gave the floor of the church a coat of varnish.

Our midweek prayer service and Berean classes continue to be of interest to all attending. We are studying "The Kingdom Reestablished" in Senior Berean Book I, God's Plan. Jesus said, "I am the way, the truth, and the life; and if any man will follow me, let him deny himself, take up his cross daily, and follow me."

Mrs. Nettie Guge, Secretary.

### PRE-EASTER SERVICES

# AT OREGON, ILLINOIS

In spite of a union Lenten service being held on the same night by the three other Protestant churches of the city, the pastor of the Oregon church was greeted Sunday night by an unusually large audience when he spoke on "Palms of Victory." The occasion being "Palm Sunday," he based his discourse on Revelation 7:9.

On Tuesday evening he will speak at a community service in the Lutheran Church and again at the same place on Friday afternoon.

Easter services will be as follows: 10:00 n. m. Sunday school. 11:00 a.m. At the worship hour, supported by a musical program by the senior choir, the pastor will tell of "The Appeal of Christ's Resurrection." Becau meeting at 6:30 p.m. will be led by Bro. Paul C. Johnson, the theme being "The Resurrection." At 7:30 p.m., assisted by the junior choir, the pastor will present "A Glorious Hope."

The attendance at Sunday school, which had fallen off sharply during the past few weeks owing to widespread sickness, is showing signs of steady improvement, but many from among the congregation are still unable to be present.

# HERALD RECEIPTS

Paul Cala; Mrs. Ed Tomlin; Lucy Lapp (for self and others); A. L. Corbaley (for others); Paul Corbaley; Willard M. Naylor (for self and others); Anna D. Springer; Mrs. G. E. Stauffer; H. S. Bell (for another); Ella M. Rose; J. E. Wilson; S. T. Kee; Rose Miller (for self and others); Curtis Vance.

# BETWEEN YOU AND ME-

The state and national conferences are just in the offing. Make your plans early to attend your own state conference at least, and if possible, the General Conference as well. You need the uplift and encouragement provided in such spiritual assemblies. And above all else, bring or send your children and young people to the Bible school. It will be of benefit to you as well as to them.

A letter from V. Earl Thayer, pastor of the Churches of God in Virginia, reports that "a very successful one-week meeting has just been closed at Browntown, Va. The pastor spoke each evening to good audiences and much interest was shown."

The new covers on the Truth Seekers' Quarterly-how do you like them? The color of the quarterly covers will be changed each quarter to avoid confusion. Frequently old quarterlies are not immediately destroyed and become mixed with new ones. By changing the color of the covers each quarter this difficulty will be done away with in a measure.

A letter from Sr. L. E. Conner tells of Bro. Conner's slow but continued improvement. There is a possibility that he will be able to return to his home in Dixon, Ill., the latter part of the week.

Additional copies of this paper are available at the rate of 5 cents each as long as the supply lasts.

Pastor Norman John MacLeod of Los Angeles will address his congregation on April 28 with an admonition from Amos 4:12, "Prepart to meet thy God."

Owing to his absence from the office due to illness, much correspondence which falls to the editor's attention has of necessity been neglected. We hope soon, however, to be able to eatch up.

Copies of the tract "God's Kingdom" may be obtained free, postpaid, by addressing the National Berean Society, Oregon, Ill. It concerns the location, extent, and duration of the kingdom: 8 pages.

### TITHING IN HARD TIMES

This is the title of a bulletin published by The Layman Company especially for these times. Layman bulletins on tithing, 32 in number, are printed in regular two-page church bulletin size so they may be used by every church issuing a weekly calendar. The two blank pages of each bulletin provide room for the announcements of the local church. This arrangement not only affords valuable instruction, but also saves one half Sample set, 20 cents. For further information communicate with THE LAYMAN COMPANY, 730 Rush St., Chicago, III. Please mention The Restitution Herald; also give

# JOHN WESLEY HUTCHINGS

John Wesley Hutchings, the son of William and Nancy Hutchings, was born March 6, 1869, in Dolson Township and departed this life April 4, 1935.

On November 24, 1889, he was united in marriage to Elizabeth Murphy. To this union were born two children, Mrs. Sylvan Bichey of Martinsville, Ill., and Christian Hutchings of Dolson, Ill. Besides these he leaves to mourn his death six grandchildren; one sister, Mrs. Julia Meloy of Kidder, Mo.; and one brother, Martin Hutchings of Paris, Ill.; one half brother, Sperry Leffler; and one half sister, Mrs. Frank Crane of St. Louis, Mo.; a host of friends; and other relatives.

He became a member of the Church of God and was baptized by Bro. Lindsay several years ago, remaining faithful until the end.

We laid him away with sad hearts but rejoice greatly that we have a hope of Jesus' soon coming to destroy our common enemy, death. C. E. Lapp.

### CONTRIBUTIONS TO N. B. I.

Logan C. Pickerl (Birthday Offering) \$1.20 Ontario 2.00 Mrs. R. L. DeNise 5.00 Mr. and Mrs. G. E. Marsh 3.75Mary Waller (Easter Offering) 1.00 Rose Miller (Helping Fund) 5.00

### 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 resur-rection of the dead, John 5:28; the immortal-ization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1: 32, the church 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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# The Resurrection of Christ

By R. H. Judd

The HAS been my practice for many years past to contribute a short Easter article, and generally I have sought to make such a spiritual help rather than an appeal to the doctrinal aspect of the subject. Having, however, had an interesting communication from a young man some several weeks ago, and to whom as yet I have not been able to make response owing to lack of opportunity to put my notes in shape, I have felt that possibly I might help others as well as him. It is well for us all to review the foundations of our faith, and to realize that while the appeal is to our highest God-given emotions, it is also based on facts that will bear investigation, satisfying the intellect as well as the heart, for after all these two conditions enter into every human problem and are inseparably linked together.

Our correspondent says, "If you want to put your finger on vital religious questions of the day why not use your energy in proving the divinity of the Bible? People are interested in that. They are interested, too, in knowing whether Christ was actually raised from the dead. Preachers now preach from the pulpit that there was no physical resurrection." He then mentions several other points which ministers today are publicly denying with reference to Bible stated facts. Further he makes the remark, "Your article on the Trinity was good, well reasoned, logical, and conclusive. I believe you would be just as capable on these other points, and they would be of more general interest."

There is probably no historical fact more fully attested than the resurrection of Jesus the Christ. Let us note some of the outstanding features.

- 1. That the Gospels were written by disciples of Christ is fully and frankly admitted. The same tests which are applied to other literature to confirm their genuineness hold good here.
- 2. They were, therefore, written within living memory of the events.
- 3. Anyone reading the narratives with unbiased mind will admit that they were written by men who themselves believed in the events recorded, and so simple and straightforward are their statements, and so interwoven with proved secular history amazingly accurate in detail, any thought of fraud is completely out of the question.
- 4. The character of the witnesses, as in all such instances, is always of importance, as the sincerity and truthfulness of their witness is to a large extent measured thereby.
- 5. As Paul (one of the witnesses) testified before Agrippa, "These things were not done in a corner." They were known to all, and so were the witnesses. Peter and eleven disciples of Christ boldly testified before thousands on the very streets of Jerusalem, where events were fresh in the minds of those who heard them, and knew them to be fol-

lowers of the crucified Christ, having followed Him throughout the length and breadth of Palestine.

- 6. If fraud occurred it could not be detected, for in the testimony of these men the resurrection of Christ from the dead is placed on a parallel footing with the crucifixion, clearly showing that they believed one as fully as they believed the other. So convincing was their testimony that three thousand believed and were baptized the same day.
- 7. Peter brings forward a masterly argument. Its logic was irresistible. Two tombs were well known to exist in Jerusalem—the one the tomb of David, the other the tomb of Christ. That David was dead and buried none could deny, for the tomb (and possibly his embalmed remains) were eloquent witness. The tomb of Christ which had been sealed by Roman authority, as was known to all who dwelt in Jerusalem, was a standing witness that Christ had risen, for the seals were broken and the tomb was empty.
- 8. Churches sprang up everywhere based on the one fact of the resurrection of Christ, and there is no explanation of the existence of these churches apart from the resurrection.
- 9. No one can read the Acts of the Apostles and the epistles of Paul without realizing that the resurrection of Christ was the basis on which the whole truth of Christianity rested. Some twenty-five times is the definite statement made that "God raised Christ from the dead."
- 10. It is widely believed that Christ was only seen by His immediate disciples after His resurrection. Even were that the case the testimony of twelve men could not be lightly set aside. Paul, who was known to both Jews and Romans as boasting to be a citizen of no mean repute, both as a Jew and a Roman citizen definitely states in his epistle to the Corinthians that Christ had been seen by Peter, by the twelve, and on another occasion by five hundred others, most of whom were living at the time of his writing.
- 11. So certain was Paul of the resurrection of Christ, and so certain was he that those to whom he wrote knew it as undisputed fact, he puts in clear contrast the hopeless condition of the churches, and indeed of all men, had not Christ been raised from the dead, and boldly declares that in such case they as Christians were sacrificing their lives in vain, and were "of all men most miserable."
- 12. Paul makes the significant statement that he and others would be found to be "false witnesses of God" that He raised up Christ, if it could be proved that Christ had not been raised from the dead.

How can men holding the terribly responsible position of ministers of the Bible, with such testimony in their hands, deny the physical resurrection of Jesus Christ and still remain in the church? We leave the question unanswered, for they themselves will have to give the answer.

# THE RESTITUTION HERALD

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NUMBER 30

# Argument for Infidels

By Lyman Booth

A N avowed infidel who was riding in a railway coach engaged a few other passengers in conversation, in which he freely and with considerable enthusiasm made known his disbelief in an all-wise and infinite

being whom many people worship as God. After re-hashing much of the teachings of noted infidels, which seemed to silence his hearers, he addressed a blind man across the aisle, and asked him what he thought. The blind man made reply by asking the following question:

Do I understand that you do not believe in the existence of an intelligent, all-wise, all-powerful, and infinite being who created all things?

Yes, sir, that is correct.

Now you wish to know what I think?

Yes, sir, I would be pleased to hear your opinion.

With your permission I will ask you a few questions, and then you may form your own opinion as to my thoughts.

Very well. Proceed with the questions.

If everything you see in the vegetable and animal kingdoms, and the earth, sun, moon, and stays are not the works of an infinite creator, how do you account for their existence?

I believe they were produced through a long process known to the scientists as evolution, or as some are pleased to call it, the works of nature.

Just what do you mean by nature?

It is a silent, mysterious, unseen force or power which pervades the entire universe, governing all things.

But does not that rob men of the freedom to think and act at their pleasure?

I did not wish to convey the idea that it controls their minds; it only refers to their existence.

Do you believe that man is the only being on earth endowed with intelligence and the power to think, to talk, to reason and act as he may wish?

I believe he is.

Atheism is increasing. Skepticism, fostered by a Modernistic pulpit and press, is eating the foundations from beneath Christianity. Mr. Booth offers a counter-argument in the style of the "Pine Woods Bible Class."

Of course a parrot talks, but without reason. It only repeats what people speak in its presence. I have often thought that some people are much like the parrot.

Your observation may apply

to some, but not to all men.

Perhaps not. But truly, are we not all more or less guilty? Do we not accept as true the statement of some eminent scholar without inquiring into its merits?

Come to think about it, I presume that is true.

Do not scientists claim to base their theories and conclusions upon reason?

Yes, sir. That is their claim.

And because of that claim they reject the Bible account of creation?

That is correct.

Do you reject the Bible account?

Yes, sir.

Why do you?

Because it does not agree with science. It doesn't seem reasonable.

Very well, since you reject the Bible, I suppose you will have no objection to indulging in a few minutes' reasoning, will you?

None in the least.

If you were to go into your parlor, in clear daylight, and saw no one in the room; but saw a lamp on the mantle burning brightly, what would you think?

I would think some one had lit it and placed it there. Would you have any reason to think otherwise?

No, sir.

What about the sun; isn't it burning brightly and giving forth heat and light?

Yes, sir.

How do you suppose the sun came there, and what holds it there? There isn't as much as a mantle in sight.

That I cannot tell, except it is one of nature's products.

That is to say, it was (Please turn to Page Nine)

# Abreast of the Times

### Church Leaders Denounced

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—2 Corinthians 6:17.

Indianapolis, Ind., April 18.—"Communists at heart" was the brand placed upon many church leaders and educators today by Homer L. Chaillaux, National Americanism Director of the American Legion. Directing his remarks to those who attempt to foster "isms" of any nature which tend to undermine respect for the Government, Chaillaux assailed leaders of the Methodist Episcopal Church for their alleged activity in the American Civil Liberties Union. He cited statements from an issue of The Epworth Herald urging readers to oppose legislation providing for punishment of traitors. He also decried the circulation of Communistic books in Y. M. C. A. libraries, and named certain authors whose publications he said were strongly tinged with crimson.

Political activity on the part of the church has always had a tendency to retard its spiritual progress and to bring down upon it the bitter opposition of the governments, without accomplishing anything of lasting value to religion. The most vital and helpful service the church can render to the State is to convert its citizens to Jesus Christ. The influence of Christ in the lives of men through positive regeneration of individual hearts will do more to reform the world than all the political propaganda in which the church can engage.

## New Plants to Check Drought

"The glowing sand shall become a pool, and . . . (there) shall be grass with reeds and rushes."—Isa. 35:7, R. V.

WASHINGTON, D. C., April 13.—After a journey of more than ten thousand miles, H. L. Westover and E. R. Enlow, plant explorers of the United States Department of Agriculture, have returned to this country with a collection of drought-defying plants gathered from the arid regions of Asia and Southeastern Europe which it is hoped will assist in overcoming land erosion in America.

## Millions Starving in China

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Psalm 72:12.

Shanchal, China, April 18.—According to a Reuter's dispatch to *The Palestine Post*, twelve million people are in the grip of famine in the uplands of China on the fringe of the Yangtze River as far distant as Hunan, as a consequence of last year's prolonged drought. In Nanking itself, ten to twenty thousand are depending upon charity for their food, while many deaths near the capital are re-

ported among people who are using a sort of fuller's earth for soup.

When King Jesus rules there will be neither drought nor flood to bring starvation upon the nations which submit to His righteous sway and "go up from year to year to worship" in Jerusalem.

## Prosperity of Palestine Attracts Many

"We will go with you: for we have heard that God is with you."—Zechariah 8:23.

Damascus, Syria, March 24.—The prosperity that is being experienced throughout all parts of Palestine now occupied and controlled by Jews is attracting thousands of men and women of other nationalities, especially of countries bordering on the Holy Land. It is reported here that 1,500 Hauranis have left their villages within the past few weeks to look for work in Palestine. The money they earn is sent for the larger part to their families in Hauran, and amounts to hundreds of pounds each month.

This is an interesting comment on the fact we have noted in these columns before, that the prosperity enjoyed in the Near East is limited to Palestine and to the Jews, and does not extend even so far as Damaseus, which is located about sixty miles northeast of the Sea of Galilee.

## Earthquake Kills Thousands

"And after the wind an earthquake."—1 Kings 19:11.

Tailloku, Formosa, April 21.—The beautiful island of Formosa off the coast of China was visited by the most devastating earthquake that has been experienced in the Far East since 1923, when Japan suffered so severely. It is estimated that nearly 2,500 lost their lives, 250,000 were made homeless, and about 7,000 were injured in today's disaster. The quake was felt along the South China coast, but no damage was reported in that region. Dust storms, tornadoes, floods, famines, and earthquakes, accompanied by the constant threat of world-wide war, emphasize the fulfilling of God's Word.

#### THE RESTITUTION HERALD

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# Pupil-Centered or Christ-Centered?

TIIIS past year I was a member of a leadership training school class, composed of superintendents and ministers who studied a course in "Curriculum in Religious Education." Putting it mildly, this course was an eye-opener.

In it, centering our entire teaching in the pupil was openly advocated. We are no longer to use the "transmissive" method—the old-fashioned system of teaching children and adults the Bible and Bible facts—but we are to center everything in the pupil. Many illustrations were used in the course showing that pupils like to study

lessons in which they themselves are the center of everything, and they respond readily when projects are used to enlist their interest.

It will be worth while for any serious-minded teacher in the Bible school to face frankly the result of such a method used year after year. First of all, let me say that I appreciate psychology, and believe that every teacher must be familiar with it. Certainly, it is true that no teacher is successful unless he can gain and hold the attention of his pupils. But to make psychology the all-inall of the Bible school lesson is obviously getting off on a detour instead of staying on the main road. The class should be primarily a Bible class. If it is to be a Bible class in a Bible school, it is certainly logical to conclude

that the Bible is to be the text-book, and that everything must center in "The Man in the Book."

However, it is obvious that pupil-centerism leads to certain definite, and highly undesirable, things:

- (1) It leads to selfishness. When people talk about themselves, think about themselves, and center all activities in themselves, selfishness is inevitable. Our world is self-centered and selfish, and the past year and a half of depression should be argument sufficient against centering things in self.
- (2) It leads from Christ instead of toward Christ. Jesus said: "And I, if I be lifted up, will draw all men unto me." But how can He draw men unto Himself when He is not revealed? How can He be revealed when He is not taught? And how can He be taught if the only Book in the world that reveals Him be ignored?

Let the old criterion that Jesus gave centuries ago be brought into usage—"By their fruits ye shall know them"—and test the pupils who have been brought up under the old regime of plain Bible teaching, pupils who know the cardinal facts about the birth, life, death, burial, and resurrection of Christ, over against those who have been instructed by psychological experts, and have spent their lesson periods studying every subject that might enter their minds from butterflies and beetles, to cauliflowers and circuses. Let the test be utterly impartial. Let accurate notation be made of their respective attitudes toward the church, church worship, personal worship, personal devotions daily, regular church attendance, financial support

## God's Rey

Is there some problem in your life to solve? Some passage seeming full of mystery? God knows, who brings the hidden things to light, He keeps the Key.

Is there some door closed by the Father's hand, Which widely opened you had hoped to see? Trust God and wait—for when He shuts the door He keeps the Key.

Is there some earnest prayer unanswered yet? Or answered not as you had thought\_twould be? God will make clear His purpose by and by, He keeps the Key.

Unfailing comfort, sweet and blessed rest, To know of every door He keeps the Key, That He at last when just He sees 'tis best Will give it thee.

-Selected.

of the church, the gospel plan of salvation, the Restoration Movement, the church of Christ, the New Testament church versus denominations, and almost invariably any observer will find that those who have been taught the Bible and the truths of the gospel, love the church, attend its services, and are willing to make a contribution to the furtherance of the New Testament cause; whereas, youth brought up under pupilcenterism don't really know what the church is all about, and as for active, loyal, sacrificial Christian service, how can they know it when it has never been taught them? As to their attitude toward the church of Christ versus denominationalism, their answer will come back: "One church is as good as another. It makes no difference to me. They are all headed

toward the same place." When youth who shall soon become the leaders in the church and the church school take such an attitude, it takes no Solomon to see where we are headed

- (3) It makes the Bible school a misnomer. Our schools were first known as Sunday schools because they met on Sunday for study. We then thought that terminology incorrect, and most of us began using the name, "Bible school." Now, a great many, and rightly so, are beginning to use the term "church school," for when the Bible is taught, certainly it ought to be the school of the church. But when the Bible is not used as a text-book, and when teaching is no longer centered in it, how can we rightly use the term "Bible school" or "church school"?
- (4) It leads to a dearth of Bible knowledge. And most of the woes of the religious world today may be laid at the feet of Bible ignorance. Those who say that "one church is as good as another. It makes no difference to me; what do I care about haptism?" (Please turn to Page Eight)

# The Power of an Endless Life

By Norman John MacLeod

"IF I only had time I'd . . ."
"There are so many things I'd like to do, but I don't have time." "Earning a living takes so much time that I do not have any time left to . . ." How often we hear such expressions! "There are only twenty-four hours in a day." "There aren't enough days in the week."

Why? Because our short little lives are so filled with carnal things that crowd out the spiritual that we do not do the things that are worth while. Unless at some time in the process of our lives we have undergone a period of fasting, either for the hope of more spirituality or for the fleeting hope of better health, we do not realize what a large portion of time is consumed in eating. Just the physical welfare of our bodies uses more than half our time. Of the remaining portion of our time, by far the largest proportion is used in carning a living, and then in recreation. God is almost left out. But "if we only had the time ..."

How strange would seem the situation to us if we were told that we would never die! Would we have the excuse that we did not have enough time? Would we be able to say to our friends whom we have failed to visit that we did not have the time left after our many other duties? No, we would not be able to add that insult to our procrastination! We could at our leisure visit, work for the Lord, and do countless other things worth while, if we were given such assurance. The true Christian has that assurance. So where is his excuse?

Why was the Aaronic priesthood imperfect? Because of the shortness of life. "For the priesthood being changed, there is made of necessity a change also of the law." The high priest under the old law was cleansed by rites and ordinances, and assumed his office for his lifetime. He could not continue in office. His life being so short, he could not make any other being righteous through the services which he performed at the tabernacle. The high priest was not superior to any other man in his physical and mental make-up: he was carnal, subject to death, and could not complete a perfect work. The priesthood of Aaron was founded upon poorer promises than the priesthood of Jesus.

In contrast to Aaron's priesthood, that of Christ is limitless. He lives forever; He can carry on the complete work of redemption, for He is not hedged about by limited time in which to operate; His life outlasts all earthly things. That explains in a measure why on the night before He was betrayed and suffered death He could so faithfully carry

"Who is made, not after the law of a carnal commandment, but after the power of an endless life."—Hebrews 7:16. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Romans 1:3, 4.

out the trust given Him in instructing His twelve emissaries. He was faithful unto death in the minutest manner. How many of us when confronted with certain death would take the time to instruct others, as He did, in humility (or any other Christian virtue)? Yet He left no detail overlooked in instructing

those apostles in the little kindly acts of true love and humility which they sorely needed. And the church still needs those lessons! In that He was "after a similitude"—a historical likeness—to the mysterious Melchizedek: He had no predecessor, for there never had been a priest who occupied Hisoffice. He has no followers, for He still holds the office of high priest, intercessor. He is king to be, and priest at present. Because of His character of no predecessor and no follower, Christ's priesthood is one of power.

The crowned heads of Europe were considered to be very powerful men in their heyday. They could govern at will, they could determine the destinies of men under their control. But their powers were limited constantly by fear of death, fear of being removed from office. They "grew gray with wild alarm," as the song puts it. "Uneasy lies the head that wears the crown." The king never knew from day to day who was going to kill him to get the crown. The king never knew from day to day when the people were going to rise against him; terrorism became his tool instead of justice and benevolence. But Christ's position was that of the kingly priest who could command the mighty and intercede for the lowly. God has "set his king upon the holy hill Zion." That makes His authority as king certain, secure, perfect. It makes His position as high priest unending, unlimited, perfected.

Christ's kingship and priesthood are made perfect by an infinity of knowledge. Nothing is hid from His sight, or His knowledge. Nothing is done which cannot be observed and directed by Him, for His knowledge is not limited by end of life, by the decay of sentlity, by the loss of mental forces due to disease or infirmity. "The power of an endless life" is His. From whence dud He obtain that power? From what source does the power come? From God through the resurrection. Before the resurrection Jesus had power to read the thoughts of men, He had power to govern the unseen forces of the universe. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt 28:18. Before His resurrection, not all power had been given Him, not all authority rested upon His shoulders; but after that event He had

all power given unto Him, all authority was vested in Him. The Power of an Endless Life! God gave Him that life that knows no end, the power that knows no limit, the knowledge that cannot be bounded. He could carry on the perfect work of redceming grace.

But the most magnificent thing of all to us is that we shall partake of the likeness of Christ's power, His life, and His knowledge. The resurrection, He told the Sadducees, was to bring us into a state that we cannot easily understand. "Ye do err," He told them, "not knowing the power of God."

Do we make the same error? Is not the same failing ours? Life is so short, time so precious, that we do not make the use of it that we could. But in that resurrection

life that is to come "we shall be like him" if we are faithful to the end, even as He was. Constantly He preached the things concerning the kingdom of God and gave commandment before He was received into heaven (it must, therefore, be the most important thing He had in mind), "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.

He is coming again in the power that is His, the power of an endless life, to raise the sleeping dead, and to imbue them with that same power. The true Christian will, therefore, manifest many of the same attributes that shall be Please turn to Page Nine

# Do You Know God?

By D. G. Harvey

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."—Eccl, 12:13.

A SIMPLE question, but would you call it simple if you knew just how the writers of the Bible regard it? Listen to the words of Jesus as recorded in John 14:17: "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." And hear Paul: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

But, you ask, "Why?" Paul gives us the answer in Romans 1:20-28. "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 (deity); so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. . . . Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

Then our question is not foolish, but one of vast importance.

We read, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:18. The Son said, "If ye had known me, ye should have known my Father also."—John

14:7. Not that the Father and the Son are one person. Reason alone is needed as proof of this. Father is the lifegiver, but a son is one who receives life from another. The Son Himself said, "My Father is greater than I."—John 14:28. The Father and the Son are one in purpose or design, end or aim desired. Just as the Son prayed that His church should be one "as thou, Father, art in me, and I in thee" (John 17:21). No one has as yet attempted to explain those words to mean the church is composed of one person.

Then as "no man hath seen God," the Son reflects or makes known to mankind God's love, wisdom, justice, and power. If you and I learn to know the Son, we will also know and love the Father.

Our text found in Ecclesiastes 12:13 reads, "Fear God, and keep his commandments." Fear in this sense is not apprehension of evil or danger, dread; for 1 John 4:18 informs us "there is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth (dreads) is not made perfect in love." And the 8th verse. "He that loveth not knoweth not God; for God is love."

In future articles, if God wills, we shall study some of the acts and words of the Son during II's ministry that reveal the Father's love, wisdom, justice, and power, that we may better know the Father, and learn to love Him through His Son.

"In the fear of the Lord is strong confidence: and his children shall have a place of refuge."—Prov. 14:26. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John 3:1.

# The Graces of a Christian

IN PETER'S Second Epistle he wrote these words: "And beside this, giving all diligence, 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 forbearance."

These eight cardinal Christian graces are like a chain. Each one is dependent on the link with which it is connected and if one link is broken the entire chain is affected. They are a holy octave in which every note must sound.

He begins: "Giving all diligence." Here is a plea for something which is often lacking in our religious faith and practice. Solomon said: "Seest thou a man diligent in his business? He shall stand before kings."

We see about us men and women who because of their diligence have won for themselves an established place. Diligence everywhere is the key to power. Peter asks that we be diligent in the important matters of the spirit. Religion is something at which we must work.

The first of the eight graces is faith. We start with faith It is the first expression in the reaching out of childhood in its contact with the world.

Years ago we went to the home of a member of the congregation where a little child was dangerously hurt. As she lay there meaning with pain, her mother said: "Never mind, dear, Mother is here." The child reached out her hand and felt the hand of her mother. The drawn and frightened look passed from her face and she fell asleep.

Faith is more than mere doctrinal assent to some creed. It is the reaching out of the Christian to lay hold on the fact of the living Christ.

Second, he says, "Add to your faith virtue." Virtue here means power. It is another way of saying, "Faith without works is dead."

Some one tells of an old lady whose view from her window was cut off by a hill. She read in the New Testament that if we pray and have faith we "shall say unto this mountain, Be thou removed, and it shall be done." She determined that she would test this promise. So she prayed that the hill would be removed. The next morning she went to the window, and there it was just as it had been. She said, "I knew there was nothing to that."

But one day an engineer came and looked at that hill. It stood in the way of a railroad that was being built—He measured the hill and believed it could be removed. The company sent two thousand men there, and in a few weeks the hill was gone. He had faith, and he added to that faith works and the thing was done.

There are mountains of difficulty in the path of every one of us as individuals. There are mountains in the way of the church. We have faith to believe they will be removed. But they will not be, they cannot be, until to our faith we add virtue, until we ourselves are willing to spend and be spent in their removal.

Next, he says, "Add to your virtue knowledge." Zeal without knowledge is always dangerous. Paul said of the days when he persecuted the church, "I thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." His zeal was commendable, but his lack of knowledge led him into gross error and sorrow. We admire zeal in Christian service. Without it a Christian is as useless as an engine with no fire under the boiler. But zeal that is not illumined with knowledge is a dangerous weapon. We must grow in knowledge as we grow in strength.

Further, he admonishes us to add to our knowledge self-control. The knowledge of electricity that came to the pioneers in the field of scientific research has revolutionized the world. But that knowledge was a terrible thing until they knew also how to insulate and control it.

A modern writer on China speaks of the Yangtze River. One of the greatest of rivers, it is one of the most useless. It has no banks to restrain its floods and in time of freshet flows all over the land. In the course of history it has more than once shifted its entire course, emptying into the sea hundreds of miles from its former mouth. Every flood and change in this river takes a terrific toll of human life. It is called China's sorrow. Some day that river, like the lower Mississippi, and the waters of the North Sea, that wash the shores of the Netherlands, will be restrained and brought under control and it will be the greatest asset of China.

In every congregation are people like this river of China. They are the "Church's Sorrow," as some one has said. There is power in their characters, and they are not wanting in knowledge. But through a sad lacking in restraint they are constantly breaking out into strife and discord, destroying their own usefulness and imperiling the peace of the church. Let us try to add to our knowledge self-control.

Fifth, Peter says, "Add to your self-control patience." This is for many of us the most difficult of all the Christian virtues. It has been well said that it is the hardest thing under the sun to find a really patient man.

Job is said to have been the most patient of men, but under the constant nagging of circumstances he lost his selfcontrol and cursed the day he was born. The only perfectly patient man of whom we know was Christ Himself.

Sixth, he bids us add to our patience godliness. It seems rather strange to put godliness down near the end of this list of virtues. We would think it should have been set near or at the very beginning. A special reason, we think, accounts for its being in the middle.

When we first become Christians our zeal is strong. We

pray, and go to church, and are conscientious in meeting our Christian responsibilities. Then we begin to be careless, and to neglect our duties. It is then we need to be reminded to exercise godliness. So it is put, not at the beginning, but far along the way among the Christian graces.

Seventh, we are to add to godliness brotherly kindness. We all know of Christians whose attitude toward God is what it should be. They are reverent and devout. But they have never wakened to the fact that religion is something more than prayer and worship. It has duties which it owes to others.

Jesus took IIIs disciples into the Mount of Transfiguration where they knelt in worship. Then IIe led them down into the valley where the needs of their fellow men awaited them. Godliness must always be followed by—godliness is—brotherly kindness.

Finally, we are to crown it all with love. Love is unselfishness. Dr. Griffis tells of a man in Japan who drowned in one of the rivers within sight and almost within reach of thirty strong men who did not raise a finger to save him. When he asked them why they did not help him, they looked at him in astonishment. "He was only a beggar. Why should we save him? Let him drown." Such an attitude of mind and heart is hardly understandable to us. Christianity is the only faith in all the world that teaches love, love that reaches out beyond ourselves into the great world of sadness and sorrow about us.—Stuart Nye Hutchnson, D. D., in *The Presbyterian*.

# The Resurrection

It was our Sabbath eve. By set of sun Arimathæan Joseph craved, and gained The grace to lay Him in his sepulcher. Then, while the first day of the week was dark, Alone I wended to His sepulcher, Bearing fair water, and the frankincense, And linen, that my Lord's sweet body sleep Well in the rock. And, while my woeful feet Passed through the gate and up the paved ascent Along the Second Wall, over the Hill, Into that Garden, hard by Golgotha, The morning brightened over Moab's peaks, Touched the great temple's dome with crimson fires, Lit Ophel and Moriah rosy red, Made Olivet all gold, and, in the pools In Hinnom, laid a sudden lance of flame; And from the thorn trees brake the waking songs Of little birds; and every palm tree's top Was full of doves that cooed, as knowing not How Love was dead, and life's dear glory gone, And the world's hope lay in the tomb with Him; Which now 1 spied-that hollow in the rock Under the camphire leaves. Yet, no guards there To help me roll the stone! Nay, and no stone! It lay apart, leaving the door agape, And through the door, as I might dimly see, The scattered wrappings of the burial night, Pale gleams amidst the gloom. Not waiting, then-Deeming our treasure taken wickedly-I sped; and came to Peter, and to John, And cried; "Our Lord is stolen from His grave, And none to tell where He is borne away!" Thereat, they ran together, came, and saw; And entered in; and found the linen cloths Scattered; the rock-bed empty; and, amazed, Back to their house they went, but I drew nigh A second time, alone; heartbroken now,

The bright day seeming blackest night to me, The small birds mockers, and the city's noise-Waking within the walls—hateful and vain. Why should earth wake, the Son of man asleep 9 Or that great, guilty city rise and live, With this dear Lord dead, in her stony skirts? Fled, too, my last fond hope, to lay Him fair, From the pierced palms, and comb His tangled hair To comeliness, and leave Him-like a King-To His forgetful angels. Weeping hard With these thoughts, like to snake fangs, stinging me, My left hand on the stone I laid, and shut The eager sunshine off with my right hand, Kneeling, and looking in the sepulcher. It was not dark within! Indeed, at first A lamp burned there, such radiance mild I saw Lighting the hewn walls, and the linen bands: And, in one corner, folded by itself, The face cloth. Coming closer, I espied Two men who sat there—very watchfully— One at the head, the other at the foot Of that stone table where my Lord had lain. Oh! I say "men"-I should have known no men Had eyes like theirs, shaped so majestical, Tongues tuned to such a music as the tone Wherewith they questioned me: "Why weepest thou?" "Ah, sirs!" I said, "My Lord is ta'en away, Nor wot we whither!" and thereat my tears Blotted all seeing. So I turned to wipe The hot drops off; and, look! Another one Standing behind me, and my foolish eyes Hard gazing on Him and not knowing Him! Indeed, I deemed this was the gardener Keeping the trees and tomb, so was He flesh; So living, natural, and made like man, Albeit, if I had marked—if any ray Of watchful hope had helped me—such a look,

Such Presence, beautiful and pure; such light Of loveliest compassion in His face, Had told my beating heart and blinded eyes WHO this must be. But I—my brow—the dust—Heard Him say softly: "Wherefore weepest thou? Whom seekest thou?" A little marveled I—Still at His feet, too sorrowful to rise—He should ask this—the void grave gaping near, And He its watchman; yet His accents glad. "Sir," said I, "if 'tis thou hast borne Him bence, Tell me where thou hast laid Him, then will I bear Him away!"

Ah, friend, such answer came, that my sadness turned Gladness, as suddenly as gray is gold When the sun springs in glory! Such a word As made my mourning laugh itself to naught, Like a cloud melting to the flue! Such word As, with more music than earth ever heard, Set my swift-dancing veins full well aware Why so the day dawned, and the city stirred, And the vast idle world went busy on, And the birds caroled, and, in palm-tree tops, The wise doves cooed of love! Oh, a dear word Spoke first to me, and, after me, to all, That all may always know He is the Lord, And death is dead, and new times come for men; And heaven's ways justified, and Christ alive, Whom we saw die, nailed on the cruel cross! For while I lay there, sobbing at His feet, The word He spake; My Lord! My King! My Christ-Was my name, "Mary!"

No language had I then, no language have I now! only I turned

My quick glance upward; saw Him; knew Him! Spring Crying "Rabboni! Lord! my Lord! dear Lord!"

-Sir Edwin Arnold.

## PUPIL-CENTERED OR CHRIST-CENTERED?

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It means nothing to me; it makes no difference by what name people call themselves," etc., may be honest and sincere, but the fact remains that they are unfamiliar with gospel teaching, and hence are giving little succor to the church of Christ.

Some one has aptly said: "The Christian church (meaning that body of people who are simply Christians, and not denominationalists) is either a necessity or a nuisance." If it is a necessity in the religious world, we should instruct our youth in regard to it, so they will understand its position and can give a Bible reason for the hope that is within them. On the other hand, if it is a nuisance, our forbears wasted a great deal of their time and most of their lives in proclaiming the New Testament church as revealed in the Book of God. If it is a nuisance, we are wasting our time,

hundreds of millions of dollars in church properties and in annual budgets to carry on this unnecessary work. If it makes no difference what church a man belongs to, then we who call ourselves Christians only are sinning against the cause of Christian unity by adding another group to the already overcrowded church world. If the principles for which we stand are worth precisely nothing, then we owe it to ourselves and to our children to bundle our churchly things together as speedily as possible and annex ourselves to the denomination of our choice.

That conclusion by all laws of logic is inevitable. Clearthinking teachers and officials in our church schools will not speedily admit that we are a nuisance in the religious world, but they will maintain that we have a great mission to perform. We are recalcitrant to that high and holy cause known as the Restoration Movement if we allow anything to sidetrack us or our children and our children's children.

(5) It leads to church indifference. Why all this exodus from the Bible school-pupils running pell-mell, almost pushing over each other in their efforts to get away from the church services instead of coming quietly to the morning worship where they look forward to the Communion service and the gospel sermon? There can be but one answer—such an attitude is caused by improper instruction. We make the assertion, and have found no exceptions throughout a lifetime that where a Bible school teacher centers everything in Christ and the church, the pupils will not run off from the church services as though it were a quarantined house. We have in mind a man who teaches a class of senior boys numbering about twenty-five each Sunday. This class has an average of from fifteen to twenty of those boys in the worship service every Lord's Day morning, and most of them are Christians. Those boys come to church because they have a conviction, and not merely to please their teacher. We shall never get anywhere in our church programs as long as we do things merely to please some one, but when we do them because of a deep conviction, we shall triumph in the name of King Immanuel.

We believe that according to the one great Book, we are to center everything in word, in deed, and in life, in Christ. We believe it is impossible to center things in Him unless the Bible is taught. We believe also that when we exalt Christ and teach His Word, we are traveling on the main road, and that when we leave our Bible lesson and teach about birds and butterflies, beautiful lesson subjects though they be, we are off on a detour.—R. R. Yelderman in The Lookout; reprinted by permission.

#### MORE NEXT WEEK

Dora had returned from Sunday school where she had been for the first time.

"What did my little daughter learn this morning?" asked her father.

"That I am a child of Satan," was the beaming reply.—Watchman-Examiner.

### THE POWER OF AN ENDLESS LIFE

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found in the study of the life of the Master. We are to be partakers of the powers that He had. We have them in prospect. Our lives should never be too busy to shut out the things that He commanded; to visit the sick and afficted, especially of the household of faith; to preach the Word at all times, regardless of our lack of time. We should go forth as He did, knowing that if we are faithful in these things we will come forth in resurrection glory just as surely as He. Let us, therefore, not be guilty of those sayings that are the stock in trade of the nervous, the careless, the backslider, that we have not enough time, that we would do these things if we only could spare the time from our other labors. Those are the things for which we should always have time, regardless of whether we accomplish the other things or not.

He is coming again! He will still have all that power that was given Him after His resurrection. He will raise those who are His at His coming. Those who are His shall be like Him: they shall have power as priests with kingly authority; they shall have infinite knowledge that will take them out of the realm of ordinary people; and they shall have the power of an endless life. How great and sweet and precious are those promises!

## ARGUMENT FOR INFIDELS

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placed there by some silent, unseen, mysterious force?

I really do not know, but suppose it was.

What about that lamp, its shape and color? Was it not made according to a definite design?

Yes, sir, it was.

Where did the design come from?

Some one made the design.

Can there be a design without a designer?

I think not.

Doesn't it require thought to draw a design or plan? It does.

Can there be thought without mind? By mind, I mean the powers of a sentient being separate from the physical faculties and activities of the body. Mind is a near synonym to intellect, but has the added tendency to action—to do something. The human brain is often spoken of as the synonym for mind, intellect, or intelligence. To think, to reason are the powers invested in the brain. If the brain should be diseased, those powers will be weak; but if it is healthy, it may be strong and active and the person possessing it may be a quick thinker and forceful reasoner.

You are getting in almost too deep for me, but I admit there can be no thought or reason without brains.

Will you also admit that the design for the lamp originated in the mind of an intelligent person?

Yes, sir.

Does not the same principle apply to all designs for machinery, either simple or complex, such as automobiles, knitting machines, clocks, watches, etc.?

That is true with respect to the manufacturing of anything

Isn't it also true with respect to every object you see, including the earth, sun, moon, and the millions of stars that are rapidly moving along their several paths without a single collision or accident?

No, I do not think that rule applies to the planets and stars, because they are the products of nature, but it applies to manufactured articles. They are the works of man, or we might say, the works of art.

What? You do not mean to tell me the works of man are more artful than those we ascribe to nature?

No, I simply refer to the two sources from which they come.

Suppose we investigate the works of nature, as you call it, with regard to the earth, sun, and moon. Let us reason for a moment to see if we can discover any design concerning them and their movements. Of course you are aware of the fact that each year is divided into four seasons; spring, summer, autumn, and winter, and that the year is divided into 365 days. Also this has continued ever since the dawn of creation, at least for thousands of years, perhaps millions?

I am somewhat familiar with those facts.

What is the cause of the days and nights; the seasons, heat, and cold? Why do they recur with such unerring precision?

It is all in accordance with natural law.

Let us inquire a little further. You know there are eclipses of the sun and moon every year; no year is without some. I presume you are aware of the fact astronomers predict when these eclipses will occur—the hour and minute, and just where they can be seen on the earth, and whether they will be total or partial. Astronomers have them figured out several years in advance. How could they furnish us with such information if there is no definite and established rule upon which to base their calculations? Does not the regularity of the seasons and eclipses, which are all caused by the earth and moon in their ceaseless journey round the sun, indicate a perfect design to a candid, thoughtful mind?

It really appears so.

Is it reasonable to assume that it all happens by blind chance  $\mbox{\ref{thm:prop}}$ 

I agree there must be a force of some kind that governs all the movements of the planets. I am at a loss to describe it definitely.

Would not a man who could lift a ton be considered a very strong man?

I should say so. People would call him a giant.

His ability to lift a ton would be as nothing compared with the power that moves the earth in its orbit for thousands of years, would it not?

Absolutely as nothing.

Would such a conclusion be contrary to reason? (over)

No. sir.

Would a man try to lift a ton if he thought he could not?

He might be able to lift it, but I hardly think he would attempt it.

Isn't it a fact that thought directs and controls all action?

I think that is putting it pretty strong, but will let it pass at that.

Can you lift your hand, or speak a word unless your thought directs you to?

Generally speaking, I could not.

Do you know that the simplest axiom of reason or logic is "like cause, like effect"?

I never made a study of logic; therefore, I am not prepared to admit it.

You know that the cause that will produce a blade of grass could not produce a tree, and the force that could move only a ton could not move a mountain.

That is true.

Do you not also know that where there is no intellect there can be no thought?

That's right. An idiot cannot think or reason.

Suppose we apply our axiom to the two weights—a ton and the weight of the earth. Let us assume the ton an effect, and the power that moves it the cause. Also the earth as an effect and that agency that made it, the cause. The power that moves the ton is invested in an intelligent being, capable of reasoning. If the axiom "like cause, like effect," be true, we must conclude that the power who controls the movements of the earth must also be an intelligent being and capable of reasoning. As the weight of the earth is infinitely greater than the ton, the power to move the earth is infinitely greater than that which moves the ton. To express the difference between the two objects we would have to place eighteen cyphers to the right of 6,069, which is so large as to defeat our comprehension. Among the many items of interest concerning the earth, I will only mention a few. The days and nights are constantly changing, both in temperature and length. The days and nights are never exactly equal, the nearest approach to it is the 18th day of March, when the day is only one minute longer than the night. No railway train ever ran on so exact a schedule. I do not wish to impose upon your patience nor to consume all the time; but I do want to recite a few more facts which I have gathered from reliable authors regarding astronomy, which, no doubt, is the oldest science known to man—the loftiest and the most inspiring.

That will be agreeable with me, and, no doubt, interesting.

The earth belongs in a group of planets known as the solar system. The principal ones are eight in number. The earth is accompanied with one moon. The sun is in the center of a circle, round which the eight with their moons are constantly moving. They exhibit the same power or force that directs and controls the movements of the earth. The law of gravitation that is exhibited in the earth, and also in a single drop of water, exists in all of them. It is a

universal law of nature, as you would call it. All move round the sun in the opposite direction to the hand of a clear

Does astronomy teach that all the planets, moons, and stars are in constant motion?

It teaches that they are all moving. For many years astronomers thought there were a few immovable or fixed stars, but in recent years they have abandoned that idea. Some men who claim to be scientists say that science and the Bible do not agree. Such a statement betrays their ignorance of the Bible teaching, which represents the sun "as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven; and his circuit unto the ends of it; and there is nothing hid from the heat thereof" (Psalm 19: 5, 6). Thus we learn that science and the Bible agree perfeetly. More than that, they have the same author. Let those who deny or doubt it bring proof to the contrary. In the structure of the carth we find evidences of a marvelous design in preparing for the needs of human beings. It represents special forethought and adaptation. We find coal and oil for fuel and light; forests for lumber in building our homes; metals for machinery and railway trains, besides a multitude of other things; rivers, lakes, and oceans for commerce; fertile plains for farming. All of which bear mute but unmistakable evidence of a wisely wrought design, fitted in every way with exquisite nicety. and not excelled, nor even equaled, by any design formulated in the mind of man. It must, therefore, have been conceived in a superior mind. If we could journey from the sun and visit the seven other planets we could learn many things of interest, but I will mention only a few. It would require a large book to contain a full description of them. The first one we would meet would be Mercury, whose mean distance from the sun is 35,000,000 miles.

Say, but that is a long journey, isn't it?

Yes, but you have gone only a little way toward Neptune, the end of our journey. Mercury's days are about the same length as ours. Its year is 88 days. The next planet we would meet is Venus. Its year is 225 days, nearly the same length as ours. The earth is our next station. about 91,500,000 miles from the sun. Our year consists of about 365 days, of 24 hours each. It is nearly 8,000 miles in diameter. We are riding nearly 25,000 miles every 24 hours as the earth revolves, and we ride about 980 miles every hour as the earth moves round the sun at our latitude. We next meet Mars, about 144,000,000 miles from the sun. Its days are nearly the length of ours: 668 days on Mars equal 687 of ours. As we pass from Mars to Jupiter we pass through a wide space in which are floating many smaller bodies, some of which are about 500 miles in diameter. When we arrive at Jupiter we find its mean distance from the sun is 475,000,000 miles. Jupiter has four moons. It travels through space at about 500 miles per minute. That is 300 times faster than our swiftest railway trains. Its day equals about ten of our hours; while its year is about twelve of our years. Its diameter is

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# Berean Department

ARLEN MARSH, EDITOR

## "We Pledge Ourselves ——"

"We pledge ourselves not to support the United States Government . . . "

With that oath students of Columbia University replied to the proposed legislative demand that they swear allegiance to the government which disciplines, educates, and protects them.

"We pledge ourselves not to support the United States Government..."

A scandal has been stirred and whipped to froth because the head of the Walgreen Drug Stores, one of the largest chains of its type on the American continent, withdrew his niece from the University of Chicago for the school's alleged subversive and Communistic activities.

"We pledge ourselves not to support the United States Government . . ."

In the guise of a puerile pacifism the nation's universities and colleges are marching toward treason in seven league boots. First they adopted religious Modernism, then atheism, and now they come to treason.

This is a natural order of events. A Christian is a patriot. The apostles taught him to be a patriot. Jesus the Christ, the Founder of his creed, urged that he render unto Cæsar the things that are Cæsar's. With the destruction of his religious faith comes the destruction of his patriotism. And so he learns to swear in public meetings, "We pledge ourselves not to support the United States Government..."

The citizen of the United States has more to boast of than the citizen of any other nation under heaven. He is guaranteed religious liberty by the basic law; he is given freedom of speech and press; he is protected from tyrannical judgments of rulers; he is the master of his fate.

God has ordained the rulers who have given him this freedom. God has endowed men with the religion which resulted in this license. The evolution of the ages would never have produced the liberty which Christianity developed within a space of centuries.

Yet God has been forgotten. The universities and colleges and public schools which designedly train youth for living have sold their birthright for a mess of pottage and have turned to giving their hungry students husks.

The objects of pacifism are noble. So were Woodrow Wilson's thirteen points. Neither one can ever be accomplished under the rule of human hands.

We are not inclined to edge upon the blasphemous in our opinion of the current trend in teaching; but we are inclined to think of Clemenceau's remark regarding Woodrow Walson. Wilson, said the French Premier, was "worse" than God almighty. Wilson had thirteen points, and God had only ten.

The pacifists today are attempting to do what God Himself has not attempted to accomplish. They are crying for peace to the point of abnegating all responsibility to the religion and the nation which have given them everything they have. God intended peace to come only when His kingdom was established; the pacifists, impatient, demand immediate and universal peace regardless of the methods necessary to promote it.

God will bring peace. But He will bring it in His own good time. Meanwhile, there is neither purpose nor intelligence in joining the human mob of God-denying pacifists.

This does not mean that the Christian should not work for peace. Modern pacifism and the peace-loving disposition are two entirely different things. Modern pacifism is inspired, not by love of fellow men, but by fear and simple hedonism—love of pleasure to the exclusion of any other feeling.

Christianity, if universal, would bring peace and prosperity to pass without renunciation of allegiance to one's nation. But Christianity will not be universal until God has made it so by the destruction of the countries which habitually have opposed Him and His plans.

Christianity and patriotism are synonymous. They are precisely the same thing. A Christian cannot evade the most intense patriotism, and the true patriot cannot evade being a Christian.

Christianity teaches obedience to the rulers God has set over the nations. Christianity teaches a profound respect for the flag of a God-revering government. At no time in His labors did the Christ suggest that His followers were to consider themselves immune from the dictates of their human overlords, save only as those overlords might demand a cessation in religious practice.

Regardless of one's personal opinion of the matter of military service, there is no excuse for pronouncing such a pledge as that adopted by the students of Columbia. No Christian can be loyal to his Bible and his God and deny his responsibility as a citizen of his country. Let there be intelligence as well as feeling in the rush toward better things.

## Space Available

The editor has 102 lines to fill in every issue. It is his feeling that at least 51 lines should be filled by some one else, and a higher average would be better still. Articles on current topics with a religious angle, on the Bible as a book, on the dogmas of Christianity, on Christian practice and behavior, on religious history and prophecy, are especially acceptable.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

### THE BLUE WILLOW PLATE

"YOU may have Louise May and Patsy and Joan over this afternoon," said Mother to Marybeth as she was ready to leave for a shopping trip down town one sunny Saturday afternoon.

"And may we have a tea party, Mother?" asked the little girl, her blue eyes dancing and her yellow curls bobbing.

"Yes, my dear, if you are careful and quiet about it. Remember, Grandma will be upstairs resting.

Mother had taught her little girl to be quite "grownup" when she had to be left with Grandma now and then.

Soon the three little playmates arrived and set up house-keeping in a corner of the lawn farthest from Grand-mother's windows. Marybeth's furniture was divided among the four, and each little girl with her dolly and buggy was happily playing "house."

When the little homes had been set in order and each "baby" bathed and dressed, calls were made from one to the other. Was "baby" over her cold? Did you hear about the new neighbors across the street? Don't you think their children are noisy? All these topics were discussed in quite the usual manner.

Then Marybeth made the rounds inviting all three over for tea at four o'clock. "Baby" had been put to sleep in a sheltered corner near the lilac bush, and Marybeth went into the big house for the things Mother had said she could serve

There were dainty little cakes with pink frosting and animal crackers on the lower shelf all ready on two little silver trays. And there was cocoa in the ice box, delicious and cool. One thing at a time, that's what Mother had said. So carefully carrying the lunch and the pretty glasses and plates, Marybeth's little feet made many trips back and forth.

Just as she reached for the tray of little cakes she spied the lovely blue willow plate on the upper shelf. How pretty the cakes would look on that, thought Marybeth. But she knew Mother prized it very highly and had never allowed her to handle it.

But I've carried all the other things out and not dropped a single one, she argued with herself. Back and forth in her mind! how Mother prized the plate, what a "grown-up" little girl she really was. And at last the blue willow plate held the gay, little cakes.

The tea party went off in grand style, every crumb was

eaten, and compliments were given to the little hostess on her pretty table. Soon it was time to clear up, as Mother had taught Marybeth, and all went well until she started to carry in the beautiful blue plate.

If an ugly root from that big old lilac bush hadn't been just in her path it wouldn't have happened. But there lay the blue willow plate broken quite in two! Whatever should she do! What would Mother say!

The sunny afternoon seemed suddenly to cloud over, and Patsy, Joan, and Louise May, frightened also over Marybeth's accident, decided it was time to go home. The furniture was carried in, and three little girls went slowly down the street, wheeling their dollies.

Marybeth picked up the two pieces, and holding them together, wished all the way into the house they would grow into one again. But there they lay on the shelf very much in two. What could she do to hide it? She could never tell Mother!

Now she knew, she'd put them back in place exactly together, and Mother wouldn't notice for a long time. For she seldom used the precious plate, thought Marybeth. Then she went out to sit in the swing, a heavy-hearted little girl.

For several days Mother had no reason to disturb the blue plate, but as soon as she did she knew why Marybeth hadn't seemed to enjoy her tea party that afternoon. She knew exactly what had happened, but she didn't say a word to the little girl.

Every morning before Marybeth went to school she dreaded to look into Mother's face as she kissed her goodbye. Every night as she said her prayer, the words choked her. There were no pretty flowers carried to her teacher that week, no plans made for another tea party. Everything and everybody, even Mother, seemed sad to Marybeth.

At last on Saturday night when she knelt by Mother's knee she could stand it no longer. She poured out the whole story in Mother's arms, the tears streaming down her little cheeks. Wisely Mother knew her little girl had suffered enough throughout the week and added no scoldings to her already heavy heart.

"If you had only told Mother at once," was all she said, "both of us would have been saved all these sad hours." For to Marybeth's great surprise Mother had known about the plate for several days and was only waiting for her little girl to own up to the accident. She couldn't make the plate whole again, but never after that did she try to hide anything from Mother, nor wait a whole week for her forgiving kiss.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 5. - May 5, 1935

### SIN, REPENTANCE, AND FAITH

Genesis 3:1-24; Isaiah 1:10-20; Mark 2:1-12; Luke 15:11-24; Acts 2:32-39;

Romans 1:18-32; 3:10-18; 5:1-11 Devotional Reading: Psalm 51:1-10 GOLDEN TEXT

"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.

#### A STUDY OF THE SUBJECT

Topic: Sin, Repentance, and Faith.

Aim: Show that all have wandered from God, and that only by returning to 11 m in repentance and faith can we be restored to close fellowship with Him.

Class Discussion: Is the one who steals one dollar as guilty of sin as the one who steals a thousand? What is included in repentance? Can one be truly repentant and make no effort to undo the wrongs he has committed? Is faith necessary to material success in life?

I. The Deceitfulness of Sin. (Luke 15.11-13.) There are no degrees in sin in God's sight. One sin may result in a greater amount of suffering to the sinner himself, or to others who may be affected by it, than other forms of iniquity, but to transgress God's will, no matter how, brings one under condemnation and in need of a Savior.

II. The Fruitage of Sin. (Vv. 14-16.) The younger son probably enjoyed for a time a sense of freedom from parental restraint when he found himself in the "far country" of his dreams. He could go where and when he pleased He no doubt made many "fair weather friends" while his money lasted, but when poverty overtook him "no man gave unto him." Disillusionment, disappointment, and sorrow are the fruitage of self-indulgence.

III. Repentance. (Vv. 17-19.) When one finds himself on the wrong road it is a sign of sanity and good judgment for him to turn about and try to get back to the highway that leads to his true destination. That is what repentance means. It is simply discovering and acknowledging that one has lost his way, that he has been mistaken as to the direction he was traveling, and in humility now turns back to Him who is "the way, the truth, and the life," that through Him he may reach his goal of eternal life and happiness.

IV. The Meaning of Faith. (Vv. 20-24.) Faith is working belief. It is confidence born of a recognition of God's goodness and love that moves one to believe and do that which God requires because he knows that God's ways are always best for him to follow. But to follow God's ways he must know what they are, and so faith begins with knowledge of the gospel, and continues in baptism and a life of service.

#### PRACTICAL APPLICATIONS

Sin

-is abominable to God (Gen. 6:6); -vexes the minds of the righteous (2 Pet. 2:7):

-is that which is not of faith (Rom 14:23), -unless atoned for will separate from God (Isa. 59.2),

-withholds many blessings from God (Jer.

Sin, "The wicked shall tall by his own wickedness."-Prov. 11:5. Sin is abhorrent to God, and sinners shall not stand in the congregation of the righteous, but shall perish (Psa. 1:4-6). "The way of the wicked is an abomination unto the Lord."—Prov. 15:9. "The thoughts of the wicked are an abomula-tion to the Lord."—Prov. 15.26. "Fools make a mock at sin," but the Lord will recompense for every idle word. (Prov. 14:9; Matt. 12:

Repentance. Jesus during His ministry stressed repentance (Matt. 4:17). When the twelve were commissioned and sent forth, "they went out, and preached that men should repent" (Mark 6:12). Repentance is a prelude to salvation (Luke 13:3). It is a message for all people, for all are sinners and all, therefore, need forgiveness, which is an unknown thing apart from repentance (Luke 24:47; Acts 3:19).

Faith. "Faith should not stand in the wisdom of man, but in the power of God." for it is faith grounded and settled in the hope of the gospel that brings us under the saving grace of God, making us eligible for eternal life (1 Cor. 2:5; Eph. 2:8).—C. E. R.

#### GOLDEN TEXT

"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.

God knows everything, even our inmost thoughts. We can hide no sin from God, but God wants us to acknowledge our wrongdoings. When we come to the place that we are willing and anxious to confess our sins, we are a long way back toward God. God meets us more than halfway. Like the father of the produgal, He reaches out and draws us closer to Him

He is just as free to forgive as He is to reach out after us, but we must make the start. "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy."-Prov. 28:13. We may be sure that our Father will do just as He has said He would .- L. A. R.

#### INTERMEDIATE CLASS

#### When You Do Wrong

Many of you in the "intermediate" years of life have already accepted Christ and obeyed by baptism. You have set your feet on the pathway that leads to life eternal. You have chosen Jesus as your Friend. You have taken His words as your guide through life You have made a very fine beginning and one that will lead to success if faithfully followed But as the days go by you realize how impos sible it is to live a perfect life. How often you fall short of the high ideals placed before you in the life of the Master! You become discouraged and think perhaps you should not have started the Christian life while you were so young,

But because you have taken Jesus as your Savior you have a Friend in the presence of God, a diplomat at court, as one might say one who speaks for you. Study Hebrews 4 14-16. And because God created us and knows "that we are dust," He pities us and nemoves "our transgressions" (Psa. 103:8-14) But He always requires two things of us: sorrow for sin and faith in His power to save God promises strength to meet the temptations that come to us and courage to go on after failure. However, we could hardly consider ourselves worthy of that wonderful love should we continue in the same wayward paths year after year. One of the greatest incentives to renewed effort is the hope we have of Christ's coming, the hope that purifies (1 John 3:3).

Heavenly Father, strengthen us to resist the temptations that he along the path on which we have set our young feet that we may come off conquerors. Through His grace Amen.

### JUNIOR CLASS

Topic: The Boy Who Came Back Home. Text-Luke 15 11-24.

Memory Verse: "For thou, O Lord, art good, and ready to forgive."-Psa. 86:5a.

Review. Give question found in introduction of lesson for last Sunday. Ask some one to volunteer to give what we learned that would help us every day.

Introduction of Lesson. Ask children to tell instances when they did wrong, but knew their parents had forgiven them. Here is a Bible story about a boy who was forgiven, even though he had done wrong. Tell story as follows: 1. Boy asks for his part of estate. 2. He leaves home. 3. How he spends his time and money while away. 4. What happened when his money was all gone. 5. What he de cides to do. 6. He starts for home. 7. His father meets him. 8. The son confesses. 9. His father's forgiveness. 10. The great feast. This story was told by Jesus. He wanted us to know God was always ready to forgive us of the wrong things we do if we tell Him we are sorry. Then, of course, we will try not to do them again.

Memory Verse, God is always willing to forgive. We find proof of this in Psalm 86 5a, "For thou, O Lord, art good, and ready to forgive." Repeat it together.

Notebook. Find picture of a father and son (a Bible picture if possible) Paste them in notebook. Now make a group story for this lesson Instruction for writing group story will be found in lesson for January 6.

## AMONG THE CHURCHES

#### ANNUAL MAY MEETING PLANNED FOR FONTHILL, ONTARIO

The annual May Meeting will be held at the Church of God, Fonthill, Ont., the week ending May 26, 1935. It is expected Bro. L. E. Conner will be in charge.

Watch for details later, but in the mean-time prepare to attend. There may not be many more; we may be at the "Greater Meetmg" soon.

Arthur Gilbey, Secretary.

#### CORVALLIS, OREGON

Rally Day services were held April 7 at the Corvallis church with Sr. E. C. Railsback in charge.

Sunday school was held at 10:30 a.m. in charge of Sr. Flora E. Hogue, Superintendent. The lesson, "I and My Pather Are One," was led by Sr. Minnie Kerr, and was followed by exercises and prayer led by the children's class.

Sr. Railsback chose for her morning sub-nect, "The Two Covenants," a chart talk, after which a basket lunch was served cafeteria

style in the chapel.

At 2:30 Elder H. W. Armstrong of the Seventh Day Church of God of Eugene spoke on "The Kingdom." Mr. Armstrong broadcasts over the Eugene Station KORE and is editor of "The Plain Truth," a religious magazine. About fifteen members of his congregation accompanied him to Corvallis.

The Communion service was in the charge of Bro. H J. Prosser of Newport, who spoke on the evenings of the 6th, 7th, and 8th. His subjects were "God's Righteousness," "Going With Jesus," and "Brotherly Love."

Social service, led by Sr. Railsback, with songs, exhortations, prayers, and readings, preceded the Sunday evening service.

Bro. Prosser closed the meeting on Mon-

day evening with a season of testimony.

The credit for the success of this meeting 18 due Sr. Railsback, whose untiring efforts in visiting many of the isolated of this district carried her over 300 miles of territory through snow, rain, mud, and some sunshine.

We appreciate Bro Prosser's talks and hope that it will be possible for him to attend the annual conference at Felida.

Plans are being made for an Easter Rally Day service and we urge all to attend.

We are indeed fortunate in having a worker in this territory, and we must remember that no matter how hard she works, she cannot do everything alone. She must have your support and cooperation.

Mr. and Mrs. Maurice Kerr and daughter attended the services. They reside in Klammath Falls Bro. II J. Prosser of Newport spent several days visiting among the brethren.

Bro. H. B. Hathaway is at Felida, Wash., where he has been since the quarterly meeting there. We hope that he will return home soon, for he is certainly missed at the Sunday school.

Sr. Railsback spent one day visiting brothren in and near Eugene Later she spent two days at the home of Bro. and Sr. Prosser at Newport.

Gladys Barber, Church Sec.

Are you still paying your Dollar-a-Month pledge?

#### VIRGINIA

The Church of God at Dry Run, Va., has planned a special meeting to begin April 29 and to end on Sunday night, May 11. Bro. S. E. Magaw of the Brush Creek, Ohio, Church of God is to be the speaker at these services excepting on the first evening, April 29, at which service the pastor will speak, as Bro. Magaw cannot be with us until the evening of April 30.

This will be Bro. Magaw's first visit to the Virginia brethren and we are expecting much good to be accomplished by his evangelistic efforts among us. We know that he is a firm contender for truth, and ask the prayers of the brotherhood to the end that his efforts might be rewarded with great success in service unto the Master.

V. Earl Thaver

#### FONTHILL-NIAGARA FALLS

The Easter season is not only bringing to our churches a refreshed vision of the power and hope of resurrection, but also the evadences of the power of the gospel to guide and

inspire people to obey divinc precepts.
Last Sunday night (April 14) after a very excellent talk by Sr. Railton on "Jesus, the Light of the World," which was a resume of what she heard at the lectures attended in Toronto the past winter, the Fonthill church rejoiced as they witnessed an immersion service, during which three were buried in the likeness of the Lord's death, burial, and resurrection. Those haptized were: Mrs. Tamma Davis, Norwich, Ont.; Miss Anne Dodridge, Fonthill, Ont.; and Mrs. Lilian Railton, Fonthill. Sr. Railton was reimmersed, having felt for some time that she did not properly understand the step when formerly taken. Sr. Dodridge is both our right and left hand lady in our own home. She has been one with us for several months and her faithfulness has not been directed only to her daily work, but to the Lord as the light has shined upon her path. Sr. Davis is on the sunny side of life and has spent the major portion of a beautiful life in following the Lord the best she knew, but having come to a better understandmg of truth realized it her duty to be bap-tized and thus obeyed. We pray the Father's richest blessings to rest upon these pilgrims of truth

Next Sunday at the Falls a similar service will be held, and a report covering it will follow.

The resurrection of Christ will be fittingly commemorated at both churches in the gospel of song. Musical directors, Sr. Page and Sr. Lent, the former for Fonthill and the latter for the Falls, have worked hard in getting the programs in shape and have been loyally supported by those taking part.

A union memorial service will be held by the Fonthill churches, and the writer will deliver the sermon in the Baptist Church on Friday morning, and in the evening a sımılar service will be held in the Falls church. This service will not be a union meeting.

The writer has been invited by Rabbi Ma gil of Beth El Temple, Buffalo, to attend a "Community Scder" or Passover service this We are anticipating this service with considerable enthusiasm and will report to The Herald more following our visit.

C. E. Randall.

#### THE STUDENT'S NOTEBOOK

Religion. The word is Latin, meaning a binding or obligation. Next to a desire for food and clothing, fair lands, and the wish to occupy routes of trade and to win national wealth, religion has played a leading part in the great migrations, wars, and conquests of mankind. The Crusades were, in the main, religious wars. The rapidity with which the Mohammedans overran a large part of the world can be explained only by reference to a zeal to spread their religious views.

Herbert Spencer is of the opinion that there are native tribes so low in the plane of intelligence that they have no religious views. That opinion is not widely accepted, however. Authorities are agreed, usually, that the most primitive people have at least a fear of certain places and of the spirits of the dead. They are afraid of a cave in which some one has died. They make an effort to please evil spirits that they may not be afflicted with disease or visited with disaster.

A very large part of the world's population worships ancestral spirits—the spirit of dead ancestors. Belief in an all-pervading Deity is a distinct upward step in the scale of intelligence. In this respect Mohammedanism is to be classed with Christianity and Judaism. rather than with the followers of Confucius. -Standard Reference Work

#### IN APPRECIATION OF OUR SERVICE

"I gladly received the King James teacher's Bible . . . which you ordered for me, . . . I like the book very much, every feature of it. It has so many good helps; the pronounced words are an excellent help; good black print, fine durable paper; and a lovely Morocco bunding. . . . It is a nice sized Bible for study. I am so very grateful to you in helping me select one of this kind."

This letter, from Mrs. Bettie Michaels of Nevada, Mo., is only one of the satisfied comments we have received in recent weeks on our general sales service. May we assist you in securing a Bible, a religious textbook, or Sunday school and church supplies which will fit your needs exactly?

#### SOUTH LAWN CHURCH, GRAND RAPIDS

Standing room only was the order at morning worship Palm Sunday. Sunday school attendance was 243, and for the church service benches filled the vacant spots in front and chairs were used in the center aisle. This was partly due to the fact that the orchestra from the Dutton Sunday school was present to furnish special music. It was a comfort to see come with them some of the faithful ones who have stood for the cause so many years, some that the writer met when as a boy preacher he first visited the Michigan Conference in

One thing that we have appreciated during the pre-Easter meetings is the manner in which our young people have helped. We have a splendid group of young folks, and the tact that they are so loyal and true assures the church of workers and leaders tomorrow.

We are glad to announce that the "Mother Singers," a group of mothers who have for some months past been practicing and singing at the Godwin School, are to be present at church services the morning of Mother's Day and present some vocal numbers.

F. E. Siple, Pastor.

## BETWEEN YOU AND ME-

L. E. Conner, manager of the National Bible Institution, who had been confined at the home of his son near Macy, Ind., following an automobile accident on March 31, returned to his home at 610 N. Brinton Ave., Dixon, Ill., on Thursday, April 18. He is still exceedingly weak, but is improving as rapidly as possible in view of complications additional to his

on April 28, will be "Tomorrow We Die."

In the Twinkling of an Eye and its companion volume, The Mark of the Beast, are book length stories of the Bible prophecies regarding the return of the Christ and the conditions in the tribulation period: \$1.25 a copy, postpaid, from the National Bible Institution.

SPECIAL SERVICE AT BLAIR, NEB.

The Church of God at Blair, Neb., held an

The article beginning on page 3 of this issue is a sample of the back-to-the-Bible type of writing to be found constantly in The Lookout, published weekly for adults and young people. Subscription price, \$1.25 the year, 25 cents the copy for 5 or more to one address; samples for 3 weeks, free on request. Order from the National Bible Institution.

Items entitled "The Student's Notebook" ture reference.

> The sermon topic of Pastor Norman John MacLeod on May 5 at Los Angeles, Calif., will be "The Prophet of Nazareth." No scryices will be held on that date at Long Beach.

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 resur-rection 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.

#### THE RESTITUTION HERALD

all-day meeting April 14. Sunday school was at 10 o'clock with an attendance of 56. Bro. Almus Adams of Omaha taught the Bible class at the request of Bro. M. D. Newell, who At 11 Bro. Adams gave a very good sermon on "The Forgotten Man." Those from a distance brought basket din-

ner, which was served at the home of Bro. and Sr. Harvey Krogh.

is our usual teacher.

At 2:30 p.m. we were again assembled at the church to listen to another one of Bro. Adam's good talks.

The day was very enjoyable, and all went away feeling that they had profited by meeting together.

Mrs. Harvey Krogh, Sr.

#### LOUISA SORNBERGER

Louisa Sornberger, a member of the Church of God for many years, died at her home near Pekin, N. Y., at the ripe old age of 81 years. She was born in Germany and at the age of 6 came to this country with her parents and settled in the community where she died. Mr. Sornberger preceded her in death by two years.

Funeral services were conducted by the writer from the family home with interment in the beautiful North Ridge Cemetery. The theme of the sermon was the glory and power of resurrection.

Sr. Sornberger has been ailing for the past two months, but her daughter, Mrs. Lyle Bower, has faithfully cared for her.

Clyde Randall.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mae Mick; Golden Rule S. S. (\$3); Golden Mae Mirk; Golden Mee S. S. (35); Suder Rule Adult Class (\$3); Ida F. Orem (\$5); A L. Corbaley (\$6); Anna Mae Bottolfs; Mr. and Mrs. J. E. Miller and Family (\$3); Idilian Raulton (\$2); Eva L. Page; G. Long; Jessie M. Shea (\$3); J. W. Lent (\$5); Jessie M. Shea (\$6); J. Shea (\$6); J M. B. Kauffman; Marian S. Richards (\$3); Mary J. Calkins.

#### HERALD RECEIPTS

P. J. Thompson (for self and another): Charles D. Balliet; Anna Smith (for self and another); Fay Logan (for others); Dallas Lehman; Marian R. Richards; Anna D. Springer; Mr. and Mrs. Howard Huey (for others).

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### ARGUMENT FOR INFIDELS

#### Continued from Page Ten

about 88,000 miles or ten times that of the earth. It would require 1,400 globes the size of the earth to make one Jupiter, and still Jupiter is said to be much smaller than some stars that are far beyond our solar system. It would require 1,245,000 globes the size of the earth to make one the size of the sun.

The next planet we meet is Saturn. It is about 872,000,000 miles from the sun. It moves along in its path round the sun at about 21,000 miles per hour. Its year is nearly equal to thirty of ours. Its day is about 10½ hours in length. It is 72,000 miles in diameter, and 750 times the size of the earth. It is circled about by three rings which revolve in about 10½ hours round it. It has eight moons. Uranus is next. Its mean distance from the sun is 1,750,000,000 miles. Its year exceeds 84 of ours. It has four moons. Neptune is the last in our journey among our neighbors. It is about 2,750,000,000 miles from the sun. While Saturn comes round to its place to the minute in nearly thirty years, Neptune has baffled the astronomers' calculations for many years, but they finally decided that Neptune's year equals nearly 165 of our years.

I have recited these figures, all of which have been established by reliable astronomers, to show you the wonderful movements of only a few of the heavenly bodies which are continually moving majestically through the measureless realms of space, following today the same circuits they have been following for, perhaps, millions of years. I could not recito in a hundred years, even if I had the knowledge, one tenth what might be said of the multitude of suns, stars, and comets that are moving through the immensity of space.

Since you have stated that matter is indestructible, and since all these things are material objects, they must be indestructible; hence, they are eternal; and since they are eternal, the law which controls them must be eternal. Since no law can exist and operate without a lawgiver or a lawmaker, there must have been an eternal lawmaker that put that eternal law in operation. Since law is an effect caused primarily by mental action, an eternal law could not be written and put in operation except by the action of an eternal mind, and an eternal mind cannot exist and function apart from an eternal being; therefore, we conclude that it was an eternal being, infinitely wise, and all-powerful, who spread out the heaven and garnished it with the glittering gems of night and flooded our sun with eternal light and heat, whom all things in heaven above and earth and sea beneath, in silent but eloquent terms, declare is divine.

While I have called your attention to large objects and cumbersome numbers, I would like to mention only one small insect—the spider. Blind chance, or evolution, or the combined wisdom and skill of scientists, could no more make a spider than they could make the moon. Men have invented and made many wonderful and intricate ma-

chines; but not one of them is more wonderful and intricate than the mechanism of a spider. It carries within its frail body the most wonderful and most intricate machine ever made, by which it spins its web, the most complex thread ever spun. Under a microscope it is observed to be composed of several hundred very fine strands. It is so strong that it will support the weight of the spider. With this web as building material it constructs its little home, in perfect geometrical proportions and artistic designs, which are not excelled for beauty and precision by human ingenuity and skill. What you term the works of nature are many and are inspiring and abiding. What puny men make may be many, but are not abiding. Men pass away and their works soon decay.

As for the theory that all things were developed out of a chaotic state of nebulous matter, either by chance or by evolution, I reject it entirely, especially that men were evolved from some ancient tribe of monkeys. But supposing that such a thing did occur: why did the work cease? Why did it not continue? Was it because the monkeys became ashamed of their product? Or did the firm pass into bankruptcy? Or was it because much of the product was spoiled in making and had to be classed as evolutionists, so-called scientists, and infidels, and were placed upon a bargain counter at a greatly reduced price? No! nothing of the kind ever happened. We do not find monkeys making men; but I am told that many men are making monkeys out of themselves. It would seem from that saying that the modern method has reversed the system of production; much of which is far more dangerous to mankind than the ferocious animals of the African jungle.

Now, my friend, in conclusion please let me say that I do not need to be told by anyone that all these large and small objects came by chance or by lazy evolution. Their existence and peculiar movement and function speak with the silver tongue of reason that they were designed and constructed by an infinite being, whose wisdom, skill, and power are infinite and eternal. That is the being whom I reverence and whom I worship as God.

I have finished my story, and I hope you now know what I think.

Yes, sir! I think I have a fair understanding of your position, and I wish to thank you for the information. I have this to say before we part. I confess my mind has been completely changed. I see things in a different light from what I did. Now I also want to confess to these gentlemen that I have met with defeat; I am whipped This gentleman has taught me more in this short time than I ever knew. I am going to dispose of my infidel books and literature and buy a Bible. I must leave you now; the whistle is sounding for my station. Good day, gentlemen.

Say, my friend, when you get your Bible please read the 19th chapter of Psalms the first thing. It says just what I have tried to prove, "The heavens declare the glory of God, and the firmament sheweth his handywork." But do not stop at reading that chapter. Read the whole book carefully, study it prayerfully, and God will own and richly reward you. Good day.

# Lest We Perish

By Arlen Marsh

It is a maxim universally agreed upon in agriculture, that nothing must be done too late; and again, that everything must be done at its proper season; while there is a third precept which reminds us that op-

portunities lost can never be regained."

Pliny the Elder may have made a farce, scientifically, of his famous Natural History, but this quotation from Book 18, Section 44, of his discourses on the bees, the flowers, and the cabbages and kings of nature contains the very essence of truth.

Opportunity, according to a saying so heavy with age that its origin has never been traced, knocks but once. Hence, Pittacus spoke wisely when he laid down the adjuration, "Watch your opportunity."

Today's opportunities are greater than ever before. This is not vain optimism. The endless number of industries, avocations, and professions have opened to the public a choice of occupations sufficiently broad to enable any man to find the particular niche to which he is best suited.

Man's problem, then, is not to create new things, for there is nothing new under the sun, but to improve upon his own abilities, mental and physical, until they have reached the point at which he is capable of succeeding in his chosen field regardless of the intense and enervating competition brought about by economic and social depression.

At no time in history have these premises held as true as at the present moment, as far as the field of religious activity is concerned. The vista for Christian work has never been greater, not even during the period when Judea was the only district in the world to possess knowledge of the Son of God.

It is not only the duty, but the privilege, of the church to seize the opportunity presented by the current social and economic debacle and put it to the use which God may well have intended.

Sailors pray when their ship is sinking. Nations pray

Vaguely the world feels the need of something better. Moralism and humanism have not developed it. Current Christian teaching does not uncover it. The church must find a new vision of its lask; else it will perish. But what vision? when their frontiers are endangered by the approach of enemy hordes. Races pray when they have been stripped of the wealth, the merchandise, the commerce—the material possessions—upon which they have depended for

their support, and when social inequalities have arisen that their own judgment is inadequate to meet.

There is one of the Proverbs which declares that "he that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough." Which is simply another way of phrasing the statement of Pliny with which this essay opens.

This is the time for the church to till its land. It has followed after vain persons long enough. The dulcet songs of religious sirens, promising peace on earth and good will toward men through the omnipotent power of mighty man, have intoned their faulty messages through the centuries, and they have failed of accomplishing their object. Wars still go on, racial enmities and bitter economic rivalries still pile fuel on the blazing hates of nations, and this after at least six thousand years of preachment of the self-sufficiency of man.

"Where there is no vision, the people perish." This, perhaps the most frequently quoted of all the sayings of Solomon, should be the shibbotch of every church today.

The text can be given a variety of interpretations. Its author doubtless intended it to have a variety of interpretations. It has as many facets as the eyes of a fly.

Socially, politically, and economically the world is in greater need of vision than ever before. It is perishing, literally, for want of vision. Like the nail, for want of which a kingdom was lost, vision stands as the prime necessity of worldly success.

In reality, the text should read, "Where there is no vision, the people cast off restraint." Whichever reading is adopted, the verse remains one of the greatest proofs of the fulfillment of God's promise that He would make Solomon the wisest of all mortal men. (Turn to Paye Ten)

# Abreast of the Times

### Ancient Customs Revived in Palestine

"And these are ancient things."-1 Chronicles 4:22.

JERUSALEM, April 7.—Reviving a very ancient custom of announcing festivals from Mount Scopus, Rambam (Maimonides) Month for Palestine was proclaimed from the Open Air Theater of the Hebrew University by the leaders of the Jewish communities throughout the country.

Rambam Month is observed in commemoration of a Hebrew teacher, Rabbi Moses ben Maimon (1135-1204 A. D.), who is looked upon by the Jews as the greatest leader of Jewish thought since Moses. Encouraged by intellectual Mohammedans who then controlled Spain, the country of his birth, Rabbi Maimon became recognized as an authority on matters pertaining to religious law, and his works were circulated widely through Arabia, Palestine, Africa, southern France, and Italy.

## Pagan Revival in Germany

"All people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."—Micah 4:5.

Berlin, Germany, April 25.—The revival of paganism in Germany, including in all probability worship of the ancient supreme deity, Woden, and Zio, the god of war, is undoubtedly taking place in the land of the Reformation. Announcements appeared on billboards and advertising kiosks throughout the city today inviting the public to attend a great Nordic pagan rally on Friday night. The people were besought to return "to the real German religion" of their forefathers, and symbols were displayed showing a red tongue of flame, sign of the old German religion, springing out of the Swastika.

## Hebrew University Celebrates

"Wise men lay up knowledge."-Proverbs 10:14.

JERUSALEM, April 11.—With colorful pageantry and impressive ceremonies the Hebrew University on Mount Scopus celebrated the tenth anniversary of its formal opening today. Dr. Magnes, dean of the University, was the first to address the notable company, which was assembled in the Open Air Theater overlooking the Wilderness of Benjamin to the Dead Sca. Dr. Magnes outlined the role of the University and its program for the next five years, including the following: the establishment of several new schools, the enlargement of extension courses, and the creation of a Jewish Academy of Scientists and Scholars with its center at the Hebrew University. A significant suggestion was made concerning the strengthening of the Hebrew University.

sity Press, as "the Hebrew language is the permanent, unbreakable vessel carrying Jewish thought, emotion, and ideals throughout the ages."

The British High Commissioner followed Dr. Magnes, saying in part:

"I feel very strongly that the success of the Jewish settlement in Palestine rests not only on the basis of material success, but also on the vigor of its spiritual, ethical, and intellectual life, and it is on that account that the Hebrew University plays so important a role in Palestine." The High Commissioner's speech was translated into Hebrew by Mr. I. Abbady.

Dr. Weizmann, associate of Dr. Magnes, declared that pure research was the object when the University was opened, and its many present subjects of instruction had been assured by the beginnings of Jewish studies. There was no source of wonder in that, he said, because the very place made it obligatory. "For out of Zion shall go forth the law" (Isa. 2:3) was not a possession of the past only, but a command of the present and a hope of the future.

## Freedom of Press Crushed in Germany

"The truth shall make you free."—John 8:32.

Berlin, Germany, April 25.—By an extensive decree issued today by Max Amann, president of the Nazi Press Guild and virtual director of Germany's newspaper policy, "the last vestiges of independence of the German press were abolished." According to Herr Amann the old struggle for freedom of the press was only an effort made by professional, economic, or religious bodies to express their viewpoints instead of submitting to the will and purposes of the State. One of the anti-Jewish provisions of the new law is to the effect that all persons who are unable to prove their own or their wives' Aryan ancestry as far back as the year 1800 are excluded from the newspaper profession. The appointment of publishers, editors, and their representatives is brought under strict Government control.

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# Creation or Evolution?

THIS is the age of reason, and the man who casts aside the handed-down superstitions, myths, and religious views of his ancestors, if he sees no light in them, if he sees no foundation in reason for their existence, is to be commended.

Every man should make his own investigations, should test for himself the reliability and the soundness of every stone that he incorporates into the edifice of fact, experience, and belief that he builds in his own mind.

Everyone who seeks truth should investigate for himself the two prevalent explanations concerning the source

of life. Can we settle the controversy between the fundamentalists and the evolutionists by reason, or must we accept one explanation or the other in blind faith, and then have an eternal question in our minds as to whether we have accepted fact or fancy? Fortunately, there is a world of evidence on which to base our faith.

#### WHAT EVOLUTIONISTS BELIEVE

Let us attack the problem with open and unbiased minds, forgetting for a few moments our previous conceptions; let us see which explanation can most nearly be reasoned out by human intelligence; and then let us discard the one requiring the greatest faith in its belief, the one having the most faults in its construction. That is fair and in keeping with the age of reason, is it not?

The evolutionist tells us that a cellular form of life sprang into existence a few million years ago—probably from a chance chemical combination—and that the cells grew and multiplied. As these cells were exposed to different environmental conditions in different localities, they gradually began to differ from one another, the dissimilarity becoming more and more pronounced until finally all the various species of plants and animals in the world to-day were produced.

#### WIIAT CREATIONISTS BELIEVE

The creationist says, "In the beginning God created the heaven and the earth," and attributes to the same Supreme Being the existence of every life, every natural law of science, and every celestial body. We see at once that belief in this explanation presupposes the existence of an all-powerful God who can create a life, a world, a universe, by a mere word. We must admit at the beginning, however, that, could we prove the existence of this God, we

would at once clear up every question concerning the source of life and the origin of the universe.

In the evolutionary theory, we must remember, every link must be non-miracle-made, must be hammered and welded by reason. Where the fundamentalist attributes every link to a miracle-working God, the evolutionist must produce one of the same quality by human reasoning. Already we see difficulties arising.

Although explaining the growth of life since the admixture of these efficacious chemicals to a certain extent, the theory of evolution, we find, is woefully cloudy concerning

the events leading up to that time.

Where did the world come from? If it was thrown from the sun, as many evolutionists believe, where did the sun come from? From a greater sun? Then where did that sun come from? Back there at some place we must reach the mother of all these young suns and planets.

What keeps all these suns from crashing into each other? What maintains the balance of the interplanetary attractions in our universe—the laws of attraction and centripetal force? Then where did these laws come from? Did every celestial body, each being of a different size, each traveling at a different rate of speed, and each revolving in a different sphere, just "happen" to assume its proper place of balance?

Imagine, if you can, a ball of steel weighing several tons (source

of steel unknown) being whirled in space by some great power (source of power unknown). As the ball revolves, centrifugal force (source unknown) for some unknown reason suddenly becomes stronger than coherence (source unknown), and the ball flies into several million pieces. One of these pieces is a great wachease, another is a balance wheel, and all the rest are cogwheels, each being of a different diameter and each having a different number of teeth. The watchease is perfectly milled and ready to receive the wheels.

Gradually, from the chaos, these wheels begin to assume their proper places in the case (to cite an illustration I once heard), until at last they form a perfect watch. This watch is driven by some unknown source of perpetual motion and is so perfect that it has not lost a single second since man first began to observe it a few thousand years ago. Imagine that and you have our great solar system explained by the evolutionist! Please turn to Buck Page

Not serried ranks with flags unfurled. Not armered ships that gird the world, Not hoarded wealth nor busy mills, Not cattle on a thousand hills, Not sages wise, nor schools, nor laws, Not bages wise in fraedom's gurran-

Mhat Makes a Nation Great?

Not boasted deed in freedom's cause— All these may be, and yet the State In the eye of God be far from great.

That land is great which knows the Lord, Whose songs are guided by His Word; Where justice rules 'twixt man and man, Where love controls in art and plan; Where, breathing in his native air, Each soul finds joy in praise and prayer—Thus may our country, good and great, Be God's delight—man's best estate.

—Alexander Blackburn.

# The Intermediate Department

"I DARE you" is an appropriate motto for the intermediate department. These boys and girls, twelve to fourteen years of age, with cross-currents of dreams, hopes, erratic resolutions, fears, loyalties, enthusi-

asms, are a challenge, a dare, that arouse the best interests and efforts of those endowed with the least spark of the Christian crusader's spirit.

These pupils say: "We dare you to keep our interest."
More pupils drop out of regular Bible school attendance
during these crucial intermediate years than during any
equal period of time.

These pupils say: "We dare you to win us to accept Christ Jesus as our Savior." The high mark for turning to Christ comes between the ages of 12 and 14, the exact time depending largely upon the quality of instruction the pupils receive.

The intermediate department is a challenge, a dare, an opportunity.

#### THE PUPILS

The intermediate is a new person. He is just discovering that he is an individual, responsible for himself, possessing ambitions and abilities that are his, and his alone. He is no longer a dependent child, but a responsible person with a life to live and a soul to save.

However, this intermediate is not an adult in ability or attitude. He has limited knowledge and skill, but unlimited desires, enthusiasms, and confidence in his future ability to accomplish the impossible. He may dimly discern his faults, yet demand perfection in others. Because of this, he is eager to accept Christ, the perfect Leader, yet is just as ready to reject a dull, weak, bloodless presentation of eternal truth.

The intermediate demands action. Fine points in theology may hold the attention of adults, but not his. He would much rather help a wounded man than to build up a theory of morality around the story of the good Samaritan.

The intermediate wants to accomplish something—he is not sure what. It is the teacher's privilege and duty to point the way to constructive activity and to lead the way.

#### THE TEACHER

Truth comes through persons to persons. The Bible came from God to men through men; it must now be taught by one person to another. Thus, the teacher is God's instrument in salvation in a very real sense.

The intermediate is more apt to study his teacher than his Bible lesson. If he does not find a high moral and religious standard operative in the life of his teacher, he is not apt to look further or to listen attentively. You are a

Mr. Griffith has a lesson for every Sunday school teacher, and particularly for those teaching the intermediate age of 12 to 11. The teacher, believes Mr. Griffith, is God's instrument, and he should plan his work accordingly.

living interpretation of Christ to your pupils. Do you properly represent Him?

#### MATERIALS

The materials for use in the intermediate department must

necessarily fit the general scheme adopted by your own Bible school. It is possible, of course, to modify any materials to meet the needs of your own class.

Three types of lessons are available for use with intermediates: (1) Improved Uniform Lessons; (2) Graded Lessons; (3) special courses.

- (1) The Scripture lesson in the Uniform Lesson series is the same for all classes from the intermediate age and older. Carefully prepared quarterlies and teachers' helps make these lessons suitable for the various ages. Uniform Lessons have proved especially useful in many schools where classes are small, or teachers few, so that the intermediate group may at times have to be combined with seniors.
- (2) The Graded Lessons are so arranged that each department builds upon the work of the preceding department. These lessons require careful preparation on the part of the teacher, but the Standard Graded Quarterly provides adequate materials for any devoted teacher.
- (3) It is especially important that the intermediate be given a definite answer to the question: "What must I do to be saved?" Sometimes the Uniform Lessons are such that this question cannot be easily answered as it ought. The Graded Lesson series makes some provision for directly answering this question. Best of all, a special series of lessons may be used during a period of three or six months which gives an adequate, definite, scriptural answer to the question.

When any vital question demands a definite answer, choose materials which give the scriptural answer. Such courses can be secured from the National Bible Institution.

Remember, the best materials taught by the best prepared teacher give the best results. The best teacher will refuse to be handleapped by inferior materials; any teacher is entitled to the best materials available.

#### Метнор

There are many methods of presenting lessons, but not all methods are suitable for all lessons. Good teachers' quarterlies will suggest interesting ways of presenting the materials of each lesson. Here are a few "don'ts" and "dos."

Don't expect intermediates to listen attentively while you lecture for half an hour. Give the pupils a chance to participate in the class period.

Don't presume that the pupils have a background for

the lesson. Give them an appreciation of the time and place from which the lesson comes as well as for the eternal truth which it conveys.

Don't use the same class procedure every week. Variety stimulates interest.

Don't forget that a good story helps fix a truth in the minds of the pupils. Study Jesus' use of parables.

Don't depend upon spoken words entirely. Use diagrams, charts, pictures, notebooks, good deeds, to impress ideas

Don't think that the lesson period is over when the class is dismissed. The lesson should be put into action. The class that helps one needy person understands the parable of the good Samaritan far better than the class that hears of a million needy persons, and does nothing.

#### AIMS

Each lesson should be taught with two kinds of aims in should contribute to the realization of ultimate aims. should contribute to the realization of ultimate aims. The one ultimate aim is the development of a complete Christian character in each pupil. Other aims, relatively final, are: (1) Securing decisions for Christ; (2) helping pupils maintain their emotional balance during these intermediate years; (3) inspiring pupils to desire the highest moral and religious values; (4) implanting in the pupils' hearts a love for Christ and an abiding loyalty to His church.

Your teaching aims need not be announced each week, but they must be definite in your own mind in order to be realized. If you do not know where you are going, how can your pupils find out?

#### THE CHURCH

The intermediate department is vitally related to the church. The Bible school should teach pupils how to become Christians, how to remain Christians, how to grow as Christians. This is the teaching work of the church entrusted to the Bible school. Use materials, methods, projects that contribute to the realization of these ends.—Ross J. Griffith in *The Lookout*; reprinted by permission.

# The Power of Prayer

By Lottie E. Young

PERHAPS if the ordinary Christian were asked which portion of the Bible ways big a "The prophecies are wonderful; the Psalms, especially the 23rd, have been a great comfort; the books of history telling of the ups and downs of the Jewish nation have been a warning to me; the letters of the apostles have strengthened the church from their day to ours; but I am sure the Gospel According to John is the best of all." Matthew tells of Jesus as the coming King; Mark talks of His busy life among men, the oft repeated "straightway" carrying out the words, "I must work the works of him that sent me while it is yet day; the night cometh when no man can work." Luke's theme is the Great Physician, curing the woes-physical and spiritual-of the man with whom He came in contact; but John doubtless came nearest to an understanding of the mission of Jesus. His account of the life of the Master is full of the most comforting words ever spoken by the Savior. This is especially true when the "high priestly" prayer was uttered in the upper room, and His lips said, "If I go away, I will come again and receive you unto myself, that where I am there ye may be also," on the last night of His earthly life. Those who were gathered together then, even though they may have been puzzled by some of His sayings, must in later days have cherished the memory of those hours as the most precious in their lives.

In the 16th chapter of John He tells them plainly that He is going to leave them, and that though He knows it will make them sorrowful, "it is expedient for you that I go away." Why? True, He promised a "Comforter," but what did that mean? Could anybody ever take the place of the One who had slept, eaten, talked, and walked with them from town to town along the roads and over the hills of Palestine?

Let us ask ourselves the same "why" of the early disciples. How many have thought if Jesus were only here in visible form and we could talk to Him as His followers did, how much help and comfort His advice would give? Now we are often in doubt as to how to act, but if we could just speak to Him it would be plain. Suppose the early life of Jesus had been prolonged many years and He had continued to live in Palestine telling His followers what they should do, and where they should go, would they have developed into the strong men they afterward became when the "Comforter" came, and "they were all filled with the Holy Spirit," ready to travel into far lands, endure untold hardships, and finally suffer the death of martyrs? The word "Comforter" really means "strengthener," and so these men and women were made strong for the warfare Jesus said would be the lot of all those who denied themselves, took up the cross, and followed Him.

No, it was truly "expedient," or necessary, that Jesus should leave these sorrowing ones because His power was going to be manifested in a far greater degree than it had been while He was with them. Think of the few followers

Please turn to Page Nine

## The Dawn of Conscience

By Lyman Booth

TIIIS is the title of a new book written by James M. Breasted, a noted orientalist of the University of Chicago, in which he seeks to "upset the long cherished notion that the Ten Commandments form a good portion of the higher ethical religions." What is more astonishing he attacks the idea of "either Judaism or Christianity being revealed religions that were given to mankind either through inspired writers or divine inspiration."

The writer who describes the book signs his name as "Rev. John Evans," and says the book is suggestive enough to make religious leaders pause. "But before the famous director of Chicago's Oriental Institute has made much headway in his introduction the average clergyman has realized that a new factor must be faced which may affect all of his thoughts about religion." Such a statement shows plainly that Mr. Evans' faith in God's Word is very weak, and his knowledge of the same is rather limited, or else he is following the paths that lead to infidelity.

Dr. Breasted contends that an "important part of the Old Testament book of Proverbs was a direct steal from ancient Egyptian wisdom writings and presents the alleged plagiarism in the deadly parallel with the wisdom of Amenemope, the Egyptian account side by side with Proverbs."

Until he can present reliable, historical proof for this assertion people may, with propriety, consider it unworthy of belief. If the ancient Egyptians possessed "a much older book of moral wisdom" than the Decalogue, why did not Moses copy it or else caution the Israelites to reject it? The unvarnished truth is, the Egyptians had no such code, or if they did their cruel treatment of the children of Israel shows plainly they failed to practice it.

The doctor refers to an Egyptian prophecy in which "we have the actual advent of the savior king whose coming was the hope of Ipwer." The doctor claims the date of this prophecy was 2000 B.C., and more "than thirteen hundred years prior to the date traditionally assigned to the Prophet Isaiah." In this he gives tradition the credit of Isaiah's date; as much as to say the Egyptian date is authentic. The doctor entertains the idea that the Egyptian code was given a thousand years earlier than the Decalogue, thereby virtually asserting that the Egyptians were entitled to priority rights to righteousness and all religious forms. He brands "the writer of the Proverbs of Solomon as a plagiarist and insinuates that the whole matter of Judaism and Christianity is a fraud." How can he account for the continuance of Judaism and Christianity to the present time, while Egyptian wisdom has fallen into decay until resurrected by "his oriental wisdom"?

He who would deny the authenticity of the Ten Commandments and the law of Moses, most likely would deny the whole Bible. On the origin of both, history sheds but

little light, while the origin of the laws of other nations is well known. The decrees of the Roman Empire, the Grecian legislation, the British Magna Charta, and the American Declaration of Independence can all be traced; but Israel had no tradition of any lawmaking body. The acts of monarchs are dated and numbered; but Israel's laws stand alone without any record of their development, other than that given in the Bible. Various ancient heathen writers declare that Israel's law originated under Moses, and some declare he lived before the Trojan War in 1184 B. C. Jewish tradition declares that it was received from the Almighty, through Moses on Mount Sinai.

Professor Breasted is not alone in claiming that the Commandments and the Mosaic Law were forgeries and cheats, and given to Israel at a far later date than when they were supposed to have originated. They overlook the fact that it would not be an easy matter to impose a spurious law upon any nation. Men are, and always have been, jealous of their rights and liberties, and no odious laws could be foisted upon them without protest.

At one time the Egyptians were the most prosperous people on earth, but what are they today? What of the Israelites whom they held in cruel bondage? Where are the throne and palaces of the pharaohs? Their proud dynasty lies in ruins, beneath the destructive agencies of past centuries. The names of their mightiest rulers are black with infamy; but the Jewish people still live and thrive and multiply among the nations. They have been removed from their homeland, wanderers on the face of the earth, strangers and pilgrims, exiles, without a recognized government, without a city, without a temple, without a national home, struggling, suffering untold hardships; yet in spite of all opposing and oppressive agencies they remain a separate and distinct people.

The ruthless heels of oppression have failed to crush them. The disgrace, poverty, and bitter scorn of twenty-five centuries have striven in vain to effect their destruction. Egypt has fallen, but the Jewish people still remain. The glory of Egypt has perished, but the Jews remain, and maintain their nationality and remember their fathers' God, and take comfort in knowing His name is still adored in all lands, while their Egyptian foes repose beneath the dust of centuries and are remembered only with scorn and contempt.

We will let Dr. Evans and his friend Professor Breasted bask in "The Dawn of Conscience" amidst the super-wise men of ancient Egypt; but we respectfully ask them to compare the two nations, and tell us, if they can, what has sustained the Jew and abased the Egyptian. Tell us why the wisdom of Egypt has lain so long upon the shelves of forgotten lore, and the fame of their "expected Messiah" buried under the cover of oblivion, while the Ten Commandments and the Mosaic Law have been honored and preserved, and today influence and rule a scattered people, who number seventeen million souls. They are written in the minds of men and women scattered among every nation, and in every land and clime. The law and commandments have gone unto the ends of the world. They have been translated into hundreds of languages, and millions of copies have been distributed among the nations.

Today the Ten Commandments and the law, though despised and illy spoken of by the scoffing and godless, the unbelieving, and some orientalists, unlock the mystery of the Jewish preservation, and of their former greatness, and they stand as witnesses to the faithfulness of God and the truth of the revelation He has given of their coming power and glory. The Egyptians' former splendor is buried out of sight, but the ancient cry of Israel's host, "The Lord our God is one Lord," has been heralded down through the centuries, and is still lighting the Christian's path that leads to eternal rest.

Over the wreck and ruin of ancient Egypt we may read, "All flesh is grass, and the goodliness thereof is as the flower of the field." As time moves on and the sacred prophecy is fulfilled, we may read, "The grass withereth, and the flower fadeth," yet "the word of our God shall stand for ever," while all falsehood, together with "The Dawn of Conscience," shall vanish from the earth like mist before the morning sun.

## A Bible Game and the Concordance

By William H. Leach

TURN to the back of your Bible. If it is a reference type, it probably has a concordance. This is an index of all the words used in the Scriptures, arranged in alphabetical order. For nearly two hundred years Bible students have recognized as the authoritative work of this kind the concordance first published in 1737 by Alexander Cruden, now commonly known as Cruden's Concordance.

Alexander Cruden was not, in his day, famed as a Bible student. He was a Scot who had received serious religious training in his home and at Marischal College, a proof-reader by trade and bookseller by business. Knowing this, we wonder that he should be the one to produce this tremendous work. It all goes back to a Bible game.

Few games were allowed on the Sabbath in old Aberdeen, where Cruden grew up. But there was one Bible game which was permitted. It was considered the ideal relaxation for Sunday afternoon. A key word was selected and followed, book by book, through the Old Testament, and then through the New. All references to it were noted down and their number counted. The game might be played alone or it could be a competitive affair with a number taking part.

Young Cruden became expert at this pastime. After he left home and went to London to work as a proofreader, he kept up this pastime. Whenever he had leisure he was at this game, which had the fascination of a modern crossword puzzle. During most of the time he had no thought of turning his hobby into serious channels. But came a demand for a more satisfactory concordance and he went to work upon it. So thoroughly did he know the Bible and its references that in less than one year from the time he started he had completed the first edition of the work.

It seems voluminous as one pours over its pages. It is difficult to see how one could make such a reference work and index without many serious errors. But this had very few. There were some omissions. These were soon detected and corrections made in later editions.

Cruden lived to see his concordance go through three editions. The first was published in November, 1737. For it he received about 20 pounds (approximately \$100). The second edition made its appearance in 1761. He was better paid this time. He received five hundred pounds, twenty copies of the book, and the King, George III, gave him a grant of one hundred pounds. The third edition brought him three hundred pounds.

Very few books have been published which have been used more constantly than this concordance. Editions published to this very day still carry the author's interesting comment on characters and things mentioned in the Bible.

In accordance with the spirit of this day, he sought to make the Bible understandable to those who might have questions regarding it. These "Significations" make interesting reading.

Alexander Cruden was born in Aberdeen, Scotland, in 1699. He died at Islington, England, in 1770. While the work which made him famous was his concordance, he, himself, thought of his first great task as a moral reformer. He liked to call himself "The Corrector," and even sought an appointment from the King which would allow him to censor the public morals. That, together with a passionate interest in prison reform, gave color to his life.

He was a small man physically, and had his personal peculiarities. As in the case with most men of genius, few in his day understood him. Succeeding generations have profited by his gifts and industry.—The Gospel Trumpet.

Copies of Cruden's Concordance, latest edition, may be had from the National Bible Institution at \$2.00 each. Printed in large blackface type; 600 pages.

# Do You Know God?

By D. G. Harvey

"Be still, and know that I um God,"-Psalm 46:10.

In A RECENT article we discussed the vital importance of our question. We found "the world by wisdom knew not God" (1 Cor. 1:21) and "no man hath seen God at any time" (John 1:18). But the Son "hath declared him." If then we know the Son, we know and love the Father also, for the Son reveals the love, compassion, wisdom, foreknowledge, justice, mercy, and power of the Father. The Son reveals the Father's great plan of salvation. The Son shows the Father to mortal man like the reflector, a great light. The light in itself, or the bulb constructed of glass, is invisible at a distance. But with the reflector in place, the power turned on, the almost invisible bulb becomes a great light, a beacon to guide man in darkness.

So the Son reflects the Father. If we learn to love the Son, no longer is there that fear, dread, apprehension of evil, for we know "there is no fear in love; but perfect love easteth out fear."—1 John 4:18.

We would like to consider that well known chapter, John 11, as a base to show how the Son shows the love and compassion of the Father and at the same time reveals the Father's plan of salvation. Bear in mind Paul's words, "Now all these things happened unto them (Israel, the Jews) for ensamples (types): and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. 10:11. Note the words, "ends of the world" (or age), plural, would indicate the lesson was not only for the early church at the beginning of the Gospel Age, but for us also at the closing "end" of the age.

Please read John 11:1-45. Lazarus, a man of Bethany, became sick. He had two sisters, Mary and Martha. Notice that the characters involved were Jews: even the Son of man was a Jew by birth. Then there should be a lesson for us in this age.

In the second verse John identifies the one sister as "that Mary" which anointed the feet of the Lord. The account given by Luke (7:36-39) shows her to be a woman whom the Pharisees considered a social outcast. "Behold, a woman in the city, which was a sinner." The Pharisee, Simon the leper, was sure Jesus was no prophet or He would have known the sort of woman who had touched Him. What was the object of the visit of the Lord to the home of this sinful woman? Jesus would answer our question: "They that be whole need not a physician."—Matt. 9:12.

We believe Mary here is a type of the true church. Not that the church must be composed of low characters only, but that no matter how low one has fallen in the depths of sin, the blood of Jesus is able to cover him if he repents and comes under that blood by baptism.

In Luke 10:38, 39 we have another account of another

visit to the same house. Here we find Mary at the feet of the Master listening to His words, the proper position of the church, humble, depending upon the teaching of the Great Teacher for knowledge. Martha, on the other hand, represents the world in that she is troubled with the cares of this life. Let us notice the statement of Jesus: "Martha, Martha, thou art careful and troubled about many things." Is that not true of the world today? "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

But Lazarus died, representing those faithful ones that sleep in the dust. And Jesus came. What a change in Martha now. No longer was her interest in temporal things. It was the time for her to learn great truths. Was Mary troubled? No, she sat still in the house. She had confidence in the Friend of man.

"Lord, if thou hadst been here, my brother had not died."

What a wonderful prophecy, one that the Son confirmed in these words: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11:25, 26.

Then it was revealed to Martha that the Christ had come for her sister Mary, for she said, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." Then she called Mary, saying, "The Master is come, and calleth for thee."

When Mary heard, she arose and hurried to Him. Jesus had not as yet entered the city; so Mary, meeting Him outside, must go with Him to raise the dead.

And Jesus wept. Why? Because the pains of death had come upon His friend. The Son felt the pain, the sorrow, as any man who loved his fellow man. He had sympathy for them because of their lack of faith in the Father.

All during the Lord's ministry the same was true: love and compassion for mankind. When the multitude was hungry, He fed them; if sick, He healed them. He taught them. Luke tells us, "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."—Luke 8:1.

Thus in the raising of Lazarus, He not only taught the hope of rising from the dead, but He showed the love and compassion of His Father, who had provided the Ransom and perfected a great plan of salvation by which He would call out of the family of mankind a people for His name to be heir with His Son in the promise to Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29. "And in thy seed

shall all the nations of the earth be blessed."—Gen. 22:18. "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."—2 Peter 3:9. "Yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:37.

### THE DEFEAT OF CRITICISM

IT IS amusing to see how the destructive critical school passes through an evolutionary process and is forced to confess its mistake. The boldness and audacious infidelity of the Bible critics of a number of years ago are being steadily silenced, and honest critics, if there are very many, own up to the errors they have made. One argument after another has been demolished by archeological discoveries. The historical part of the Old Testament against which their sneers were directed has been many times vindicated, and we believe a great deal more will follow.

Some of the more outspoken destructive critics discredited the historical records of Israel and reduced them to folklore. For instance, the story of Jericho and the conquest of that stronghold by the Israelitish hosts was branded a myth. Some declared that no such city as Jericho ever existed.

Then came the scientific digger with his spade and uncovered the very ruins of that city. Critics had amused themselves with the record of the walls of Jericho and ridiculed their alleged fall. One set of critics declared that if the record is true these fortifications were probably laid low by the tramp of the feet of the Israelites and the blasts of their trumpets. But when it was discovered that these walls were mighty constructions of rock and in some places seven to ten feet thick they gave up this theory.

Then another set of critics advanced the theory that the fall of Jericho's walls was brought about in another way. They found burnt timber in many places and surmised that the engineers in the Israelitish army had set them on fire, and that is why they crumbled and fell over,

Now comes the latest. Professor John Garstang, leader of the Jericho expedition, financed by Sir Charles Marston, has reported that the collapse of the walls of Jericho in the days of Joshua was apparently due to an earthquake. He bases his theory upon the discovery that the walls of the city had fallen outward in places in a manner which suggested seismic disturbances. Then the same professor accounts for the drying up of Jordan for Israel to cross, by the same phenomenon.

But what saith the Scriptures? "By faith the walls of Jericho fell, after they were compassed about seven days." It was a miracle in answer to faith. If it was an earthquake, then the miracle would be that the earthquake was directly produced at the right moment by the power of God. But we do not need to explain the miracles of the Bible by natural occurrences. Such an explanation explains away the miraculous end; that is the business of the modern critic.

But it is ridiculous to explain the passage through Jordan by another earthquake. The text excludes such, an explanation. "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."—Joshua 3:13. The waters remained in this condition till all Israel had passed over. That was not the work of an earthquake.

Sir Charles Marston means well by financing expeditions to confirm the authenticity of Bible records by naturalistic explanations. But the Bible does not need such natural corroborations. A miracle is an act of God which cannot be explained by natural occurrences or by the known laws of nature.—A. C. Gabelein in Our Hope; selected by R. A. Curtis.

### THE POWER OF PRAYER

Continued from Page Five

who were won to Jesus Christ during His earthly ministry, and then, when Peter was filled with the power of the Holy Spirit later on, remember the three thousand who on the day of Pentecost were pricked in their hearts and cried out, "Men and brethren, what shall we do?" The Savior's promise of "greater works" when the Comforter came than He was able to perform was realized when "believers were the more added to the Lord, multitudes of men and women," and even the shadow of Peter falling upon the sick was able to help them, while handkerchiefs which had touched the body of Paul were able to cure diseases, instead of the personal touch of the Great Physician. The great Apostle to the Gentiles could say, "I can do all things through Christ which strengtheneth me," and the lefters of Peter to those who were in sore distress not only strengthened them but others all through the ages.

No one living has ever seen Jesus, but His children claim the promise, "Blessed are they that have not seen, and yet have believed," and, through the medium of prayer, we can talk with Him, while if we but "ask in faith, nothing doubting," and the Father knows it is for the best that our petitions should be granted, the answer will come just as direct as if we were talking with Him face to face. Some day this will be possible, for we read "this same Jesus" will come to earth again, and if we have been faithful, we shall be "for ever with the Lord."

It was "expedient" that Jesus should leave His disciples in order that they might become strong men, rooted and grounded in the faith, and it is "expedient" for us in this latter day that He has not yet returned in order that we know the power of prayer, and really believe the promise—"For yet a little while, and he that shall come will come, and will not tarry."

Let us each one ask ourselves the question—Am I a "strengthener" of those with whom I come in contact, or is my influence in the other direction?

#### LEST WE PERISH

#### Continued from Front Page

According to 1 Samuel 3:1, which records the beginning of Samuel's life with Eli, "the word of Jehovah was precious in those days; there was no frequent vision." Contrariwise, the Word of Jehovah has become less and less precious under the kindly ministrations of the religious leaders who are not possessed of vision. The Jewish and the Christian attitude toward the Scriptures and their meaning have proved to be as widely separated as the poles.

In the absence of vision, which, in one sense, is nothing more than an understanding application of biblical teaching to everyday life, the church has steadily lagged. Now and again some great leader, Luther, Calvin, Tyndall, to name only a few, has arisen to flagellate the church into a sudden and, occasionally, a somewhat extended burst of activity; but such leaders have been the rare exceptions to a seemingly ironelad rule. Today, there appear to be no such leaders; and, indeed, the one-time interest in religion which permitted them to stir the people to a fervor that resulted in reform has itself almost entirely disappeared.

Nevertheless, the opportunities for Christian work are excellent. If the church can gather to itself a sufficiently broad vision to be narrow in its teaching, the church will have success such as was undreamed of two decades ago.

The cause for this is obvious. Although the former fervor which inspired fanaticism, bigotry, and the Crusades has largely perished from the earth, there are those in great number who have found themselves in the position of aching for some comfort and some hope which the world in general is unable to give.

The world is mentally impoverished. Commonly, it would be said that the world is spiritually impoverished. Mentally, perhaps, is better used, since spirituality is nothing but the communion of the mind with God. And the world, in the mad race to acquire material prosperity, has neglected to commune with God.

Narrowness in teaching is a positive essential, not the narrowness that forbids a change of mind in the face of complete evidence in favor of such a change, but the narrowness that necessitates a teaching of the primitive Christian faith and not the humanly developed moralism.

Public schools can teach morality. Public schools, in the majority, do teach morality. The church must give its people something more. The church is not a society for the improvement of the social order, although its work indirectly tends toward such improvement; the church is an organization for the selection and the training of rulers for the kingdom which God is to establish upon earth under the reign of Jesus Christ.

It is because of this that the church needs vision as it has never needed it before. The field for work that stretches out before it is exceptionally broad; the world is dimly sensing the need for something which the world itself cannot supply. Vision, common sense, intelligent per-

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ception, is required to give the people what they need—and what they vaguely want.

There has been no vision, and the people have cast off all restraint. Where Modernism discarded most of the books of the Bible, the people discarded them all. Where Christian teachers made strong insinuations against the truth of biblical records of miracles and history, the people adopted the insinuations as the truth. Had there been vision in the ranks of these false leaders, the current indifference toward everything religious would never have occurred, nor would there be an indefinable longing for something greater, something better, than that which most men have.

Thanks to this indifference, the doctrine of the Lord's return to set up a kingdom which shall never be destroyed, no longer is anathema; for the world no longer is orthodox in its views. The desire to know, fostered by the skepticism and training of the schools and publications, has led to a condition which permits the teaching of the original Christian dogmas with little active opposition.

Inherent immortality as a general belief has become one with Nineveh and Tyre. Current magazines carry articles bearing such illuminating titles as, "The Waning Belief in Heaven and Hell," and speak scornfully of the idea that any portion of man retains the slightest trace of consciousness after death. With the support of scientists, doctors, and general writers and speakers to give him background for his work, the religious teacher who advocates the precepts of the Bible has fertile soil in which to sow the seeds of belief in the mortality of man.

What with the building up of Palestine by Zionist capital and labor, what with the fact that the world is steadily marching toward another war, what with the labor-and-capital disputes, the church has an astonishingly good chance to expound its ideas of prophecy. The return of the Jews, the alliance of the three great Mongol-Tartar empires—Russia, China, and Japan—the possibility of a man's proclaiming himself as God and ruling over a large section of the world: these, the doctrines to which the Church of God adheres, could have no better time for being preached, for they are taking place in actuality before the public eye.

This is no time for moralizing. This is a time for fulfilling the true mission of the church. Let it not be said of future Christian leaders as it so well could have been said of those who live today, "We see not our signs: there is no more any prophet."

"Where there is no vision, the people perish." Because Jeroboam lacked vision, lacked a conception of what blessings God had given him, Israel became idolatrous. Because Paul and Peter and ten other great Hebrew leaders did have vision, the Christian cause marched forward over every obstacle. Out of the cataclysm that has come upon the world can be built a renovated Christian faith, that faith that was predicted by Daniel to take place. The past is dead. It is for us, the living, to bring what order out of chaos that we can by crying to the world at this most auspieious of all times the doctrines for which the Bible stands.

# Berean Department

ARLEN MARSH, EDITOR

## Encouragement

At various periods in our lives we meet up with difficulties, reverses, and tragedies that offtimes force upon our consciousness the question, "Is it all worth while?" Very often this becomes a question of paramount importance to some people who have reached an age when it seems as if their days of usefulness were over. The natural reaction to such thought is to depress, to make sad, to circumscribe their sphere of activities.

Youth, with its chasing of an incessant round of activities, sometimes seems to resent the injection into their usual routine, either the advice or the presence of the old-ster. Because of this a heart is hurt and age withdraws itself into its shell.

Regardless of the attitude of youth, age has a place to fill. It is a place of showing to the world that long walk with God renders one loving above all else. It is the place of showing to the world that the commandments of the Lord are not grievous. It is the place of being in the place of worship, through rain and shine, sorrow and joy, sickness and health, prosperity and adversity. It is the place of, when feeling one's lowest, patting the boy or the girl on the back and saying, "Good work. God bless you." It is the place of showing to youth the life made rich and full through companionship with Jesus, the fulfillment of the dreams, aspirations, and endeavors through which the young men and women are now passing. It is the place, in short, of encouragement, beckoning on to youth by a life of service and love, for them to press on.—Selected by Lottic E. Young from The Herald of Life.

#### Attraction

Youth and egotism are practically synonymous. It is the nature of youth to believe in itself, to believe its opinions are superior to the opinions of the world's foremost pundits, to believe its pronouncements are the final decisions of all the earthly oracles.

Youth also is ambitious. It believes it can get ahead. Life lies in the future, and life is a game to be played, a game to be won—for youth never feels that it can lose. Youth's outlook is one of expansion, of getting ahead, of improvement, of service.

Age, on the other hand, has done the work of the world and has given splendid service. It has worn itself out and has grown old, and it now seeks, not expansion, nor the satisfaction of ambition, but the quiet and tranquillity and absence of worry that accompany security.

There are, of course, exceptions.

The approach of religion to these two age groups must

be distinctly different. The fact that the kingdom of God will provide eternal youth for its subjects has no special interest for young people: they already possess youth and energy, and why should they trouble themselves about it? The young worry little about growing old.

Those filled with the vigor of health have no special interest, either, in the promise that perfect health will be universal in the kingdom under Christ.

And, with many young people, there is almost an aversion to the thought of an early cutting off of their ambitions and their work in this present human system. They want to get ahead, to make something of themselves in the sight of men as well as in the sight of God. The quick termination of their desires by the establishment of God's kingdom hardly fits in with their ideas. And some young people desire to establish homes. They think of the fact that Jesus said that there would be no marriage, no families in the sense we mortals understand it, in the kingdom; and they do not look keenly for the expected empire.

All of which is arrant selfishness, but all of which exists.

Youth, therefore, must be attracted by the current phases of Christianity. What does Christianity accomplish for today, not for tomorrow? What does Christianity give to men to help in living now? What dogmas of the church can be applied to everyday activity? These are the problems that interest youth.

Not that youth does not appreciate all that God's kingdom will do for it. But youth earnestly desires an opportunity to make good in this world as well as in the next; and so the preaching of the early establishment of a kingdom to abolish this possibility sits heavily on youth's shoulders.

The kingdom of God, its duration, extent, citizens, rulers, and location, must be taught. It is part of the message Christ was sent into the world to teach. It is an essential part of the gospel. Youth must know about it as well as about baptism, mortality, Deity, and similar doctrines.

But youth cannot be drawn toward the church by the preachment that all its hopes are to be soon shattered by the setting up of God's kingdom, regardless of how true that fact may be. It must be given an attraction different from that which works on age. Youth must be taught that Christianity brings happiness and contentment now, as well as tomorrow. Youth must be taught that Christianity brings a sense of self-respect and honor that no other philosophy can bring. Youth must be taught that the kingdom will give an opportunity for greater service to God and man than anything the world can offer now. Youth wants to succeed, and upon that basis the church must extend its help.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"I was glad when they said unto me, Let us go into the house of the Lord."

## YOUR CHURCH AND MINE

"We come together here once more,
To speak and sing and pray;
None should be absent from God's house,
On this His holy day.

"O, how delightful here to meet
A cheerful, happy throng,
To learn of wisdom from God's Word,
And join in gladsome song.

"This is the work we love so well— That all may hear God's call; For Jesus died to save the lost, And grace is free for all.

"Soon will our labors have an end,
Our King will come, we know;
We'll praise Him then, and tell His love,
While endless blessings flow."

TWO weeks ago we learned about the boy Timothy, how he loved God's Book even when he was a little boy. We learned also that the great Apostle, Paul, loved Timothy and taught him many things that helped him.

You know, Paul wrote two letters to his friend Timothy, and we have them in our Bibles today. Letters almost two thousand years old, just think of it! They are interesting letters, too, even yet.

How many of you can find them in your Bibles? They are called 1 Timothy and 2 Timothy. All of you turn to the first letter, chapter 3, verses 14 and 15.

We read there in Paul's letter to Timothy, "These things write I unto thee, . . . that thou mayest know how thou oughtest to behave thyself in the house of God."

Easy enough to understand, isn't it? Of course we know Paul was telling Timothy how he should act before other Christians so as to be an example to them.

For right over in the next chapter, verse 12, he writes to him, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

And we know Paul didn't mean that Timothy should be an example only on Sunday when he was in church, but every day of the week as well.

And how could be be an example? By doing the things Paul taught him, following in Jesus' steps. And I'm sure Paul hoped many other boys, and girls also, would be examples.

No matter how young you are, some one is watching you and following your example. If that is true, how careful you should be how you behave yourself in the house of God, as Paul said to Timothy.

You will not fidget about in your seat and rattle papers, but you will listen quietly to your pastor or your teacher. If you love your church, and you all do I'm sure, you'll be just as proud of it and as careful of it as you are of the nice things in your own homes.

Now, of course, if you try to do as Timothy did when you are in church, you will try to be the same sort of boy or girl all through the week. You will be quiet, respectful, kind, studious, and honest. As Paul told Timothy, you will continue in the things you learn.

You know Jesus loves the church, not the building, but the people who belong to it. And He wants to be proud of it. He doesn't want to see any spots or wrinkles or anything caused by sin in His church.

And if we all try to be "followers of God, as dear children," as Paul wrote in another place, "and walk in love, as Christ also hath loved us," we will be helping a very great deal. Did you ever think of it in this way:

"What kind of a church would my church be, If every member were just like me?"

And now I have a surprise for you, a poem written by one of the boys who reads our Page. His mother sent it to me for the Easter paper, but it came too late. You know the material for the paper is made up two or three weeks before you receive it.

Charles Wesley Barelift, Jr., of Versailles, Illinois, wrote this poem for his language lesson last year. I'm sure you'll think it fine, for a ten year old boy, as I did.

April in the early spring,
Easter bells in churches ring;
And on that day I hope everyone knows
That Jesus Christ once arose;
From the rocky grave that day,
Angels rolled the stone away;
So easter bells in churches ring,
In mem'ry of the arisen King.

Next week I'll have something else that is nice for our Page. It came from California. There was a very interesting letter, the names of four boys who can answer our "contest" correctly, and a poem by ——. There, I almost told you, and that's my secret for next week. Till then, good-bye.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 6. - May 12, 1935

### THE CHRISTIAN CHURCH

Matthew 16:13-20; Mark 4:26-32; Acts 2:41-47; Romans 12:4-8; Ephesians 1:15-23; 2:13-22; 4:1-16; 5:22-27; 1 Timothy 3:15

Devotional Reading: Ephesians 2:11-21

GOLDEN TEXT

"So we, being many, are one body in Christ, and every one members one of another."-Rom, 12:5.

#### A STUDY OF THE SUBJECT

Aim: The church is the body of which Christ is the head, and should seek to cultivate in itself those qualities which Hc exemplified.

Class Discussion: What is the church? What is its main purpose? How may young people help in its work? In what department in the church can I fit in to best advantage?

- I. The Beginning of the Church. (Acts 2: 41-45.) The church, known in the Bible as "the church of God" (see editorial), is composed of those who have heard, believed, and obeyed in baptism, the gospel as it was taught by Jesus and His apostles. To maintain their position in the body they must continue "stedfastly in the apostles' doctrine and fellowship, and in breaking of bread (observance of the Lord's Supper), and in prayers." Each believer, recognizing that he is one member of a unit body, will manifest the keenest solicitude for the physical and spiritual welfare of his fellow Christians. Followers of Christ who remain faithful to Him until He comes, will be made joint-rulers with Him in His kingdom.
- The Basis of Unity in the Church. (Eph. 4:1-7.) Unity of teaching and practice is essential to the progress of the church. The doctrinal foundation upon which it rests presents a remarkable assembly of unit principles: One body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. All of these elements of truth may be expressed in the all-inclusive term, "one gospel."

III. The Work and Workers of the Church. (Eph. 4:11-16.) The organization, comprising the officers and working methods of the church, is as divine in its origin as is the teaching of the church, and should so be recognized. The apostles, prophets (expounders of the Word of God), evangelists, pasters, and teachers were all given (v. 11) for the instruction and strengthening of the body by the Lord Himself. They are an expression of His love for us. Their offices, therefore, are not to be taken lightly, but as of divine appointment. Under their leadership the church is nourished spiritually and the gospel of the kingdom is presented in all its appealing beauty to the outside world.

#### PRACTICAL APPLICATIONS

#### The Church

- is steward of the mysteries of God (1 Cor. 4:1);
- -is set in order by God (1 Cor. 12:18); -will prevail over all enemies (Matt. 16:18); -is composed of those who are baptized (Acts
- 2:41, 47); -is the pillar and ground of the truth (1 Tim. 3:15).

God is one church, one body (1 Cor. 12:12). Strife, division, and schism come as a result of carnality (1 Cor. 3:3-9). True and faith-ful members of Christ's body endeavor to keep the unity of the spirit in the bond of peace. Only when this is done can it be said that the members are walking worthy of their vocation. One of the abominable things which is steach in the nostrils of the Lord, is discord, and he that soweth it among brethren is hateful to God (Prov. 6:16-19).

All Things Common. The early church had all things in common. Persecution undoubtedly played an important part in this Christian enjoyment of mutual benefits. The spirit of equality was not communistic in the sense that term is used in common parlance; but being members of the "body of Christ" they bore each other's burdens (1 Cor. 12:12-18; Gal. 6:2). This spirit of common effort, purpose, and ideal should prevail today in the body (Rom. 12:5; Jas. 2:1-4). The intent of this common unity is to be found in Phil. 1: 27 and John 17:21, 22, where steadfastness in spirit and one mind in the faith of the gospel cause the world to believe on Jesus,-C. E. R.

#### GOLDEN TEXT

"So we, being many, are one body in Christ, and every one members one of another."-Rom. 12:5.

The church was founded on the rock of, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Christ is the head of the church which is His body. See Eph. 1: 22, 23. The church is made up of individuals who accept Christ as their Savior, and are baptized into His name. "So we," the church members, make up the body of Christ. We are members together, each one to help and work for the best interest of the other and of the whole church.

We do not all have the same work, but each one has something to do that will count for something for the Master and the better we perform this work the more Christ and the Father will be pleased with us.-L. A. R.

#### INTERMEDIATE CLASS

#### What the Church Is For

"I am a part of all that I have met," a wise person once said. The character which is fi-nally yours will be a composite of the influences that have touched your life, the environments that have surrounded you through the years. If you are a wise person you will choose those associates that will assist you in building a Christlike character that will shine untarnished as a precious jewel. Where can you find such companions if not among those who have the same ideal, who are striving for the same result? True it is in the church you Church Is One Body. The true church of may find unworthy friends, perhaps, just as

in all organizations there are those who are not loyal. But the majority will be composed of those who have chosen the Christ life for their pattern.

"In union there is strength," is another wise observation. Among the members of Christ's body you will find those who are ready at all times to instruct a younger one, to assist him to a solution of his problems, to afford him strength to resist temptations, to give him courage as he travels with them the paths of joy and sorrow that make up this life. If you have started on the Christian pathway by obedience in baptism, how foolish of you not to join with others who have done likewise, where your talents, your energies, your time can be used in the greatest work in the world. God used in the greatest work in the world. God has a work for each one of His followers. Read Rom, 12:4-8; Eph. 2:19-22, I cannot do your work; you cannot do mine. Will you find your task and then do it with Christ's help? help?

Father in heaven, help each one of us to so live among men that they may know we have been with Jesus and learned of Him, and so bring honor to Thee. In Jesus' name. Amen

### JUNIOR CLASS

Topic: Love in the Church. Text-Acts 2 41 47

Memory Verse: "Enter into his gates with thanksgiving, and into his courts with praise." Psa. 100:4a.

Review. The group story written last Sunday may be read by one child. Perhaps some one would rather tell it. What lesson did we learn from it!

Introduction of Lesson. Ask these questions: About how many attend your Sunday school? How many come to church? Could you tell about how many are members of the church? Were they all taken into church at once? Develop growth of church and Sunday school from your own records. Through whose influonce were members persuaded to come? day we learn about how a very early church grew. Give thoughts as follows: 1. Peter's preaching. 2. Results of his preaching. 3. What they did following baptism. 4. The continued growth of church. The thought of the true love these people must have had for God as well as for each other as shown by the way they lived should be indirectly developed in

Memory Verse. Let's read the memory verse. Then repeat it together. This verse should be placed above the door of every classroom. It would help us remember why we come here.

Notebook. Draw a picture of a church. Cut it out and paste in notebook, leaving the door loose, looking as if it was open. Copy memory verse under it. Give blanks to be filled as described in lesson for January 16.—V. C. T.

## AMONG THE CHURCHES

#### NORTHWESTERN IOWA

A post card from Mrs. Anna Boyanovsky, Marathon, Iowa, reports that on Easter Sunday the members of the Church of God in northwestern Iowa met at the home of Harriet Selleck in Marathon. Besides the regular church services, Communion was conducted.

The next meeting to be held in this vicinity will be on May 5 at the Melissa Howard residence, also in Marathon.

The annual May Meeting will be held at the Church of God, Fonthill, Out., the week ending May 26, 1935. It is expected Bro. L. E. Conner will be in charge.

#### SOUTHERN CALIFORNIA

The never-ending wender of the story of the resurrection was set forth by Bro. E. E. Great of Hanford at the regular meeting of the California Conference of the Churches of God in Los Angeles, Easter Sunday, April 21, 1935. He told how Christ had various groups of witnesses that hore record of His resurrec-

The day was begun at 10:00 a.m. with the regular Sunday school session, which closed early enough to allow for a short program from the children. Several of the smaller ones, led by young Miss Elaine Cripe, starred in a group of recitations and musical numbers. At the regular morning worship Bro. Groat set forth the everlasting truths of the gospel. Spiritual food in symbol was then administered by Bro. S. G. Elton of Ventura at the Communion service. During the course of the morning's services Kermit Olsen rendered a vocal solo in his inimitable manner: "I Know That My Redeemer Liveth."

After a pienic lunch at the park, we reassembled to be inspired and entertained by a devotional period under the leadership of Bro. J. E. Adamson of Pomona and his choir group from that church. The day concluded with a sermon from the pastor of the Los Angeles church: "The Mountains Shall Depart," which he attempted to show that the present turmoil of world conditions is but an episode in the plans of God, but that the enduring thing is the "covenant of his peace."

During the day we were privileged to announce the coming happy event of the wedding of Bro. Wesley Saylor to Miss Melba Hunt, to take place on June 28 at 8:30 p.m. at the Congregational Church at 6th and Commonwealth Sts., Los Angeles. Bro. Lindsay of Tempe, Ariz., will officiate at the wedding.

The Bereau society is planning a church supper to be held on Wednesday evening. May 1, at the home of Bro. and Sr. Leo Nokes at 7:00 p.m. Inspirational music and inspirational talks will feature the gathering. supper meeting will take the place of the regular Berean meeting for that week.

Several notables were absent from among the membership during the conference: Sr. Kauffman of Riverside, the conference secretary, was in Fresno visiting with friends; Bro. Wilson Calkins was in Tulare tending to the planting of his crops; and Bro. W. A. Reid was at the bedside of his wife, who is suffering from an infection. These three are all members of the Conference Board. In spite of these and other absences almost every seat available was filled.

Norman John MacLeod.

#### CLEVELAND, OHIO, EASTER SERVICES

Golden Rule Church enjoyed greatly the privilege of being introduced to and hearing for the first time Bro. Sydney Magaw, of the Brush Creek Church, who conducted our pre-Easter services this year. The five meetings were consistently well attended, increasing slightly each night. The messages brought were thoroughly enjoyed and enthusiastically received. Five came forward for baptism, bringing great joy to all, as some of these had been the object of much prayer.

The week ended all too quickly, and Bro. Magaw left on Saturday morning to be home for his own Easter services the following day. It is the plan for the writer to serve his church at some future time, in exchange for his services at this time.

Easter was a glorious day, with a full attendance, at which we were delighted to welcome at service Bro. and Sr. Patrick, of Ashland, who drove up to spend Easter with us. Bro. Patrick very kindly assisted in the serv-

Five were baptized at the morning service, whom we introduce to the brotherhood: Mrs. H. W. Turner, 14109 Darwin Ave.; Mrs. W. J. Crossley, 13809 Kelso Ave.; Carl A. Carlson, Jr., 13306 Eaglesmere Ave.; Charles Kelly, 14221 Darley Ave.; and Ellis Onder-donk, 130 East 219th St. Carl is 12 years old, and has been a member of our Sunday school ever since it was organized. Ellis is one of our young men, the others are heads of families, and Bro. Kelly's wife was baptized two years ago, so they are now together in the faith. These will be received into the church fellowship at the May 5 morning serv-Three others have expressed their intention of baptism in the near future.

Easter Sunday evening was given over to a cantata in music, entitled, "My Redeemer Lives," by Ira B. Wilson, which was presented by the choir.

There is considerable sickness around, in the form of measles, mumps, and scarlet fever. Quite a few of our people have fallen victim.

M. W. Lyon.

#### IOHNSON - SWANSON

A beautiful ceremony took place at 3 p.m. Saturday, April 20, at the appropriately decorated home of Mr. and Mrs. Ellsworth Johnson as their daughter, Miss Mac Johnson, and Mr. Albert Swanson were joined together in the holy bonds of matrimony. Attendants of the bride and groom were Miss Grace John son and Mr. Stanley Swanson. Little Phyllis Johnson, sister of the bride, most becomingly led the procession as a flower girl. The beauty of many flowers, together with the harmonious coloring of the misses' gowns, produced an exceptionally beautiful scene.

Miss Johnson has been teaching school for some few years, is well known by many, and greatly admired and loved for her fineness of Christian character. Mr. Swanson, an upstanding young man of the same community. has earned the respect of all who have comto know him.

As these two young people venture forth in a new realm of life with its promise of joy and happiness we pray for them the fullness of all things in Christ Jesus.

John L. Denchfield.

#### BAPTISMS IN VIRGINIA

On Easter Sunday it was the writer's privilege to assist seven people to take upon themselves the name of the Lord Jesus Christ in baptism. We regret, however, that two others, who had confessed their faith in the Master, were unable to be present at this service, and we trust that they may be protected from all harm until the day when they are fully under the Savior's tender care.

A more appropriate day of the year could not be found for a baptismal service other than the day on which we celebrate the resurrection of the Lord and Master, and those who symbolized His resurrection by coming forth from the watery grave of baptism were: Donald Thompson; though young in years he has requested this service for several months. Miss Mary Updike and her mother, Mrs. Violet Updike; also Mrs. Vandelia Updike, who is Mary's grandmother. This was rather an unusual event, as these three ladies represent three generations in this family, grandmother, daughter-in-law, and granddaughter. Mr. Edward W. Rudacille, and his two daughters. Edith and Myrtle, were also immersed; and this makes all members of another household one in Christ. These people may all be addressed at Browntown, Va.

We are happy to introduce these new members to the household of faith through the pages of our beloved Restitution Herald, and we feel encouraged with our work in Virginia. for several others have indicated their interest in the truths that we hold dear, and are thinking seriously regarding their spiritual

welfare.

By the time these words come to the reader, the Church of God at Dry Run will be enjoying a special meeting, with Bro. Sydney E. Magaw as the evangelist. This meeting will last about two weeks, beginning on April 29, with the local pastor in the pulpit. Bro. Magaw plans to be here for the evening of April Pray for us, that our efforts may be profitable and acceptable in the sight of our heavenly Father.

Our church building at Maurertown has been greatly improved inside by a new coat of paint. The colors used make it a restful and worshipful place to meditate upon God. Come and worship with us. Make our Bible school and conference one of your pleasant appointments during your vacation in the latter part of August. V. Earl Thayer.

#### BRUSH CREEK, OHIO, CHURCH OF GOD

Following a week of pre-Easter meetings at Cleveland, Ohio, where we had the pleasure of working with Bro. Lyon and his congregation we returned to the home field for Easter Sunday. The Sunday school attendance was 140. Several more were present for the morning sermon. In the evening a program was given appropriate to the day.

On Tuesday, April 23, with Mr. Russell Shellhauss, Mrs. Magaw, and two of our children, we motored to Chicago to meet our purents, Mr. and Mrs. Elmer H. Magaw of Lester Prairie, Minn., who are visiting us at Brush Creek for the first time. Over Tuesday night we were entertained at the Hatch home near Harvey. Ill., returning to Ohio on Wednesday.

Sunday, April 28, our parents will accompany us to services at Lawrenceville, Ohio, where we speak once each month, in the morning. Then we shall return to Brush Creck

## BETWEEN YOU AND ME-

We have a number of splendid articles on special subjects which we are holding for pubnear future treating especially of prophetic signs. Our special Easter issue went into hundreds of new homes through the generous cooperation of our brethren.

ticles which appear in the opening pages of the Truth Seekers' Quarterly this quarter? They are well worth your attention.

The program for the forthcoming Illinois Bible School, to be held in connection with the next General Conference, is taking form and gives promise of being both interesting and profitable. Come and enjoy it with us. The dates are July 30 to August 11.

Next Sunday morning the pastor of the Oregon, Ill., church will take as his Communion theme, "Spiritual Scrvice." In the evening he will speak on International Relations." In the latter discourse he will show why the Church of God as a denomination cannot fully cooperate in the world program of the Federal Council of the Churches of Christ in America.

The splendid results that have followed pre-Easter services held by a number of our churches should encourage other local bodies to plan for such evangelistic work this spring and summer. The Herald will be glad to cooperate in such efforts in every way possible.

Mrs. Ruth H. Kinsey, Meyers, Ark., placing an order for the Children's Bible Story and Study Book, reports that Mrs. R. A. Humphreys, Bear, Ark., recently broke her left arm. Mrs. Humphreys, who is a well known member of the Arkansas Church of God, is recovering rapidly.

Owing to the many reports of Easter activitics which appear in this issue, and which are of such timely interest, we are obliged to carry over to next week's paper the obitnaries of Sr. Marie Kjargaard, Omaha, Neb.; Sr. Carrie Turney, Citronelle, Ala.; and Bro. Gust Carlson, Oak Park, Minn.

Bro, and Sr. George Siple, Oregon, Ill., are starting this week for Hammond, La., where they will visit for two or three weeks at the home of Bro. Siple's mother, Sr. A. M. Siple.

Bro. L. E. Conner continues to improve in strength from the effects of his recent autolication at more suitable times. We hope to mobile accident, and is filling his appointissue a special edition of The Herald in the ments at Dixon and Rockford, Ill., as usual, and also looking after the business affairs of the National Bible Institution with his customary efficiency.

We deeply appreciate the efforts some of Have you studied those helpful special ar- our pastors and evangelists make to get reports of special meetings to us while such happenings are really "news." Evangelist Sydney E. Magaw, for example, sent the report which appears in these columns today by special delivery that it might reach you in this issue. Cooperation like this helps us to provide our readers with the latest church news from all parts of the country.

> Through funds contributed for the purpose by the G. E. Marsh family the editorial office has been entirely redecorated, remodeled in part, and provided with new drapes and mod ern lighting fixtures.

> Music is essential in any church service. Order your music from the National Bible Institution. Catalogues and returnable samples are sent on request. Write us for sug-

> Special bouquets are extended the articles of Mrs. Mary A. Gesin and Lyman Booth by Mrs. Catherine Davis, Freeport, Ill., who writes that she has not heard a sermon for eight years, but is thankful that she can still read her Bible and The Restitution Herald. She particularly misses the writings of Mrs. Alice B. Curtis, whose death occurred in 1934.

> We are pleased to be able to announce the sermon topics of our churches in advance of their delivery. On Sunday, May 5, M. W. Lyon, pastor of the Golden Rule Church of God, Cleveland, Ohio, will speak on the following themes: at the morning service, "The Tie That Binds," and in the evening, "Things New and Old."

> On May 12, the sermon topic of Norman John MacLood, Los Angeles, Calif., will be "The Shrinking Man." based on 2 Peter 3:18. The same day, in the afternoon, Mr. Mac Lead will conduct a Bible class in Long Beach on the subject, "Learning to Use the Concordance," which will be illustrated by a study of resurrection.

On Monday, April 29, father and mother, wife, baby daughter, Norma, and our oldest son, Ivan, will go with us on our first eastern trip, which takes us to the Dry Run Church of God in Virginia for a two weeks' series of meetings. Following this we hope to visit Washington, D. C., and the Atlantic Ocean.

Not only do we anticipate a most pleasant time on this trip, but we ask your prayers for a successful meeting in the eyes of the Lord. S. E. Magaw, Pastor.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

Easter dawned bright and clear and proved to be one of the most beautiful and inspirational days the writer has ever known in church work.

The sunrise breakfast and devotional service was splendidly carried out with 42 at the tables. The Sunday school at 9:45 registered

near Tippecanoc City for the evening services, an attendance of 272. A committee had decorated the church most fittingly with the color scheme of yellow and white, the beauty and fragrance of the Easter lilies filling the place. Exceptionally fine music added much to the sacredness of the church services.

Four new members were added to the household of faith in the afternoon at the baptismal and fellowship service. They are Mr. Merton Sleeper, Oakwood St., S.W.; Lawrence and Geraldine Fisher, Oakwood St., S. W.; and Miss Evelyn Barr, 332 John St., S. W. Mr. Sleeper has been attending our meetings for some length of time. Geraldine and Lawrence Fisher are two of our Sunday school young people, and Miss Barr is a teacher in the local school and the very efficient director of our choir.

And now we pray God may direct our efforts and relationships to His honor and glory. F. E. Siple, Pastor.

#### WOOLINGTON - OSBORN

The Burr Oak, Ind., Church of God was the scene of a beautiful wedding Easter Sunday evening, when the pastor, Rev. A. E. Hos-kins, united in marriage Miss Wilma Woolington and Mr. Gerald Osborn.

Following the strains of the prelude played by Mrs. Henry Bryant, Mr. Bryant sang "Because." The procession entered the evening, blue-lighted church to the music of Lohengrin's Wedding March. They met at a pieturesque white altar lighted with eleven white tapers which surrounded a white cross. The altar was banked with palms and spring

Mr. Harold Woolington and Mr. Forest La Munion of Kewanna were the ushers. Miss Helen Moon of South Bend, and Mrs. Dolores La Munion of Kewanna were bridesmaids. They were gowns of pastel blue and pink erepe respectively, and carried arm bouquets of roses.

Mr. Norman La Munion of Burr Oak was groomsman. Mrs. Louise La Munion was matron of honor. She wore a gown of peach maize and carried an arm bouquet of roses.

Miss Woolington entered on the arm of her father, who gave her in marriage. Her gown was of white satin and lace with a tulle veil. She carried a bride's bouquet of cala lilies,

Following congratulations, Mr. and Mrs. Osborn left for a short trip to points in northern Indiana.

Mrs. Osborn is the daughter of Mr. and Mrs. Lloyd Woolington of Kewanna and Mr. Osborn the son of Mr. and Mrs. M. J. Osborn of Culver. They will make their home for the present with the latter's parents, as Mr. Osborn is farming there.

Both Mr. and Mrs. Osborn are members of the faith and diligent workers in the church. They have our best wishes and sincere prayers for a happy and prosperous life.

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### CREATION OR EVOLUTION?

#### Continued from Page Three

There can be only two explanations for the existence of the universe. It has produced itself, or it has existed forever and has been formed by some exterior miracle-working power. Belief in the first still leaves us to believe that the millions of suns and planets in the solar system, whirling through space at speeds beyond the grasp of the human mind and revolving one upon the other with a synchronized precision and with a fidelity that can be foretold centuries in advance, came as a result of accident.

If we say that the universe has always existed, we not only go beyond human reason, in which all things must have a beginning, but we also admit the eternal existence of a miraculous power, a power that is now watching over our universe, a power that is performing miracles every second of the day. Which requires the more faith—belief in the centralized, organized power of God, which is directed by the Supreme Being Himself, or belief in an accidental and ethereal power that just "happens" to sustain this universe and the life it contains?

#### BEYOND HUMAN REASONING

If we believe in the existence of the eternal God, we solve the questions connected with the existence and care of our universe, but we do not solve the problem of God's eternal existence. As has been said, this point is beyond human reasoning. But this great fact we must admit: something has existed forever! We must admit that the air we breathe, the soil we walk on, and the stars we see in the sky could not have been produced by "a chance chemical combination," for chemicals do not make themselves from nothing any more than does a universe. Either these things have existed forever or the power that produced them has existed forever.

Man cannot see the power, it is true; but man does not always need to see a thing in order to prove its existence. A charge of electricity is detected by the electroscope; the presence of combustion is proved by the smoke; the nature of gravity is found by studying its action on falling bodies. And the existence of the miracle-working power may be established, may it not, by beholding its miracles?

#### Wonders of the Human Body

The miracles are not confined to the celestial bodies alone. We see the workings of an equally miraculous power in ourselves and in almost everything with which we come in contact.

Look at the wonders of the human body. Did you ever stop to think of the miraculous working of nature when you get a simple little scratch on your hand—how the white corpuscles, without any thought on your part, at once start from all over your body toward the injury? how they fearlessly attack the germs and often lose their lives in the fight? how, if the infection proves a bad one, the glands producing these little corpuscles become enlarged, greatly

increasing the production of the minute defenders? how swelling cuts off the free circulation of blood around most infections—boils for instance—forming a blockade to the invaders until they can be killed or expelled?

The nostrils are almost perfect air filters; the ear has wax that is obnoxious to insects; the eyes are protected by the bony structure of the face and have glands that produce a cleansing, soothing secretion; the ends of the fingers and toes are protected by nails; the blood contains a substance that becomes like glue upon contact with the air, a substance that plugs the ordinary wound and stops the flow of blood; millions of repair men are on hand at all times to rebuild destroyed tissue; every part of the body has an instantaneous connection with the brain.

Man is provided with the power of reason, the senses of tasting, hearing, smelling, and seeing, and his body is the most perfect heat regulator in existence. Every organ of his body is a miracle in itself. But in spite of these miracles, the evolutionist tells us that the human body—another watch if you please—produced itself!

#### MIRACLES IN NATURE

Did you ever stop to think of the miraeles, far beyond the comprehension of the reasoning mind, that we see in every blade of grass, every growing plant, every leaf on the tree? how there may be a thousand different kinds of vegetation on a single small field? how on this field one plant produces poison and another produces food? how one produces delicate perfume, and another produces obnoxious odor? how scores of different flavors and colors of fruit can come from the same soil? how the sap of one plant is red, that of another is white, and that of still another is colorless like water?

Now let us look at the results of our investigation. From the abyss of darkness and ignorance we seek to climb to the light above by a chain of reasoning. If we accept the theory of evolution, we must form our chain at the bottom, and by some means anchor it to the rock of reason at the top. What is the result?

In the first place, if we critically examine every link in the chain, we shall find many consisting of nothing but a thread of supposition, utterly incapable of standing any strain. And when we attempt to anchor the chain at the top, we find that it only reaches halfway up the cliff, and that its anchor at that point is overwrought imagination!

What of the fundamentalist's explanation? If we accept the Bible story, we find the chain already extending from the top to the bottom. And we find it firmly anchored to faith in God at the top.

Whatever course others may take, I accept the Bible and its simple story of creation!—Murl Vance in Signs of the Times.

"It standeth, and will stand,
Without or change or age,
God's Word of majesty and might,
The church's heritage."

# The Lord's Supper

By H. H. Hawkins

IN THE "Between You and Me" column of THE HERALD, issue of March 19, comes the inquiry about the Lord's Supper, when and how often should it be observed?

Probably many of us have been thinking along the same line, when we learn that some observe it weekly, some monthly.

observe it weekly, some monthly, some quarterly, and some annually.

Suppose we turn the pages of Scripture back to Exodus, where we find that the judgments of God fell fast and heavy on Pharaoh and the Egyptians, covering some six months' time.

The 12th chapter tells of the tenth and last plague, when the angel of the Lord would pass over the land at midnight and cause the firstborn son in every house to die, including Pharaoh's (also the firstborn of all beasts), excepting those homes that had the blood of the lamb sprinkled on the door posts, which was a token to the death angel, and no harm came to these homes.

This, we understand, took place in the spring of the year on the 14th day of the first month, "Abib," or corresponding to our time as the latter part of March and the first part of April, our Easter period depending on the first new moon nearest the spring equinox.

Exodus 12:2: "This month (Abib) shall be unto you the beginning of months: it shall be the first month of the year to you." Please note verses 13 and 14: "And the blood shall be to you for a token upon the houses where you are.... And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout yous generations; ye shall keep it a feast by an ordinance for ever."

David understood the occasion of the yearly feast and hastened to keep it (1 Sam. 20:5, 6).

The first part of Luke, 2nd chopter, tells that Joseph and Mary came to be taxed, because they were of the house and lineage of David. It was Mary's desire that she come

An argument in favor of annual observance of the Communion by a member of the Golden Ru'c Church of God who, according to his own statenical, "for many years thought that the weekly memorial was the proper thing." Regardless of one's personal convictions, it is well worth reading. along to keep the new moon and Passover feasts. They were among the late arrivals, and our Lord was born on the first day of the new moon feast,

Now when Jesus was twelve years of age, He went along with His parents, as was their custom, to observe the annual feast of

the Passover (Luke 2:40-42). Please note that the same Passover ordinance was observed in New Testament time A. D. and not B. C. Note again, several years later, in chapter 22:1, that "the feast of unleavened bread drewnigh, which is called the Passover." And all denominations agree that Jesus was crucified at the time of the Passover, and the same day of the month that the unblemished lamb had been killed, the lamb being the type of Christ. As Jesus understood the perpetual nature of the ordinance, He instituted the new Passover or Lord's Supper, as it is called, to supersede the old.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. . . . And he took bread, and gave thanks, and brake it, and gave unto them, saying. This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying. This cup is the new testament in my blood, which is shed for you."—Verses 15-20.

All know that this supper was introduced by our Savior the evening before He was crucified, and that it was on a certain day of a certain month (14th of Abib), and came irrespective of any day of the week, and on a different day each year.

After Jesus was raised from the tomb, He was on earth for a period of forty days, or at least five, or probably six. Sundays. Now if it was so important that this memorial be kept weekly, certainly here was an opportunity for Him to have established it to be kept weekly or at frequent intervals, instead of once a year. (Please turn to Page Ten)

# Abreast of the Times

## German Jews Open New Settlement

"I will say to the north, Give up; and to the south, Keep not back: bring my sons from far."—Isa. 43:6.

Jerusalem. April 16.—A new German-Jewish settlement was formally opened yesterday in Palestine to accommodate hundreds of Jews who have been forced out of Germany and are now seeking a permanent home in the land of their fathers. The new settlement has been named Kfar Yedidia in memory of the great Jewish philosopher, Philo of Alexandria, whose Hebrew name was Yedidia. The village is being established on the land of the Keren Kayemeth. The new settlement was brought about by the Central Bureau for the Settlement of German Jews.

## Presbyterian Split Nears

"Can two walk together, except they be agreed?"

Philadelphia, April 18.—"How far apart the two groups in the Presbyterian Church have drifted may be clearly seen in a statement recently made by Dr. J. Gresham Machen," writes Dr. Burleigh Cruikshank in the Easter number of *The Presbyterian*. The statement to which Dr. Cruikshank referred is as follows:

"My profession of faith is simply that I know nothing of a Christ who is presented to us in a human book containing errors, but know only a Christ presented in a divine Book, the Bible, which is true from beginning to end. I know nothing of a Christ who was possibly and possibly was not born of a virgin, but know only of a Christ who was truly conceived by the Holy Ghost and born of the Virgin Mary. I know nothing of a Christ who possibly did and possibly did not perform miracles, but know only a Christ who said to the wind and waves, with the sovereign voice of the Maker and Ruler of all nature, 'Peace, be still.' I know nothing of a Christ who possibly did and possibly did not come out of the tomb on the first Easter morning, but only a Christ who triumphed over sin and the grave and is living now in His glorified body until He shall come again and I shall see Him with my very eyes. I know nothing of a Christ who possibly did and possibly did not die as my substitute on the cross, but know only a Christ who took upon Himself the just punishment of my sins and died there in my stead to make me right with the holy God."

Dr. Cruikshank declares "divergence of doctrine" (i. e., Fundamentalism as represented by Dr. Machen, and Dr. Cruikshank, and many other old-line Presbyterians, and Modernism, advocated by the present General Assembly of that church) "is the root of the problem in the Presbyterian Church (and) is also shaking every evangelical Christian body. Up to the present, some of these denominations have managed to keep the fire banked. But it is

there just the same. All that is required to cause it to break out into flame, is a good stiff breeze. We can feel that breeze coming with rapidly increasing strength in our church. While we are not a prophet or the son of a prophet, the cleavage between these two schools of thought has become so wide that we do not see how they can continue to live together much longer."

While differing widely from Dr. Cruikshank and Dr. Machen in many important points of doctrine, we can and do heartily sympathize with them in their ardent defense of the great principle for which they stand, namely, the authority and inspiration of the Bible. Unless the Bible is truly the Word of the Almighty, positively expressive of the divine will and purpose, the church is without a foundation upon which to build its faith in God and its hope for a future life.

## Germany Jails 19 Pastors

"Others had trial of . . . bonds and imprisonment."

Benjan, Germany, April 29.—Nineteen pastors of the Protestant Confessional Synod movement were interned today in a concentration camp near Weimar for refusing to obey orders of Reichsbishop Ludwig Mueller, whom the opposition pastors charge with violating Protestant freedom of conscience. Two of the arrested pastors lived in Salkenberg and Nesku. An unidentified Leipzig clergyman was scheduled to arrive at the Salkenberg camp today. When he failed to appear it was asserted he "was in a hospital in Leipzig, too ill to be moved." This aroused the theory that he was injured while being placed under arrest.

The manager of the Watchtower Bible and Tract Society, an American company founded by Pastor C. T. Russel, was arrested yesterday. He was a German citizen.

This report brings vividly before us the seriousness of the anti-religious movement that is almost world-wide, and suggests the way in which the Antichrist will operate, he "who opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. 2:4), when the restraining influence of the Spirit of God is removed.

#### THE RESTITUTION HERALD

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# The Identity of the Holy Spirit

By J. W. Williams

THE primary idea of the word "spirit" in Scripture is the breath of animal life. When breath animates blood, it is declared that "the life of all flesh is the blood thereof." So when this animated blood reaches brain, mind results; and so we have a secondary idea of spirit, meaning mind.

In Ezekiel 37, the future animation of Israel as a nation by the Holy Spirit or mind of God is described under figure of a host of human bodies animated by "breath,"

"wind," "spirit," and when Jesus would convey Holy Spirit to the apostles after His resurrection He breathed on them. Also at Pentecost the room-filling Spirit gave a sound as of a great wind. All three of these instances show the close relation of spirit as breath to spirit as mind.

In the identity we are studying we shall find the Holy Spirit to be God's Mind or Presence. As Paul could be absent from Corinth, in body at Philippi, yet he could be present in the congregation at Corinth in spirit, or mind, and make the Corinthians conscious of the presence of his spirit by the words he wrote. He was present in mind by his words.

This is Paul's explanation of the Holy Spirit in 1 Corinthians 2. In verse 11 the spirit of man is that which "knoweth" those "things" that are in the man's mind; therefore, man's spirit is here man's mind. Likewise, he says God's Spir-

it is that which knows the things God has in mind prepared for those that love Him.

So in Ephesians 4:23 man's spirit is his mind. In Numbers 5:14 his spirit is jealousy of mind; in Proverbs 14:29 it is a hasty mind; in Judges 8:3 (margin) it is anger of mind; in 1 Samuel 1:15 it is sorrow of mind; in Ecclesiastes 7:8 it is patience and pride; in Isaiah 19:14 it is perverseness of will; in Matthew 5:3 it is humility; in Romans 12:11, zeal; in 2 Timothy 1:7, fear; and in 1 Peter 3:4, meekness and quietness of disposition. In all these scriptures, "spirit" is some expression of mind.

Paul says, "What man knows the things of a man save the spirit of a man which is in him?" If your wife has prepared "things" for your supper you cannot read her mind and know what she has prepared for those that love her. If she keeps it secret you will not know till supper time. But she may reveal her mind by words she speaks. In that case she will put that part of her mind, her spirit, into your mind, your spirit, by the revelation consisting of spoken words.

Likewise, Paul shows in verse 13 how God spoke words and had inspired words written to reveal to us so we could know what He has prepared for us. Inspired words of Scripture are therefore words which contain the mind, the

## Mothers

By Mary A. Gesin

Because He could not live on earth And wanted men to learn His worth, God made mothers:

Mothers, to show His tender love And trusting faith, serene, above The storms of life; When all about seems hopeless, lost, Men's hearts despair, are tempest-tossed, They bear the strife.

Mothers, in whose eyes behold Content, not for vast stores of gold From worldly gain— But peace that only comes from Thee, And thus, enfolding you and me, It soothes our pain.

And when at last faith turns to sight, 'Tis mothers' hands have held the light That led men on; When on that day, their work complete, They lay their treasures at Thy feet, Thou'lt say, Well done!

holy mind, the Holy Spirit of God. So in John 6:63 Jesus says His words are spirit. Also, they are words of peace (Eph. 2:18), for God is "the God of peace." They are words of power (1 Thess. 1:5), for God is mighty. They are words of love, for He is love. And they are hely words (2 Tim. 3:15), for "God is holy"; therefore, the Scriptures are the Holy Spirit of God in the sense that they convey His holy mind, spirit, to us. But to say the Bible is the only holy spirit there is in the world is manifestly a mistake, for the mind, spirit, that produced the Bible is separate from the Bible; else there could be no Bible, for a thing that did not exist apart from words could not produce words which alone constitute that existence, else it would create itself. So again in Proverbs 1:23 the way that wisdom takes to give us her spirit is by "words," and then we are not made wise unless the words are made "known." For just as a person may-

have a music book, a textbook on astronomy, and a French dictionary in his house, and yet not be a singer, an astronomer, nor a speaker of French, so may we have the Bible in our homes and yet not have God's Holy Spirit or mind in our minds. We may even be able to repeat its words and yet not imbibe the spirit, mind, they contain and express, just as we might correctly pronounce the French words from the dictionary and never learn their meaning.

You speak words or make gestures or use a telephone or telegraph or write a letter, and the mind you had, which you express in any of these ways, conveys your mind, spirit, to the mind or spirit of another. If you write a letter of joy, anger, sadness, or the like, the one who reads will have that same spirit aroused in his mind as he reads. That is, if he understands what he reads. So God has put peace, joy, power, patience, love, and (Please turn to Page Ten)

# The Rapture and the Revelation

WHAT God hath joined together Satan strives to separate. And what God hath separated Satan tries to unite. His success in the latter endeavor is manifested by the confusion which exists in the minds of many Christians concerning future events. There are two great events prophesied to occur which appear on the surface to be one and the same but between which the Holy Spirit has made a number of distinctions. These distinctions clearly show that these two events are separate and distinct one from the other. These two events are the coming of the Lord and the second coming of Christ. The first is commonly referred to as the rapture, the second as the revelation. The first is when the Lord comes to take to Himself His church. the second is when He comes to take to Himself His crown. The rapture is so called because it is the time when the church will be raptured, or eaught away, from the earth; the revelation is so called because it is the time when our Lord will be revealed to all the world.

The rapture is the subject of New Testament prophecy. while the Revelation is the subject of Old Testament prophecv. It has been well said that the Old Testament prophets were like men looking down the coming centuries and beholding two great mountains, one behind and higher than the other. On the top of the first they beheld a cross and one who hung upon that cross; on the top of the other they beheld a crown and one upon whose head that crown was placed. They spoke of "the sufferings of Christ and the glory that should follow." The sufferings refer to our Lord's first advent, the glory refers to our Lord's second advent, or His second coming. But between those two mountains there lav a valley, unseen by the Old Testament prophets, in which would appear the church. All that was connected with the church was hidden from the view of the Old Testament prophets: the formation, character, business, and special hope of the church was not then revealed. Hence, the hope of which the Old Testament speaks and that which the New Testament foretells are two different things. Such an expression as "The Second Coming of Christ" could not properly be used in connection with the church. When the first advent occurred there was no such thing as the church to which He could come. The church did not begin until after our Lord was crucified, raised from among the dead, and ascended into heaven. He has not, therefore, come once for the church, and to speak of His second coming in connection with the church is meaningless.

The rapture is the time when our Lord will come forth out of heaven and descend to the air (1 Thess. 4:17); the revelation is the time when He will once more descend to the earth (Zech. 14:4). He will come to the air to meet His church, which will be raptured to His presence there. A picture of this may be seen in the story of Isaac and Rebecca (Gen. 15:24). Isaac is seen as miraculously born.

offered as a sacrifice by his father, returned to his father's house, and abiding there. The servant is sent forth to. secure for Isaac a bride and that bride is found in Rebecca. After a long, tiresome journey, under the guidance of the servant, Rebecca finally comes to her Isaac, who has come forth from his father's house to meditate in the open field. Thus they meet, away from his home and away from hers. Thus our Isaac, the Lord Jesus Christ, was miraculously born, offered as a sacrifice, returned to His Father's home and abides there. The Father has sent forth the Holv Spirit to secure a bride for His Son, and that bride is the church. After a long, tiresome journey under the guidance of the Holy Spirit, the church will one glad day come to her Lord. He will come forth to the open air and she will be raptured and there, away from His home and away from hers, they will meet. But the revelation is that event when He shall descend once again to this earth and find His feet standing literally upon the Mount of Olives, and with Him shall be the church which He has previously met in the air. (See John 14:1-3: Jude 14.)

The rapture is the time when our Lord comes to the church as her Bridegroom and Lord (Eph. 5:25-32; 1 Thess. 4:16); the revelation is the time when He comes again to the earth as the Judge and the King (Matt. 25: 31: Jer. 23:5). He will not be the Judge of the church in the sense that He will judge the world. For the church His judgment results in rewards, for the world it results in penalties. And He cannot properly be spoken of as the King of the church except in some such sense that the King of Great Britain is the King of his Queen. They rule together, the honors which accrue to him accrue to her, none is so near to his person as she, she is his bride and he her bridegroom. They are joint heirs to all the realm over which they rule. So also the church and Christ (Rom. 8; 17). Christ is the Lord of the church and should be so addressed even as Sarah called Abraham, "Lord," and thus acknowledged his leadership over her.

The rapture is an imminent event; that is, it may occur at any time, any day, any moment. Two elements go to make up imminency: certainty concerning the event and uncertainty concerning the time. The coming of the Lord, or the rapture, may occur today. The second coming of Christ, or the revelation, cannot occur today. The rapture is the "blessed hope" of the church, her daily expectation. As far as prophecy goes the Lord could have come for His church any moment during the past centuries. Historically, of course, we know He could not, because history has continued to run its course, but prophetically nothing is predicted to occur before He so comes to the air. On the other hand, many events are predicted to occur on earth before the second coming of Christ can occur, such as the revival of the old Roman Empire with its ruler on the

scene, the revelation of the Antichrist in Jerusalem, the presence of the king of the North, the regathering of Israel back to her own land as a nation, and so forth. The revelation will occur after these and other signs have been seen on the earth; the rapture is a signless event, always imminent whatever may be the conditions on earth. The rapture may occur whether the Jews are back in their own land or not, whether Antichrist is revealed or not, whether the Roman Empire, is in view or not; nothing is prophesied as necessary to occur before the rapture or "our gathering together unto him" in the air.

In the light of this the church is told to be ever ready for this great event. She is to watch for it as well as to wait for it. If she could know the exact year in which her Lord would come she could wait but she could not watch until that very year arrived. Yet because of the confusion of thought there are some who boldly presume to name the year of His coming, and even the exact time of that year. But our Lord says, "Watch," as well as wait, for "the coming of the Lord draweth nigh." While waiting and watching, it is our privilege to be witnessing to the unsaved that they should believe on the Lord Jesus Christ and be saved (Acts 16:31). It is our confidence to reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us (Rom. 8:18), and it is our constant hope expressed in our daily prayer, "Even so, come, Lord Jesus" (Rev. 22:20).—B. B. Sutcliffe in The Voice.

## Do You Know God?

By D. G. Harvey

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

IN RECENT articles we have considered the fact that the Son reflected, made known to mankind, the invisible God, His Father. We learned that the Son shows the love and compassion of the Father toward the human race. At this time we wish to study the wonderful wisdom and foreknowledge the Son revealed during His ministry.

When Philip came to Nathanael with the statement, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph," and Nathanael expressed his doubt in the question, "Can there any good thing come out of Nazareth?" Philip did not present lengthy discussion of the fact, but said, "Come and see."

Then, as Nathanael obeyed the invitation, can you feel the shock he received to be recognized? "Whence knowest thou me?"

Then, wonder of wonders! the Lord said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Such wisdom and foreknowledge convinced Nathanael, for he cried, "Rabbi, thou art the Son of God; thou art the King of Israel."

Jesus said, "Because I said unto thee, I saw thee under the fig tree, believest thou! thou shalt see greater things than these."

We recall the words of the Master as He spoke to the woman of Samaria, when He asked her to call her husband; and her answer, "I have no husband." He was able to see the past and present in her life: "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."—John 4:16-18.

Consider those wonderful prophecies recorded in

Matthew 24, Mark 13, and Luke 21. The Son was able to foresee events that have occurred in our day, over nineteen hundred years after they were declared by the Son. Again, in Matthew 16:21-28, He by the wisdom given Him by His Father was able to foretell the events of His own life, even His suffering, death, and resurrection. He by that wisdom was able to see the craftiness of His foes. His speech baffled them. Listen to their testimony: "Never man spake like this man."—John 7:46.

But why? The Son tells us the reason for this wisdom: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."—John 14:23, 24.

Is it a wonder a mere boy of twelve years could puzzle the learned men of his day with the wisdom of the all-wise God granted Him?

"Remember the former things of old: for I am God, and there is none else; for I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46:9, 10. Does not the Son show the Father's wisdom and foreknowledge in all His acts?

He knew Nathanael—saw him under the fig tree. He knew of all the events to occur soon after His ascension, even unto our day. He knew of His own suffering, death, and resurrection far in advance. Why? How? He spoke the words of His Father, the invisible, the only wise God.

No wonder His foes must admit, "Never man spake like this man."

## The Master Book of the Ages

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—Moulton.

IT IS a fact accepted by learned men that the Bible is the master book of the ages. No other book is so often quoted. In every one of his thirty-seven plays Shakespeare quoted from it, using quotations from more than fifty of its books.

Great men in political and literary life have used its pages for information and reference. Such great men as Webster, Gladstone, Ruskin, and scores of others, affirm that whatever is worthy in their methods or purpose can be traced to their familiarity with the Bible. They give credit for their discernment and literary achievements to the knowledge gained in reading this master book.

From the standpoint of history and composition, the Bible is the greatest book in literature. Learned men, poets, peasants, and farmers, all had a part in its composition. About a millennium and a half passed between its first and last writings, and almost fifty men had a part in its composition, some of these men unlearned, unable to write at all, only through inspiration of God. Some of its pages were written in the desert, some beside the sea, some in king's palaces, and some in a shepherd's hut. Some of its writings' floated out from a prison window in the cramped handwriting of an old man, imprisoned for conscience's sake.

Many of its pages were written in rough Hebrew, so full of action as to be astounding, some in polished Greek, as smooth and rhythmic as a dancer's song; but, whether written in cultured Rome, barbarous Maccdonia, or sacred Jerusalem, there is one purpose running through all its pages, they are all bound together with a crimson thread—the prophecy, life, death, and resurrection of Jesus Christ.

In these pages you may learn something not elsewhere written, of the great days of Egypt, Assyria, Arabia, Athens, and Rome. Such an impressive word picture is given until you find yourself walking in the streets of Babylon, Thebes, and Ephesus, and you look into mummied faces upon whose lips the figure of silence has been pressed for three thousand years. You see a nation led by a cloud by day and a pillar of fire by night, God's great omnipotent power resting over them, guiding them through years of wandering into the land where once their ancestors worshiped Jehovah.

We read the strange story of the time when judges were rulers, when each man was a law unto himself. Then of a shepherd boy who subjugates a nation with his sling. He becomes king, passes his kingdom to his son Solomon, who builds a temple that has never been surpassed in beauty in all the centuries. Then we are told in thrilling chapters where prophets and kings are represented as coworkers with God. One who is a lover of nature will find the most

wenderful description ever written of how God hung the world upon nothing. The Psalmist tells us of Him who makes the clouds His chariot, and sends forth snow as wool—speaks of the floods as clapping their hands and little hills singing for joy.

One who loves music and art will find the Bible inspired both. What music like *The Creation* and *The Messiah*? What paintings so glorious as the Madonna, the Transfiguration, or The Last Supper? The lover of poetry will find the greatest poem ever written. More tributes have been laid at its feet than have been given to any poet in all ages. It begins: "The Lord is my shepherd, I shall not want."

Here we may find wonderful stories, stories of passion and power, of hate and love. It tells the story of life: what good men did, and what bad men did, holding the scales with an even hand, giving an insight of the judgments and rewards of our great God since the beginning of time. It tells us of the greatest of all tragedies, the crucifixion of our Lord; pictures how the world veiled its face in darkness to shut out the awful sight; tells the pathetic story of Judas' betrayal of his Master, of the denial and remorse of Peter; tells of Christ's bitter suffering in Gethsemane, painting a word picture that melts the hardest heart. Then comes the happy, glorious resurrection and the transfiguration told in these pages in a way to leave an imprint on every heart.

This master book is by far the best seller the world has ever known, has all other books immeasurably distanced. Long ago it passed its 800,000,000 in circulation and still is selling strong. Printing itself was invented that this book might be circulated. Greek literature came forth from the dead ages with this Bible in its hand.

It has an influence for good over our lives that no other book has ever had, and its value to us from a standpoint of history, biography, philosophy, and poetry, although great, is a secondary one as compared to its influence for good in our lives. Its sustaining power in time of trouble is proved to us as individuals, daily, and by the fact that kings, statesmen, and common men seek its pages for solace in times of distress. With the Bible as their comforter men have been able to face death as happy as a bridegroom might go to meet his bride, because of its sustaining grace.

The uplifting influence of the Bible is so great that it is used in our courts, as a witness that only the truth will be told. When our President is inducted into office, he takes his oath with his hand upon the Bible. A book that has such a world-wide influence for good, inspiring men to live better lives, we may safely call the greatest book in the world. It is truly the master Book of the ages.—Mrs. J. W. Martin in The Bible Advocate.

## The School of Disappointment

As WE review the world's history before Christ came there is one character, Moses, that towers above all the rest, like a lofty mountain rising out of the plain.

Moses lived on a plane so far above the people he led that they could not understand or appreciate him. For forty years, with a patience that passes our comprehension, he bore with their ignorance and depravity, their childishness and ingratitude, cheered on by the hope that he would one day lead them into the land of their inheritance. And then God told him that because he had once disobeyed the divine command he could not enter that land. He must step aside and die and permit another to march at the head of the triumphal procession.

All his life long Moses had been trained in a school of disappointment. His youth had been a disappointment. He, who seemed to have the world at his feet, was driven into exile for forty years in the desert. His family was a disappointment. The people he led, whom he might have hoped would appreciate the great soul of the man who had sacrificed everything for them, murmured against him and more than once had threatened to kill him. Many, many times during those years the sun, which rose so gloriously in the morning, set behind clouds and darkness. And now at the end comes the crowning tragedy of his life.

But we hear no word of complaint as he prepared to obey this last hard duty. He reviewed in the ears of the people the story of God's love and gave them sage words of counsel for the future. Then he laid his mantle upon the shoulders of his successor and went off alone into the mountain for his tryst with God. He had done his part. It was time for another to step to the front and for the host to march on.

Moses had learned and learned well the lesson of those weary years. His own plans and hopes were of small importance beside the eternal purposes of God.

Let us think of a few of the disappointments which life is almost sure to bring to us. One is the hope that life will somehow bring us freedom from anxiety and care. The schoolboy imagines he is a slave and looks forward eagerly to the day of his emancipation. He cannot see the use of much of the mental discipline to which he is subjected. He thinks that the Israelites, grinding in the mills of Egypt, had nothing on him. The bappiest day of his life will be when he graduates and his cares are over.

When the long looked for day is past he discovers that his vision was a mirage. That coveted freedom is not freedom at all. The troubles behind him were small compared to those he now faces.

This is true at every step in life. Parents, with little children to nurse and protect and train, long for the time when they will be grown and these cares will cease. But when the children are grown the parents' burden of anxiety

for their moral and spiritual welfare is something they would gladly exchange for the petty worries of their infancy.

This is an experience which we must all pass through in this school of disappointment. In childhood we long to be free from the limitations of our taskmasters and our tasks. But who is there of us who would not gladly go back again to those carefree days of youth? In the words of Thomas Nunan:

"He used to dream of things he'd do, When grown to be a man, Beguiling boyhood years away, With many an idle plan.

"And now when grown to be a man
He knows no greater joy
Than dreaming of the things he'd do
If still he were a boy."

Again, there are few of us who go far into life without disappointment with ourselves and with what life has brought us. We had high hopes when we started our course that we would win honor and fame in our chosen calling. The years have come and gone and the coveted distinctions have not materialized. Others, younger, and abler, have passed us in the race. We have been forced to the bitter realization that we can never reach the goal we had set for ourselves. With it there comes a sort of wistful questioning as to the justice which governs the universe.

But are we not measuring life with the wrong yardstick? The Judge of all the earth appraises a life not by its so-called success, but by its faithfulness. Read again the parable of the talents. There is a store of comfort there for him who imagines he has failed. The man of ten talents, and the man of five, and he of one, if faithful with what they had, all received the same reward. It is not what we have, but what we do with what we have, be it much or little, that determines our place in the eyes of God. Disappointment and discouragement have no place in the thought of one who is faithful to his trust.

It is hard to experience disappointed ambition. It is often worse to face disappointed love. When those in whom we trusted fail us, the very light of life seems to have gone out.

When Julius Cæsar saw his dear and trusted Brutus among the conspirators who had come to slay him, he no longer resisted. Crying out, "Et tu Brute!" he covered his face and fell at the foot of Pompey's statue. It was not death so much for which he sorrowed as for the friend who had betrayed him.

Jesus' friends failed and disappointed Him, but He never east them out of His heart. After His resurrection

He appeared to the men who had so basely forsaken Him and said: "Peace be unto you." And then He went away to find and comfort the broken-hearted Peter who had denied Him.

Behind all our disappointments is the guiding of a Providence that can see farther than can we. They are the doorways through which God, if we will permit Him, leads us into a larger life.

When Paul was at Troas, he wanted to go into Bithynia to preach the gospel. Surely in this he was doing God's will. But God set Himself squarely across his pathway and he could not go. He had to face disappointment and go another way. But it was that disappointment that sent him into Europe and paved the way for the greatest triumphs of the cross.

David Livingstone wanted to go to China. It was China that had fired the imagination of the Scotch lad and led him to dedicate his life to the missionary enterprise. But God shut the door of China in his face. In the hour of his disappointment there came the call to Africa. You know the rest. His dust is sleeping beneath the floor of Westminster Abbey because of his disappointment.

Through our broken hopes, God speaks to us. He has some better plan for us. When disappointment comes, instead of yielding to bitterness and despair, let us say: "Speak, Lord, for thy servant heareth."

After all, these frustrations of purposes are most of them not nearly so serious as they seem. In the life of Sir Henry Wilson is the story of a disappointment that came to him in 1915. He had expected to be cited for valor by his Government, a reward he richly deserved. But when the list appeared, his name was not on it. His chagrin and disappointment were very keen. That afternoon he went out with a friend for a walk. When they were about to part, he remarked, "I am now going up in a balloon," The friend did not understand, so he explained: "When I was young, my father used to say: 'Whenever you are a bit down and things do not seem to be what they should be, just go up in a balloon. As the world recedes you will look over the side, and will note how all the objects that bulked so large, and all the funny little men who seemed so prominent, while you were on the earth, gradually diminish and diminish till they matter not at all. You will then regain your sense of proportion, and a true perspective of the things that really matter.' So I am now going up in a balloon."

But some one says: "I have had disappointments which brought no compensations." Yes, and so have I. But there is another life beyond this one, and it is all one life to Him who controls all things. Moses died in disappointment; but his faith did not fail him, and there came a day when he stood with Jesus on the Mount of Transfiguration in the midst of the Promised Land, from which he had been shut out. God never disappoints His faithful servants. If the goal for which they toil is not realized here, it will be there.—Stuart Nye Hutchison, D. D., in The Presbyterian.

### HAVE PATIENCE

By Mary A. Woodward

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—Jesus the Christ.

THE best authority we could have, and He knew just what it meant. "So be patient, brethren, for He has overcome the world."

It must grieve Him when His "little flock" is in trouble, and perhaps they themselves are the cause of it all, but have not yet realized that part of it; so they become discouraged and fall out by the way. But listen! He, the Savior of men, is close by to rescue the fallen, to bind up the broken-hearted, to speak peace to the weary ones; so, burdened ones, look up to the loving heart—in His hands He will bear you up. Be patient, therefore, for the coming of the Lord draweth nigh; and with your patience possess your souls.

Just what do these last words mean to us? Webster says to possess is to have, to keep in control. Then to possess your souls, or yourselves, is to keep yourselves in control, or in restraining power; and there is only one way to do that, and that is to walk prayerfully and patiently before God, and He, our God, will do the rest for us, for He knows our every need and just how to help us to keep in control, or Jesus would not have said, "Be of good cheer; I have overcome the world."

Christ was giving His beloved disciples these words of warning in Luke 21:36: "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."

Read that verse over again. Are we watching and praying, always ready for the coming of that precious Master? O what a thrill will pass through our bodies, such as no mortal has ever felt before: the thrill of immortality, of never more having to read, "In the world ye shall have tribulation," or, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

O friends, is it worth sacrificing the pleasures of this life to realize the "joy that is set before us," when we shall see the Son of man coming in a cloud with power and great glory, and hear Him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Or if we have been careless, indifferent, worldly-minded, forgetful of God's blessings, will we hear Him say, "Depart from me, ye that work iniquity." From these words there will be no help, no hope.

If we would read Matthew, 24th and 25th chapters, it would make us think where we are in God's thought; and with our remaining years and strength we should earnestly strive to fight the good fight of faith, that we may lay hold of eternal life.

There is a little longer to fight life's battles; and what

if we are not having our own way in every church matter or neighborhood affair? It is just possible, if all our ideas were carried out, things might be in a great mess, and we might wish we had let some one else run things.

O to be patient! Let patience have her perfect work. James says (1:12), "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."

We show our love for God by patiently enduring trials, and when the trial is passed and we look at it, how glad we are to be counted among the overcomers.

James asks, "From whence come wars and fightings among you? come they not hence even of your lusts that war in your members? Ye ask, and receive not, because ye ask amiss."

Open your Bibles and read James, the 4th chapter; then bow your heads and pray as you have never prayed before, that God will open your minds and hearts to listen to His voice out of His Word.

"Grudge not one against another, brethren, lest ye be condemned." "Behold, the Judge standeth at the door." And if we are worthy He will open the door and bid us welcome.

God help each of us to be faithful, for the coming of the Lord draweth nigh.

### VICTORY THROUGH CHRIST

By Harry A. Sheets

THE spiritual individual will early learn his limitations and understand his imbility to approach salvation unassisted. He will turn to Christ more and more.

Jesus is our great High Priest, pleading for our salvation at the throne of God. His sacrifice made a perfect atonement for our sins. If we gain salvation it will be beeause of His assistance.

Paul said: "I can do all things through Christ which strengtheneth me."—Phil. 4:13. He suffered the loss of all things for Christ and shunned not to declare the whole council of God to men. He fought a good fight and he knew that a crown of life was awaiting him when Jesus came. With great faith he looked forward to the time when his vile body would be fashioned like unto Christ's glorious body.

Jesus knew that we would need Him. He said: "What-soever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13. Again He said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. 11:28. Just before He departed into heaven He gave this parting assurance: "Lo, I am with you alway, even unto the end of the world."

If we gain the victory it will be through Him who is the "resurrection and the life."

### SUNDAY SCHOOLS...OUR HOPE

THE name Dillinger has come to be almost synonymous with the word "criminal." During the past few months the thought has doubtless flashed through the minds of some parents: "I wonder if my Sammy or Billy will turn out to be like that Dillinger boy."

Thank God, most parents have enough confidence in their children and in what they are trying to do for them to dismiss such a thought very quickly. And yet, there are possibilities. The number of criminals in our prisons in 1904 numbered 57,070; in 1910 the number had grown to 68,735, and in 1930 there were 116,670. But 4,037 of the 1930 number were there for violating prohibition laws. Some one has estimated that there are 75,000 criminals abroad in the land today.

All of these criminals, in prison and out, were once dimpled darlings, or frolicking, rollicking, wholesome boys, full of fun as an egg is full of meat.

What is being done about it? What can be done about it? What will be done about it? The answer depends largely on the parents of today's boys. It does not pay to leave anything undone that can be done to make the majority of the impressions they will receive wholesome. Heartaches are real hurts. Crime costs.

By right training in youth a large portion of trouble can be averted which without right training we will later be unable to avoid. There are three very important training centers in America—the home, the day school, the Sunday school. Of course when any one or all three of these have done their best there will still be those freaks who but prove the exception to the rule that training generally shows results. Dillinger was such an exception. But this should cause no one to lose heart and give up. Because there is a leak in the dam is no good reason for tearing down the dam. For finest results it still pays to breed cattle, cultivate corn, and train children in the way they should go.

American youth deserve the best training in integrity, virtue, and rightcousness. Some one says, "I am doing all I can in my home." We'll take them at their word. But how about the homes where the influence of one or both parents is one of indifference so far as moral conduct is concerned? Does some one else say, "The public schools teach honesty"? The Literary Digest for March 15, 1924, details a series of tests made on American school children. Sixty-four per cent kept a dime when they thought they would not be found out. Wellington said, "Educate men without religion and you make them but clever devils."

Our Sunday schools are our greatest hope. A New York juvenile judge has said that a very small per cent of the criminals who come before him have had so much as three years in a Sunday school. A Cincinnati judge has said something similar. Doesn't the pinch come in the fact that when we advise our children to go to church, our actions shout so loudly that they can't hear what we say?

-The World's Crisis.

#### THE LORD'S SUPPER

#### Continued from Front Page

What did Paul receive of the Lord Jesus? 1 Corinthians 11:23, 24: "That the Lord Jesus the same night in which he was betrayed took bread."

Please note that this was an evening observance and not to be taken at odd times, but once a year on the anniversary that Jesus instituted it.

The apostolic church practiced after our Lord's pattern in the evening, until about the fourth century, but gradually the Roman Church changed it from a yearly observance in the evening to a Sunday observance in the morning.

We observe as a national holiday the 4th of July and Labor Day; and how about your own birthday? Would you think of observing these more than once a year? To do so would be ridiculous.

Those who make an issue of observing the weekly ordinance, usually quote such texts as Acts 2:42, 46; 20:7; and 1 Corinthians 16:2. Here we find they were breaking bread, or eating, as we would call it, from house to house with gladness and singleness of heart.

No mention is made of the cup here, and at the Lord's Supper, the cup is as important as the bread. Therefore, when bread only is mentioned it evidently must have been some of the love feasts that they enjoyed with Him on several first days as well as other days during the forty days before His ascension.

The prophecies in the book of Zechariah are among the most reliable in the Old Testament concerning the glorious Messianic reign when the nations shall reign in Jerusalem—and they "shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."—14:16.

This is the place and time that Jesus had in mind in that upper room, when He said He would not cat of it again until fulfilled in the kingdom of God.

"Blessed are they which are called unto the marriage supper of the Lamb."—Rev. 19:9. "Blessed is he that shall eat bread in the kingdom of God."—Luke 14:15.

This solemn memorial service should be set aside as a service unto itself with prayer, song, and meditation, and entered into only by those who have taken on the all-saving name.

May our faith in our Lord and Master, who has brought life and immortality to light, be as strong as that of Abraham when he offered up Isaac his son upon the altar; and may our minds be opened to the fact that Jesus will again set up that larger and greater Supper at Jerusalem, and then the message of the angel to Mary will be fulfilled: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

I trust that the reader will give this matter prayerful consideration, and that the time may soon come when we all, from the least to the greatest, can be of one accord.

# THE IDENTITY OF THE HOLY SPIRIT

#### Continued from Page Three

holiness in the words He has written to us and in proportion as we understand and receive those words we will receive the state of mind, spirit, He so expresses. But if you write me a French letter, I would neither laugh nor cry, be angry or holy, as I read it, because I do not know French. But if I "Frenchify" my mind a little, I will understand a little of the French letter here and there, and the more my mind becomes French, the more I will understand it. So likewise, the more we become holy, the more we will understand the holy Scriptures, and the more the holy spirit in the Word will come into our spirits.

Paul shows this in verses 13-16, and also it is declared in Proverbs 3:32 and Psalm 25:14. God has used various ways in the past to express His mind; visions, dreams, angels, voice from heaven, and direct inspiration. The only way now is to read His Word, for miracles and direct inspiration have ceased.

He did not express His whole mind (Deut. 29:29). For instance, He has not told us when Jesus will come. We do not express our whole mind on all subjects in any conversation, letter, or speech. But He spoke enough to get into our minds all He had in mind to put in us. Therefore, He does not need to continue revelations, such as the claims of modern fanatics and the dreams of Ellen White, the book of Mormon, and such like, which contradict themselves, each other, and the Word of God. See 2 Timothy 3:15-17 and tell us what need of a further revelation. Read the last words of the Bible and see if it is a finished letter and what awaits those who mutilate it or add to it. Let higher critics and fanatics who claim communication with heaven beware. He did not forget anything and leave it out of His Word. We can trust the Scriptures as much as if a voice came to us out of the sky or an angel came to us, for the prophecy was just as safe as the guiding star, to know what city should be the King's birthplace.

There are many different titles of the Holy Spirit in Scripture, such as Spirit of God, spirit of Christ, spirit of holiness, and Holy Spirit. And in Romans 10:10 what is just before called the spirit of Christ is next called "Christ." And in Ephesians 3 Paul prays that Christ may dwell in us by faith. Now faith comes by hearing God's Word (Rom. 10:17); hence, when we receive the Word we receive Christ, the spirit of Christ, "the mind of Christ," the spirit of holiness, the Holy Spirit.—The Day Dawn.

A pastor in Lakewood, Ohio, aristocratic suburb of Cleveland, has erected a frame church, equipped it with chairs and kerosene lamps, Iabelled it "The Country Church," preaches fundamental sermons, and packs the building to overflowing with every service.

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## Berean Department

ARLEN MARSH, EDITOR

#### Human Parrots

It was not so long ago that the editor was in a class purportedly training embryo public speakers in the rudiments of the English language. Your scribe, in the course of his study, submitted a manuscript to the woman in charge in which the words "oats are" occurred.

The teacher held up her hands in horror. "Oats are!" said she scornfully. "Even you ought to know better than that. Oats is."

The editor, being lazy, allowed the remark to pass, and assumed that the teacher, being a teacher, knew whereof she spoke.

Time passed. The editor had occasion to speak again of oats. He referred this time to an unabridged dictionary which has become the grammatical standard in most of the nation's colleges and legislatures. "Oats," said the dictionary, "are," and went on to explain that the word "oats" is plural, not singular, as is frequently supposed.

Which placed the editor in the category with most of the rest of the human herd in one more respect.

Most people are rubber stamps. Like Congress, they leap when a presumably masterful and knowing voice speaks. In common with the parrot, they repeat what they have heard others remark; and in common with the monkey, they wear and do what they see others wear and do.

This carefree, irresponsible attitude does not pay. Particularly in the field of religion. That some teacher declares such and such a text to mean so and so is no evidence that that text does mean so and so. That a Sunday school superintendent believes the story of creation as given in Genesis is true, does not make that story true. That a pastor insists the Bible is inspired, does not make it the holy Word of God.

Had Columbus accepted the teaching of his day, the New World would have yet to be discovered by a colonizing people. Had the Wrights listened to the prattlings of the skeptics at Kitty Hawk, airplanes would not now be leaping whole occans within the space of hours. These men thought for themselves, laid a foundation of solid fact underneath their suppositions, and created new nations and new industries.

So it must be with the individual Christian if he is to serve his church. Believing because others have believed is not enough. Saying that man is mortal because others have taught him that man is mortal does neither him nor anyone else any great good. Only when he has established a firm basis of biblical truth has he any right to feel certain of his position.

Accept the word of no one except he be an established authority in his special field. Even authorities make mis-

takes. There are too many fallacious doctrines floating about in Christian air and too few blocks of thought to give them ballast. The Christian should do his own thinking, and not expect nor desire some one else to do it for him.

### In Worship

Scandalous! The dowagers gossiped and chattered and now and then breathed. The ministerial associations wondered what this world was coming to. The religious press burst forth in a fanfare of indignation.

Three ministers, in widely separated sections of the country, had allowed dancing to take place as a part of their regular church services—dancing that was intended to convey expression of religious emotion, dancing to aid leading the hymns. . . .

Thirty centuries ago, David excited the emotions of his wife by dancing on the street in honor of his God. David was, observed his wife, too lightly clad; he had exhibited an unkingly lack of dignity.

Thirty centuries ago—and less—dancing was considered as much a part of worship as singing, or preaching, or reading the Bible. The Israelites danced for hours on end in praise to the Deity who had protected them. David had observed the custom, had expressed through movements of his body the joy and thankfulness he felt toward the God who had rescued his nation from dire peril. . . .

Times have changed. Dancing now is classed with the devil and his angels—if there is a devil, and if he has angels. So the three ministers who dared defy convention gave meat and drink to all the scandalmongers.

Custom largely determines what is right and wrong. David was a man after God's own heart. No prophet reproved him for dancing in the service of his Lord, although prophets did reprove him for many of his sins. In fact, David implied that his wife was evil-thinking for seeing nought but evil in an act intending to express good. But that act was based upon a custom.

Today, nothing but ridicule and sin can emanate from the practice of the acts of David. Wholly aside from the attitude of the girls doing the church dancing—girls who were clothed far more heavily than David was—the reaction upon the public mind must be considered. And the public mind is definitely opposed to such performances.

Eighteen Bible stories of Jesus' life, written for children of 8 to 12, are included in the book, Jesus, the Light of the World, which is bound in extra heavy art paper and printed in large type. Order from the National Berean Society, Oregon, Illinois; 25 cents a copy, postpaid.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"As many of you as have been baptized into Christ have put on Christ."

### HOW TO BELONG TO JESUS' FAMILY

ONE of the very interesting stories of the Bible, among its many, many good stories, is the one we have for our lesson for May 19. We have been studying about God and His Son Jesus, the Bible, and the church. We are learning some of the things God wants us to do. This week we will see further how God watches over everybody and sends good things to them.

You know, everyone living belongs to God. Yes, even those who do not love and honor Him. But not everyone belongs to Jesus. There are certain things we must do if we want to belong to Jesus.

Now there was a certain man who lived in Ethiopia, a country down in Africa. He didn't worship the idol gods that the people around him did. He worshiped the God of heaven that the people of Palestine worshiped—the same God that we love. But he didn't know anything about Jesus.

God knew that this treasurer of the Queen of Ethiopia (for that was what he was) would love Jesus, just as he did God, if only he knew about Him. And so He sent some one to explain it all to him. We all know how hard it is to understand without a teacher.

The treasurer had been up to Jerusalem to worship God, and on his return journey he sat reading the book of Isaiah—the same one in our Old Testament. He didn't walk nor travel slowly by camel, but he rode in a chariet drawn by horses.

When you get older and read the book of Isaiah through, you will see that it speaks of Jesus a great deal, though it was written hundreds of years before He was born. In the 53rd chapter of the book you will find the identical words he read. "As a sheep to the slaughter," we know refers to Jesus' crucifixion. So Philip, the one sent by God, explained to the treasurer all about the death and resurrection of our Savior.

Then he told him if he wanted to be one of Jesus' helpers, he must be baptized. That would show that he believed Jesus really died, arose again, and will save those who believe in Him.

Philip explained to him that when we go down into the waters of baptism, we are being buried. When we are raised up out of the water, we are being resurrected. All this is a picture of real death and resurrection. In bap-

tism our sins are washed away, and we live a different life after that.

As soon as the treasurer understood, he said, "See, here is water; what doth hinder me to be baptized?" He wanted to belong to Jesus' family so he could work for Jesus all the rest of his days and be raised from death to work for Him some more when He comes again. And if the treasurer was such a good worker for the Queen, he would be still better for Jesus.

So they went down into the water, and Philip baptized him. And I think there were at least two very happy people that day; don't you?

Four boys in Eureka, California, read our Page every week, and all of them know where to find, "In the beginning God." That shows they know something about their Bibles. Their names are, Richard, Robert, Larry, and Lynn Powell; they are 12, 11, 9, and "going on" 8 years old, in order. I like to think of them in sunny California reading their Bibles and studying the same lessons we do in Illinois, Indiana, Michigan, and many other states.

Their mother, Mrs. R. E. Powell, wrote a poem on Peter and the lame man. You know 1 asked if one of you children could, so one of our grown-up children did. It's a very nice poem. Mrs. Powell says.

A beggar man sat by the Beautiful Gate Through the heat of a bright summer,day; His legs they were useless; no steps could be take With the crowds who were going to pray.

Long years he had sat in the dust of the carth, Asking alms of the people who passed; He never had walked from the day of his birth; Hope of healing had faded at last.

Then along came two men. "Look on us," they said. (He was much too bewildered to talk.) "In the name of the Christ who arose from the dead We command you to rise up and walk."

The legs of the cripple at once became strong; He shouted and danced in his joy; And people who knew him thought something was wrong, For active was he as a boy.

The two men who helped him were Peter and John; They could give him no silver or gold, But they told him of Jesus' love for each one— The most wonderful story e'er told.

## The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. -- May 19, 1935

#### BAPTISM

Matthew 3:13:17; 28:19, 20; Acts 2:38, 41; 8:26-39; Romans 6:1-14

#### GOLDEN TEXT

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

#### A STUDY OF THE SUBJECT

Topic: Baptism: Its Necessity, Mode, and Meaning.

Class Discussion: Can one enter the fellowship of any organization without complying with the conditions of initiation? Baptism is a condition of initiation into Christ. Does sprinkling or pouring suggest the thought of death, burial, and resurrection? How does immersion do this? What is the value of symbolism?

1. Baptism a Necessity. (Matt. 28:19, 20.) To be a Christian one must be obedient to Christ. Christ commanded water baptism, therefore to be a Christian one must be baptized. The argument is irrefragable. In the Great Commission baptism is made as essential to salvation as is faith in the gospel. It was one of the things which Jesus had commanded them, and consequently it was something which the apostles must teach the believers among all nations to observe. If they did this His presence would remain with them in spirit and power.

II. Baptism: A Confession of Faith. (Acts 8:26-35.) It is evident from the experience of Philip and the ennuel that a real understanding of the Scriptures relating to the death, burial, and resurrection of Christ and associated truths must be attained in order that one may become a member of His body and an heir of salvation through Him. In haptism one confesses his faith in the saving power of the Lord's death and resurrection.

III. Baptism: Its Typical Value Dependent on Its Mode. (Vv. 36-39.) Baptism pictures certain things which one believes—the death, burial, and the resurrection of Christ. Unless the mode in which it is administered suggests those facts clearly and ununistakably the ordinance loses its value and meaning. Going down into the water the cunuch typified his own future death and the death of the Lord on his behalf. Raised out of the water in the name of Jesus Christ he indicated his conviction that Jesus would some day cause him to literally arise from the grave, freed forever from sin, to die no more.

#### PRACTICAL APPLICATIONS

Baptism

-received its divine seal when Jesus was baptized (Matt. 3:16);

-was performed by Jcsus (John 3:22); -is for the remission of sins (Acts 2:38);

-is complied with by those who gladly receive the Word (Acts 2:41);

-is for men and women who believe (Acts 8:12).

Baptism. Baptism is of divine origin, and were followed by baptism. John's natural obits teaching and practice should accompany jection to baptizing Jesus because he felt his the teaching and practice of the gospel. The two unworthingss; Jesus reply that He desired to are inseparably connected and must be complied with, if the remission of sins is to be realized (Mark 16:15, 16). Scriptural baptism. He was standing in the Jordan; all this ap-

requires much water (John 3:23). Rejection of Bible baptism is rejecting the counsel of God (Luke 7:29, 30). One should be careful in forbidding baptism, for in so doing, the door to remission of sins is closed (Acts 10:47; 2:38). Baptism is the answer of a good conscience toward God, and as the ark saved Noah and his family so baptism saves us (1 Pet. 3:20, 21). It is the way into Christ (Gal. 3:27).

Why Tarriest Thou? Baptism is the exercise of faith and faith when it sees its duty does not tarry (Acts 22:16). If we have faith in Christ's death and resurrection, we indicate it by being buried in the likeness of His death, and as He was raised up by the glory of the Father, likewise are we raised to walk in newness of life (Rom. 6:3-6). The watery grave must be passed through before we reach the promised land. Israel in their march toward the Promised Land came to the Red Sea and there stopped, but God commanded them to go forward and they proceeded through the watery grave and were baptized unto Moses in the cloud and in the sea. Had they refused, they would not have reached the Promised Land. So with us: we must pass through the watery grave (1 Cor. 10:1, 2).—C. E. R.

#### GOLDEN TEXT

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

This text was spoken by Christ to the eleven apostles, and is known as the Great Commission. The first thing to do was to "go," the next was to "teach," and then came baptism. Baptism without any knowledge I fear would mean nothing. We must learn about God, the Father, and Christ, His only begotten Son; then we must learn why Christ came and what He means to us if we do His will.

You will notice that there is but one name, not three. The Father and Son have the same name, the same as you and I have our father's name. When one is baptized into the name of Jesus Christ he has fulfilled the requirement.—L. A. R.

#### INTERMEDIATE CLASS

#### Why Be Baptized?

One of the beautiful pictures of the New Testament will throw some light upon our lesson—the baptism of Jesus. Turn to the story, Matthew 3:13-17, and study it in class. The preceding verses describe the work of John the Baptist. Notice verses 2 and 6, showing that repentance and confession of sin were followed by baptism. John's natural objection to baptizing Jesus because he felt his unworthiness; Jesus reply that He desired to "fulfil all righteousness"; Jesus going "up straightway out of the water," indicating that He was standing in the Jordan; all this ac-

pcars in the picture we see of Jesus' baptism. Now turn to the story of Philip and the treasurer, given in our lesson. Notice they too "went down both into the water, both Philip and the emuch." If the apostles performed baptism as many do today, merely aprinkling with water, there would have been no necessity of their going down into the water. The meaning of the word, baptize, also proclaims the proper manner. (Teacher should make this clear.)

Jesus had no sins to confess, to repent of nor to be washed away, but He asked His followers to be baptized for that purpose, and co He set the example Himself. The symbol of Jesus' death, burial, and resurrection is beautifully portrayed in baptism. We "die" to our old life, our old desires; we "bury" them in the waters of baptism; we "arise" to a new life in Christ, to new desires, new purposes. All this is clearly described in the devotional reading for the week, Romans 6:1-11, which all should study. Galatians 3:27 adds this thought, "As many of you as have been baptized into Christ have put on Christ." To belong to Christ's family, with all its resultant blessings, we must be baptized.

Dear Father, we come before Thee humbly confessing our sin and our weakness, asking Thee to take us into partnership with Thy Son that we may grow more like Him. For His sake. Amen. - M. G.

#### JUNIOR CLASS

Topic: Philip Baptizes a Rich Man. Text--Acts 8:26-39.

Memory Verse: "Repent, and be baptized every one of you in the name of Jesus."—Acts 2:38a.

Introduction of Lesson. Two weeks ago we brought out the thought that from the Bible only were we taught how to live. Last Sunday we found that the church was the place to come to worship. We talked of how churches grew. But only one statement was made that told us how the people became members of that church of long ago: "Then they that reveived his word were baptized." That is what we all must do to become Christians, or members of the church. Our lesson today tells us when and how baptism is to be done. Tell story as follows: 1. The angel speaks to Philip. 2. Philip obeys. 3. He meets Ethiopian. 4. Their conversation. 5. The baptism.

Memory Verse. Once Peter said to the people to whom he was preaching, "Repent, and be baptized every one of you in the name of Josus." You no doubt have heard your teacher or minister say the same. And we should do it, as it is one of God's commandments. Repeat the verse.

Notebook. Draw picture of Philip baptizing the Ethiopian. Give a "true" and "false" test. Example: An angel spoke to Peter. Child write "true" or "false" after each statement.—V. C. T.

## AMONG THE CHURCHES

#### RIPLEY, ILLINOIS

As the pastor of our church has resigned and is leaving through the months of May and June, we would like to hear from any ministers who might be able to come for all or part of the time he is gone. This would be in viewpoint of the coming year's work, also. Anyone interested please write to the secretary.

Ednah Cooper, Secretary.

#### HELP WANTED

The Michigan State Conference wishes to revise its list of members. We feel that the last few years have made many changes of which we are unaware, and there must be many isolated members of whom we have no record.

We would deeply appreciate your help. Please send us your own name and address or the names and addresses of any members of the Church of God now residing in Michigan. Thank you.

Mrs. L. F. Sloeum,

635 Alexander St., S. E., Grand Rapids, Mich.

#### MARSHALL, ILLINOIS

If all goes well, preaching services will be resumed May 12 and will continue throughout the summer. Services will be held the second and fourth Sundays of each month, conducted by the writer.

Despite inclement weather and bad roads the Sunday school and Berean work has been kept going throughout the winter and with the approach of spring and summer increased interest and attendance have been shown. We sincerely trust that God will give us wisdom and courage to carry forward in His service. Harry Gockler, Pastor.

#### REPORT FOR APRIL

Sermons: Pleasant View, 2; Rensselaer, 2; Scrimons: Teasant view, 2; Acissenter, 2; Itilisburg, 2; Plymouth, 1; North Salem, 1; Lakeville, 1. Funerals, 1. Money received: Pleasant View, \$11.00; Rensedaer, \$24.60; Hillisburg, \$20.63; Plymouth, \$12.00; North Salem, \$6.50; Ernest S. Logan for the Lakeville service, \$10.00; Conference Board, \$11.65; brought over from March, \$2.75. Expenses, \$16.00.

Some time ago the sisters of the Hillisburg church decided to help finance the work of the church; so they were ready to make their re-port at our last meeting. It was a surprise to some of us when their secretary reported that during the last winter the sisters of the church had made \$130.00 for the church work and that they recommended that a part of it be used in the purchase of a stove for the church. I must say for the sisters that they are loyal and good workers.

J. H. Anderson, Indiana Evangelist.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Harvey Krogh, Jr.; Mr. and Mrs. Delos Andrew; Mr. and Mrs. Joseph H. Williams; Mr. and Mrs. C. E. Netts (\$5); Mr. and Mrs. M. Fetters; Alma B. Steffa (\$12); Helen M. Chisholm; Lillian A. Greiner (\$2); Eva H. M. Fletcher; Lois Hunt (\$2); G. Long; Mr. and Mrs. Harold Starbuck.

#### BLANCHARD, MICHIGAN

We are happy to report we are still on the job, with a steady increase in our Sunday school and church services, having an average in our Sunday school of 48 for the quarter. Two weeks ago there were 60 present. An allday meeting, with pot-luck dinner at noon, was enjoyed.

Easter Sunday was another full day and one of great rejoicing, when two more sisters entered into the watery grave of baptism and came forth to walk in newness of life. introduce to the household of faith Mrs. Minnie Ferrill, Blanchard, Mich., Route 3; and Mrs. Nora Wiley, Blanchard.

It is a pleasure to see every member of the church, Sunday school, and Aid Society working together to win souls for Christ; and with our superintendent, Bro. Toogood, and our pastor, Bro. Smead, teaching the Berean class, much interest is shown among the young folk. A great missionary spirit is being shown, and we need your prayers.

Bro. Toogood and Bro. Smead are planning on a trip to California, leaving May 20, to be gone six weeks. Bro. Gerald L. Cooper of Ripley, Ill., will be with us during their absence.

Mrs. Laura Briggs.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

Various departments of the church and Sunday school are cooperating to make Mother's Day this year one of the finest possible days of tribute. Indications point to an overflow attendance.

Final work is being done as these lines are written in preparing "The Rock," the three act drama picturing the character develop-ment of Simon Peter. This has required much work, but we trust that the benefits will be well worth the effort. The program is being presented two nights, May 5 and 6, in the local school auditorium.

Next Saturday night, May 11, our men's group is sponsoring an evening of get-acquainted social activity at Godwin School auditorium. Such gatherings do much to establish a proper community feeling, and we deeply appreciate the wonderful cooperation that has consistently been shown on the part of our local school.

F. E. Siple, Pastor.

#### BIBLE PICTURES AND MAPS

Any Bible lesson about places, people, events, or things is helped by the use of pictures and maps, particularly in the case of children's and young people's classes.

The National Bible Institution can supply a line of more than 1,000 different Bible pietures, either in black and white (6 x 9 inches) at 11/2 cents each, or in colored plates, varying in price and size from 6 x 9 inches at 3 cents each to large wall pictures for framing. Sepia prints can also be supplied.

We also carry a line of four different outline maps, size 6 x 9 inches, of the ancient Eastern world, Paul's missionary journeys. Palestine, and the time of the downfall of Samaria. These are 1½ cents each.

All the above quoted prices indicate the de livered costs. Complete catalogues will be sent on request.

#### EDEN VALLEY, MINNESOTA

We feel that we owe an apology to the Church of God at Eden Valley and to Pastor Le Crone for letting such a long time elapse since we have sent in a report of the work there. We might make many excuses, but the only real reason we can give is that we moved last fall to Litchfield, a town four-teen miles from Eden Valley. Bad roads and illness have kept us from attending church as much as we would have liked. Of late we have been able to attend again, and we realize that it has been unfair to the loyal workers at Eden Valley that no reports have been sent in to The Herald.

The church was filled both morning and evening Easter Sunday. The morning service was given over to the children, who put on a very nice program, which we know meant much thought and hard work on the part of the superintendent and teachers. The choir put on a lovely musical program in the evening under the leadership of Bro. Le Crone and Sr. William Ruhn.

Interest in Sunday school is very good. Some changes have been made this spring. The Live Wire Class has been divided, with Sr. Floyd Mills as teacher of the older ones and Sr. Le Crone teaching the younger ones. As the attendance increases it is hoped that another class may be formed.

The morning preaching services are well attended. Bro. Le Cronc's sermons are very interesting and instructive.

The Wednesday evening Bible studies and prayer meetings are held in the homes, and the Berean meetings on Thursday evenings are held at the church. Those attending these services report excellent interest and wonderful lessons.

The Ladies' Aid is still going on with their good work of helping the sick and afflicted and boosting the church in every way possible. This month's meeting will be held this week at the home of Pastor and Sr. Le Crone.

Mrs. Herman Ruhn, Church Clerk.

#### CONTRIBUTIONS TO N. B. I.

Ida Jeffrey (Easter Offering)	\$ 5,00
Jessie M. B. Kauffman (Easter Offering	2.00
Jennie Baker	1.00
Lottie E. Young (Easter Offering)	25.00
South Bend, Ind., S. S.	
(Easter Offering)	11.50
J. W. Sweet	1,50
Arlen Marsh	1.87
Mr. and Mrs. G. E. Marsh	15.00
Maurertown, Va., Sunday School	3.52

#### HERALD RECEIPTS

Edith M. Richardson (for others); Mr. and Mrs. Russell Harman (for selves and others); J. W. Cooper; Nancy B. Robison; Adelle Hutchens; Catharine Davis; Charles L. Netts; Mary E. Good; B. H. Carpenter,

Leland T. Hanson; Freeman Fike (for others); May Moore; T. B. Conradt; Jessie W. Donaldson (for self and others); John A. Railton; Corvallis, Ore., S. S.; R. F. Underwood; C. L. Wade.

## BETWEEN YOU AND ME-

Next Sunday, "Mother's Day," the pastor of "The Church of the Open Bible" at Oregon, Ill., will speak in the morning on "The Mother-in-Law," and in the evening on "The Bible Anticipates and Analyzes Modern Social Conditions." The latter sermon is the second in an extended series on "The Bible: Divine Interpreter of the Times."

Particular attention is called to the illuminating article which appears this week on the subject of the Lord's Supper. Bro. H. H. Hawkins, its author, has given much thought to this profound question and his work will aid many to a more satisfactory understanding of the meaning and value of this sacred ordinance.

Sr. Mary A. Woodward, who has been confined to her bed for several weeks, is still very weak, according to the report brought to us by Sr. Verda Sitler, who has been carring for Sr. Woodward at the home of Bro. F. L. Austin, 5439 Ohio St., Chicago, Ill. Sr. Sitler was an Oregon visitor over Sunday.

Sr. Mary Allard of North Los Angeles, Calif., writes approvingly of many articles which have recently appeared in The Restitution Herald. She mentions especially an article by Lyman Booth, which she thinks should be reprinted in tract form for wide distribution. Sr. Allard, while far past the "three-score years and ten" limit is still deeply interested in the truth which she has supported for more than half a century.

A splendid letter from Bro. M. W. Perrine of Evorett, Wash., assures us of his unshaken faith in God in spite of the serious infirmities from which he suffers. May God comfort and sustain these faithful aged ones until the Lord comes.

Bro, and Sr. William Laning of Ripley, Ill., have been at the bedside of their son Dwight, 1033 N. Hayworth Ave., Hollywood, Calif., who has been scriously ill the past month or more. The prayers of the brotherhood are requested for him. Though he has been receiving the best care available from physicians and nurses, as well as his own loved ones, recovery seems very slow and uncertain. We all need the Great Physician.

The subject of Pastor Norman John Mac Leod at the Los Angeles Church of God on May 19 will be "Who Hath Abolished Death," based on 2 Timothy 1:10.

A Bible for the junior scholar, containing colored plates, maps, helps, and a presentation page, can be secured from the National Bible Institution at \$1.00: order Nelson No. 1006. New Testaments for as low as 15 cents each. Postage or express will be added to all invoices unless each accompanies orders.

The attention of ministers is especially directed to the appeal from Miss Ednah Cooper, Ripley, Ill., secretary of the Ripley Church of God.

Gerald Cooper occupied the pulpit at Ripley, Ill., on May 5. . . . The resignation of C. E. Lapp terminates four and one half years of his service to the Ripley congregation.

Let us supply you with pictures to decorate the classroom walls of your church: colored plates, sepia, or blask-and-white, in various sizes suitable for framing or ready framed. Catalogue on request.

Communications intended for the editor of the Children's Page should be addressed to Mrs. Mary A. Gesin, Mt. Morris, 1ll.

#### **GUST CARLSON**

Gust Carlson, well known, loved, and respected by all, was born in Smoland, Sweden. on May 10, 1854, and passed away on April 20, 1935.

In the year 1880 he same to America, making his home at South Stillwater, Minn. Inte fall of 1884 he was married to Lizzie Olsen. In 1891 they come to Benton County, settling on a farm in Glendorado, where they lived for thirty years. During the spring of 1921 they moved to Princeton, Minn., and later to a small farm in Maywood. Throughout the past four years they have lived comfortably in their little home at Oak Park, Minn.

In May, 1914, he was baptized by Elder James A. Patrick and became a member of the Church of God in Minnestra. He "kept the faith" to the moment of his death, being assured that ere long the sound of the "trump of God" would call him to resurrection life.

He leaves to mourn his passing his faithful, loving wife; a sister, Mrs. Charles Dahl, and a brother, Ernest Carlson, both of Bayport. Minn.; a number of nieces and nephews; besides a great host of friends.

Interment was made in Pilgrims' Rest Cemetery. A brother of "like precious faith" rests in the grave awaiting the great day when "the Lord himself shall descend from heaven,..., the dead in Christ shall rise,... we... shall be eaught up together... to meet the Lord in the air."

John L. Denchfield.

#### MRS. CARRIE TURNEY

Carrie Wiser, daughter of Mr. and Mrs. Frederick Wiser, was born in Grand Detour, Ill., on August 9, 1839, and died in her 96th year, at Citronelle, Ala., April 8, 1935. She was the youngest of eight children and the last surviving member of her family.

She was married January 21, 1868, to Alexander Turney. To this union there was born an only daughter, Loulou Mac, now Mrs. J. S. Lyon, who survives her parents. During their early married life, they lived in Oak Glen, Ill., a suburb of Chicago, and in 1871 they moved to the city, living there at the time of the great Chicago fire. In 1907 they removed to Citronelle, Ala., where they spent the remainder of their lives, Bro. Turney preceding her in death on January 3, 1924.

For the last fifteen years she had been a helpless invalid, confined to her bed and suffering at intervals exeruciating agonies. Yet her mind and her hands were busy, and she occupied her time piecing quilts by the dozen. The last few years she became almost deaf, and sight and memory were also impaired. Since the death of her husband she has lived with her daughter, Sr. Lyon, who has been her constant attendant during all that time. It was a never-to-be-forgotten occasion when last Christmas, her last, all the grandchildren were able to be home together, and she was carried downstairs and shared it with the rest.

In early life she heard the message of life in Christ from the lips of Bro. Hiram V. Reed, and yielded herself in baptism. Through all

her long life she was a faithful member of the Church of God, as was her husband with her.

Surviving are her daughter and four grandchildren, Melville W. Lyon of Cleveland, O.; Dorothy (Mrs. Frank Siple) of Grand Rapids, Mich.; Margaret (Mrs. Richard C. Duval) of Chicago, Ill.; and Jeanne, who is at home.

Until Jesus comes, good-bye. M. W. Lyon.

#### MARIE MARIAN FOLEY

Marie Marian Kjargaard was born at Avery, Neb., February 10, 1902, and died April 15, 1935.

She was united in marriage April 5, 1923, to Louis M. Foley. To this union were born three children: William, David, and Betty Lou, all deceased.

Sr. Foley was a graduate of South High School, Omaha, Neb., and was an accomplished musician.

Her life had a tragic ending. Her husband was an ex-service man, and had been before the insanity board twice. In a crazed moment he shot her and the two children and himself. With six bullets in her body and one in her heart she hung on to life and crawled to the phone and called his purents. The maid, who with her twin sister, who was spending the night with her, heard the shots, opened the door to learn the cause; and Mr. Foley stood there with gun in hand and said, "I am going to take you along." His gun was empty, and while he was reloading they jumped out of the window and escaped to a neighbor's.

All who knew Marie will remember her as always being cheerful and pleasant. Her life was a busy one; her profession was teaching music, and she left a large class behind.

The funeral was held from the Harry Swanson Funeral Home, and was estimated to be among the largest ever held in the city. The two children were laid to rest in the same casket, and all three in the same grave, in West Lawn Cemetery. The writer had charge, and it was a trying ordeal.

She leaves to mourn her passing, her parents, Bro. and Sr. A. C. Kjargaard; two sisters, Alice Harper and Elna (at home); and one brother, Howard—all of Omaha; besides the church and a host of friends.

The family are prostrated and need your prayers.

Almus Adams.

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### WE SHALL BE LIKE HIM

"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.

THE words of the above scripture have reference only 1 to what we shall be physically, when changed from mortality to immortality. But necessary to such a change is a likeness to Him in character here and now, as taught in many Scripture texts. I need to give only one quotation, Romans 8:9: "Now if any man have not the Spirit of Christ, he is none of his." A plain, positive text like this is conclusive, and should be as convincing as a score of such passages. A superabundance of evidence or testimony is damaging to any cause. A number of years ago a brother who had been resorting to this practice replied to my objection by saying: "Why, I don't know: if I put some good strong props under a building, and then put under some weaker ones, I have not weakened the structure." I said: "No, but you have weakened your reputation as a stone mason most decidedly." In drawing our conclusions from any text in the Bible, the correct interpretation will be found to be in harmony with the plain, positive statements which will not admit of any other interpretation. Take 1 Corinthians 15:13-18 for example, which reads as follows:

"But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . 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."

How any honest, intelligent student of the Word can interpret this text in harmony with the doctrine of inherent immortality and reward at death is beyond my conception.

The text standing at the head of this article seems somewhat paradoxical; for while the Apostle says, "It doth not yet appear what we shall be," he goes on to say, "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." Emphasize the word "he" and you will more clearly understand what it means to be "like him." If we are to be "like him" we shall see with immortal vision. The construction of the text bears out this thought, for it declares that we shall be like Him.

Well, what was He like? When He appeared to His disciples after His resurrection, they thought they saw a spirit; but He said: "Handle me, and see: for a spirit hath not flesh and bones, as ye see me have." Then He called for something to eat, and ate before them, showing He was a tangible, material being. The text, by the hearing of the ear, shows us what we shall be; but it can be manifested only by the seeing, immortal eye at the appearing of our dear Lord.

In harmony with this thought, some better translations

put it like this: "It hath not yet been manifested what we shall be."

In the light of this evidence as to the future of our hope, why talk of an immaterial, mythical existence as the fruition of our hope? Why hesitate, as Adventists, to declare our views as such, when the holy Scriptures so clearly teach a soon coming Christ, without which there can be no future life for anybody? Let us have God's unadulterated Word of truth.—M. M. Shurtleff in The Herald of Life.

#### GOING TO CHURCH

"When I thought to know this, it was too painful for me; until I went into the sanctuary of God."—Psalm 73:16, 17.

IN THIS Psalm of Asaph, the cymbal player of the house of Eli, he is pained and perplexed as he sees the prosperity of the wicked, alongside of the chastening of the children of God. Perhaps more than in any other period of history, this same problem is disturbing Christian people today. Where did Asaph find his answer? When he "went into the sanctuary of God."

That's where all our spiritual difficulties are overcome. For the heartbreaks, and the misunderstandings of life, the world offers no cure or explanation, but when we come into God's sanctuary, and through the cross of His Son, see His heart of love, then like Asaph we see the end from the beginning, and understand. We can then say, with the Psalmist, "It is good for me to draw near to God."

Besides communion with God, the sanctuary provides enriching and soul-warming fellowship. Paul in writing to the Hebrews, enjoined their assembling themselves together for the purpose of "exhorting one another." How necessary and helpful this is, the following incident illustrates.

A prosperous business man who had been a consistent church member, became lukewarm in his Christian experience, and careless in his attendance upon the services of the sanctuary, attempting to satisfy himself that he could be as good a Christian without going to church. His pastor from time to time urged his presence at the church services, without success. One Sunday evening the minister called on his way home after service, and found his friend comfortably seated before a cheery grate fire in the library. He cordially greeted his minister and then awaited the rebuke which he knew was coming. Neither said a word, both sat gazing into the fire; then the minister arose, took the tongs, and drew from the heart of the fire a white hot coal, and placed it apart on the ashes. It quickly turned from white heat to golden glow, and sullen red, then paled to the grey of the ashes, and its life went out. For a minute which seemed like eternity, both still gazed silently. then the friend reached over and grasped the minister's hand as he said, "Pastor, I'll be at church next Sunday." -Will J. Green in The Gideon; selected by Glenn M. Birkey.

## The Wonders of the Bible

The Ark of the Covenant

By J. H. Anderson

THE most wonderful type ever made by man was the ark of the covenant, God's dwelling place in the most holy place of the tabernacle. In it, in types, God has given some of the most wonderful truths found in His Book of wonders, the Bible.

It was an oblong box covered with gold. "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about."—Ex. 25:10, 11.

On top of the ark was a mercy seat made of pure gold with the figure of an angel on each end, its wing stretched over the mercy seat toward the other cherub which it faced. Between the cherubim on the mercy seat was the dwelling place of God. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Ex. 25:22.

Inside of the ark were placed the Ten Commandments, Aaron's rod that budded, and a pot of manna (Heb. 9:4; Ex. 16:33; Num. 17:10).

The ark was put in the most holy place, beyond the veil; and the high priest only could reach it, and he only on the day of atonement, the tenth day of their seventh month. "Now when these things were thus ordained, the priests went always into the first tabernacle (holy place), accomplishing the service of God. But into the second (most holy) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. 9:6, 7. See also Leviticus 16:17, 33.

We see (1) the ark was God's dwelling place; (2) it

Another in a series of articles by Mr. Anderson. What was the significance of the ark of the covenant? of the altar erected by the Israelites beside the Jordan River? Mr. Anderson answers these and other questions with a liberal use of Bible texts. A further article on this subject will appear in an early issue.

was where the high priest met God in the atonement; (3) it contained the two tables of stone on which were written the Ten Commandments, also Aaron's rod that budded and a pot of manna; (4) it was covered with pure gold, and the mercy seat was made of gold.

What does this mean to us? Was God giving us a lesson in the ark? If so, what is the lesson? "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."—Heb. 8:5. "For the law having a shadow of good things to come."—Heb. 10:1. "Now all these things happened unto them for types (marg.): and they are written for our admonition, upon whom the ends of the world are come."—I Cor. 10:11. Yes, God has a lesson for us in the types of the Old Testament.

Then of what or whom was the ark of the covenant a type? Keep in mind what was in it and that it was God's meeting place with the high priest, and it will be no trouble to find the antitype. Christ is the antitype, as we shall see as we make the application. It testifies of Christ (John 5:39).

First, it was God's dwelling place, where He met the high priest (Ex. 25:22). Now it is in Christ where we can meet God by faith; for God dwells in Christ, the way, the truth, and the life (John 14:6; 2 Cor. 5:17-21; Col. 2:9). Here, with the blood of animals, the high priest, once a year, on the day of atonement, made atonement for the sins of Israel (Lev. 16; Heb. 9:22). Christ, in passing the vale of death, made an atonement for His people (Heb. 9:7-12, 22-28; 1 John 2:1-3; 1 Peter 1:18-19). Let us remember that when we come to God in prayer we can come only in Christ, in whom the Father (Please turn to Page Ten)

## Abreast of the Times

### Charges Jews Plotted Murder That Led to War

"I have . . . delivered thee unto the will of them that hate thee."—Ezekiel 16:27.

Berne, Switzerland, May 3.—Ulrich Fleischauer, appearing as a witness against the Jews in the trial that has been in progress here for some time, charged them with having plotted the murder of Archduke Ferdinand of Austria in 1914, which led to the coming of the World War. Launching further accusations against them, he concluded his testimony by asserting that they were endeavoring to gain control of the League of Nations to further their program of world domination. He said, "Aryans have no animosity toward Jews as individuals, but are obliged to defend themselves against the poison they spread."

In his earlier testimony Fleischauer asserted that the Jewish order of B'Nai Brith at a secret meeting in Basel in 1897 adopted the "Protocols of the Elders of Zion," which were said to include plans for Jewish financial conquest of the world. "This order (the B'Nai Brith), which," he said, "has a Masonic character, has headquarters in Chicago and its lodges are spread throughout Europe. It also has for its aim the defense of Jewish interests before the League of Nations," he maintained.

## Earthquakes—Pestilences—Storms

"Pestilences, and earthquakes, in divers places."

ISTANBUL, Turkey, May 4.—Violent earthquakes which started May 1 continue to shake the Turkish-Russian border territory, driving thousands of panie-stricken people from the homes to camp in the open fields. It is estimated that the toll of dead and injured will reach 2,000, twenty-five villages having been wiped out completely. The bodies of thousands of cattle litter the stricken area, giving rise to fears of an epidemic as squads of laborers and army detachments press forward the work of relief. Red water gushing from quake-opened fissures in the earth increased the fears of the populace. It is reported that Mount Ararat, landing place of Noah's ark, was displaying volcanic activity which spread new terror over the entire region.

TEHERAN, Persia, May 4.—As a result of several weeks of almost continual earthshocks, 500 persons have been killed and many injured in Mazanderan Province.

Tokyo, Japan, May 5.—According to reports now available, the Japanese island of Formosa suffered more than 15,000 casualties as a result of the worst earthquake that had occurred in the Far East since that of 1923, when 100,000 deaths ensued in Japan. The first shocks were felt on

Sunday morning, April 21, and were followed at half hour periods with quakes of great violence.

Bahat, Brazil, May 4.—A "state of public calamity" was officially declared in this city of 330,000 population today after five consecutive days of unprecedented wind and rain storms that took an unknown toll of lives, the estimate of deaths ranging as high as 450 in and around this city. Hundreds of injured were cared for in emergency hospitals established in army barracks and almshouses. The prices of food have advanced sharply owing to the stoppage of railroad traffic.

JERUSALEM, May 5.—The heat wave that has continued throughout Palestine for the past two weeks broke today after reaching a climax yesterday when even camels died because they could not stand the high temperature. Building projects were discontinued and the schools closed until the termination of the excessive heat.

#### Jewish Art in Palestine

"He hath made every thing beautiful in his time,"

JERUSALEM, April 22 .- In spite of its rapid material development, Palestine has not neglected its cultural opportunities. The Bialik Memorial Exhibition of Hebrew Culture and Arts now in progress attests the interest the Jews are taking in that which is finest intellectually. Tonight a mass pageant, "The Vision of Bialik," is to be given in the Levant Fair Amphitheater, and on the 24th a choral festival of Hebrew song will be held in the same place. At this same time, Max Band, a Jewish painter whose works have called forth approbation in art circles in America and in Europe, is holding an exhibition at the Bezalet Museum. Mr. Band's paintings have an approach that is said to be unusual among modern artists. They present a definite literary content and are pervaded with a deep feeling that may well be described as religious. He has been called "the painter of the twilight," owing to the subdued nature of many of his more characteristic works.

#### THE RESTITUTION HERALD

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## Fulfillment of Ezekiel 38

A ND the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal . . . Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. . . . After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is

gathered out of my people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm. thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. . . . And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee. O Gog, before their eyes. . . 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. . . . 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. 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."—Ezek. 38: 1-3, 5, 6, 8, 9, 16, 18, 21-23.

Do you see in the great excitement of Europe this combination getting ready for the fulfillment of the above prophecy? Paul has said, in 1 Thessalonians 5:4, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." If we but watch the nations lining up for the climax of all ages, it acts as an anchor to our soul, and makes us steadfast, as we see the things come to pass that have been prophesied hundreds of years ago.

If you happen to have a Bible showing the settlements of Noah's descendants, you will readily see that the countries spoken of comprise Russia, Germany, the half civilized tribes along the Russian borders, India, and China. Now God expected us to read this and understand in the last days, as this was the time the prophecy was to be fulfilled. We can know only by locating the countries that lie in the boundaries given. The Word says they come out of the north parts, Persia and Ethiopia with them. First we see Italy moving against Ethiopia, which will eventually force an alliance with Japan and Russia. Italy is a bitter foe of Japan, so naturally Ethiopia will turn to the enemies of Italy. The newspapers have come out just re-

cently and stated that an agreement was signed, or was in the offing, between Japan and Germany. Germany is the land of Gomer. She evidently will have to be allied with Russia. She cannot be allied with the nations to the south, as their trend is just opposite.

I wish to quote from the Pathfinder of March 30. We have seen the papers for the last few months talking of a war between Russia and Japan. This will never be; they will be allies for the last days. Notice carefully what the Pathfinder says, "Russia and Japan are having a love feast in the Far East now that all details of the Chinese Eastern Railroad sale are settled. Things previously looked black indeed in that corner of the world, but with the thorny C. E. R. problem out of the way it is likely the love atmosphere will continue. . . . By this bill of sale

Manchoukuo acquires Russia's share of the railway for, roundly, \$40,000,000, one third of which is payable now in cash and the rest in goods over a period of three years.

... While Manchoukuo is declared to be the nominal buyer, few are fooled by that subterfuge. Since Japan is advancing the cash, the agreement already initialed must be approved by the Japanese Privy Council, and since virtually all meetings dealing with the sale have been held in Tokyo it is not difficult to ferret out the real owner of the rail line. . . . Thus is concluded an issue which for forty years has kept China, Russia, and Japan in a turmoil and especially for the last twenty months when representatives of the Soviet and Manchoukuo met to try to arrange for this sale."

Another harbinger of Far East good will came from Moskva and out of the mouth of Foreign Commissioner Commissar Maxim Litvinoff. In an interview granted to Japanese newspaper corres
(Please turn to Page Ten)

## Look to Jesus

When the hour of life is darkest
And your light has given out;
When the path you tread grows narrow
And is often choked with doubt;
When you feel your grip is slipping
And the grade you cannot make;
Then, my friend, just look to Jesus
And your hand He'll gladly take.

He will lift you up like Peter
If on Him your eyes you cast:
Do not look down at your troubles—
To the Savior's love hold fast.
Only look, my friend, to Jesus;
Try His promise; do not fear;
Trust Him in your darkest hour—
You will find Him always near.

-Elmer Lyle Hutchinson; selected by R. A. Curtis.

## Two Stars of Promise

VERY early in the history of our race God gave promises to men. Not much was told, but what was said gave comfort and hope. Not only to them at the time, but to many since. It is our purpose now to consider two of these promises and what they meant to those who believed them.

When people are groaning or waiting for something, this means that their state of affairs is unsatisfactory; hence, a longing for some one to deliver them from the trouble, whatever it may be. But if everything is going along smoothly, they do not long for a deliverance. Some wealthy people find certain conditions unsatisfactory and emit groans or complaints; but you may be sure it is not their wealth they desire to be delivered from. If that were the case, they could easily deliver themselves by giving some to the poor and delivering some of them from severe hardships.

If we have a longing for some one to deliver us, it implies we are not able to deliver ourselves. So, when God gave the promise in Eden, saying, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," this fact was stated beyond doubt; for it showed the helplessness of our first parents: they could not deliver themselves.

#### THE FIRST STAR OF PROMISE

Try and imagine what this promise meant to them. Having lost the happy state of perfection, and being under the condemnation of death, when things looked very black for them indeed, this promise would be like a star in a dark night. I think we are justified in calling this the first star of promise. God made this promise, and the fulfillment of it was therefore sure. But by whom? when? where?

These important items were not stated at this time. Hence, the first star may be described as "dim" and "distant"; its light, faint; but nevertheless, it was light, and it gave hope. For some one must deal with the screent, this devil who brought the temptation that caused their downfall, and would continue to be the active enemy of mankind.

#### THE WORLD THAT THEN WAS

Mankind continued to drift more and more away from God. Satan's influence became more and more apparent. Even some of the heavenly angels, who should have helped the people, failed. They were given the power to appear unto men in the flesh, and they abused this privilege; for when they saw that the daughters of men were fair they took wives of them. The result, their offspring were giants, and the imaginations and thoughts of their hearts were only evil (Gen. 6:5; Jude 6). So men were led still deeper into sin. Everything seemed a failure, for God brought a flood to destroy "the world that then was" (2 Peter 3:5, 6).

But was that world or order of things altogether a fail-

ure! Certainly not; for Noah and his family had resisted the evil, Noah being a preacher of righteousness (2 Peter 2:5). Here was necessity for deliverance; but it was demonstrated that it depended on God alone and the faith and obedience of Noah. Had he not built the ark, he would have perished like the rest.

When the waters had subsided Noah and his family came forth from the ark.

#### THE SECOND STAR OF PROMISE

Noah then built an attar, and made sacrifices to God, and showed obedience and thankfulness unto God for their deliverance.

"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake: for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."—Gen. 8:21, 22.

The second star of promise, a second star of hope, was given when God revealed these intentions which He had in His heart unto Noah, making a covenant with him and his seed, as recorded in Genesis 9:8-11. What a comfort this must have been to Noah, to have God promise not to destroy every living thing on the earth again, and to know that suitable conditions would prevail for the preservation of the race on the earth.

The token of this covenant with Noah is seen by us frequently unto this day. You have all seen the rainbow, with its beautiful coloring, extending across the sky. Well, this is it; note what God said:

"This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."—Gen. 9:12-14.

I have heard men try to discredit this token by saying they can make one by spraying water in such a way that the sun, shining through, reflects a bow. True enough; but not so beautiful and of such magnitude as the one God caused to be shown in the sky. If those men would think a little more before making such statements, they would realize that they had still to rely on those things God created to make their small efforts.

Another thing is often overlooked; namely, that the rainbow was not alone a sign to men who would look at it and see in it a token of the promise. It was set in the clouds as part of a mutual understanding, but more especially as a token that God would remember. The promise,

and the covenant established on that promise, was in a sense one-sided. That is, it declared what God would do, entirely irrespective of the attitude assumed by those with whom He established it. These were Noah and all mankind, and also the earth and the animal creation, all of which were concerned in the preservation of the earth and the maintenance of living conditions upon it.

Knowing God as we do, we know that He would remember His covenant whether a bow had been set in the clouds or not. But it serves a purpose in constantly reminding us that the preservation of the earth and the regular succession of the seasons are entirely in God's hands. They are as far beyond us to interfere with as the bow is high above our heads. God's guarantee is indeed a precious "star of promise" for our hearts to delight in.

#### OTHER DELIVERANCES

That God delivers those who put their trust in Him is shown by Noah's deliverance.

Another deliverance mentioned by the Apostle Peter was that of Lot from Sodom, when that wicked city was destroyed. 2 Peter 2:6-9: "(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations."

Remember, too, how Joseph was delivered from his brethren when some of them would have killed him. This evil thought was overruled (Gen. 37:20, 21). Then, when sold into captivity, he was given a position of trust as overseer in his master's house. There he resisted the temptation of an evil woman, was falsely accused, and cast into prison. By providential overrulings God delivered Joseph from the prison and raised him to a high position in the land of Egypt. His brethren were delivered into his hands, and in his exalted position he was used to deliver his father Jacob and his people from suffering the severe effects of the famine which was in the land where they dwelt. And God's loving care over Jacob and Joseph in giving them back to one another confirms our faith that we have a God who has equally loving care over us.

It is only God who can deliver like this.

Yet another case of deliverance. Daniel was east into the lion's den. The King hoped Daniel's God would deliver him, and how glad he was next morning when he heard Daniel's voice, saying, "My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."—Dan. 6:16-22. Let us be faithful to God, as Daniel was, so that He may deliver us in times of trouble.

The three Hebrew children who were east into the fiery furnace and came out unharmed afford another example of how mighty God is in His power to deliver; and their promotion to high positions shows how God in this life has prospered His faithful ones as He saw fit.

Queen Esther was used by God to help deliver Mordecai the Jew from the evil intended him by Haman, who was

hanged on the very gallows he had prepared for Mordecai. The Jews also were delivered from the extreme consequences of the evil acts of this same person.

God never leaves nor forsakes His people (Heb. 13:5).

#### MEN USED AS DELIVERERS

God, at times, appointed men as deliverers. There was Moses, who was so mighty in the work of delivering the children of Israel from bondage in Egypt. Note in the second chapter of Exodus how the Lord God overruled affairs so that this same Moses might have a training that would fit him to be the deliverer of his people.

And when it came to pass, in process of time, that the King of Egypt died, and another pharaoh came to the throne, and the children of Israel sighed by reason of the bondage, and God looked upon the children of Israel and had respect unto them (Ex. 2:23-25), God had the deliverer ready. He told Moses He would make him "a god to pharaoh," and He commanded him and Aaron his brother to speak unto Pharaoh and ask that the children of Israel might go free.

But when Pharaoh refused, what mighty works Moses brought about by the power of God—plagues of frogs, lice, flies, hail, locusts, darkness, culminating with the firstborn of the Egyptians being slain by the Passover angel.

The children of Israel were then allowed to go. The Egyptians followed them to the Red Sea. Moses led the children of Israel across, a passage being formed in a miraculous manner; when the Egyptians followed, the waters came back, and they were destroyed.

Moses did faithfully the work given him to do. When he died, God appointed another to be the leader and deliverer of His people. Joshua was the one; he led them across Jordan, he delivered the Promised Land into the hands of the Israelites, the inhabitants being overthrown. An incident of note was the fall of the city of Jericho as recorded in Joshua 6. Another when the inhabitants of Gibeon (who had made peace with Israel) were sore oppressed by five kings who made war against them. Joshua, at the Lord's command, took his army with him, and delivered the Gibeonites. Another deliverer, Gideon, delivered the Midianites into Israel's hands. After thousands of his followers had been found wanting and had turned back, Gideon and his faithful three hundred put the Midianites to flight.

Samson's use as a deliverer is well worth noticing. In his time, the Philistines had dominion over Israel. So the Lord endowed him with great strength, which was used in God's service. And how Samson used it! He slew thirty Philistines at one time, as recorded in Judges 14:19. He burnt their corn and slew a thousand of them with the jawbone of an ass. When he was betrayed into the hands of the Philistines and his eyes put out, he was still faithful to the Lord who heard his prayer when they were making sport of him. His great strength came back to him and he was able to destroy another three thousand of the oppressors of the Lord's people, causing the house to collapse by

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## Where Will the Wicked Spend Eternity?

A SERIOUS question which every sinner, or wicked person, should consider is where he will spend eternity, for some day the price must be paid for a life of sin and wickedness. The question should be understood by righteous people also, for this is a subject which is widely misunderstood, because few wish to abide by the scriptural teaching upon it.

There are various teachings as regarding the future for the sinner. Some advocate the thought that all the wicked will never live again, but that their death in this life is the end of all. Like as the beasts of the field die, molder away, and are never to be again, so likewise the sinner also has ceased to be and nevermore shall see life. This, we shall prove from the Scriptures, is a false teaching.

The Protestant and Catholic churches teach that the wicked shall spend eternity in a place of punishment, called hell, where they shall have conscious knowledge, and be in dire torment throughout all ages to come from the agony of their pains in this hell of fire and brimstone. However, we believe our God is merciful, kind, and loving, even more so than an earthly parent, who would not treat one of his children so dreadfully; and so, as we made a study of the Scriptures on this important truth, we found that the Bible doctrine of the punishment of the wicked was far different from that expressed by imperfect man.

It must be admitted that before a sinner could be tormented consciously forever in hell, he would first have to be immortal, or live forever. However, from the Word of God we learn that none but the righteous are to live forever, or have immortality. Only those who accept Jesus Christ as their Savior shall have eternal life, as saith the Apostle John:

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—
1 John 5:11, 12. And again: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

The teaching that sinners enter punishment at death is without support from Scripture, for to teach so is to contend that man has entered into punishment without a judgment, for the judgment of all sinful men is yet future, as saith Apostle Peter:

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Peter 2:9. And Job bears witness: "Where are the dwelling places of the wicked? have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath."

The wicked then have not entered into punishment, but

rather are reserved unto the day of judgment to be punished, and, as Job says, they shall be brought forth. This is a promise of the resurrection of the wicked dead, and agrees with the prophecy given by Jesus, in which He said:

"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.

Some teach that man is judged at death, and goes to his reward immediately, thus placing the judgment as a continued affair, which has been in operation throughout the past, is today, and will be throughout eternity. However, this thought contradicts the positive teaching of the holy Word, which sets forth a judgment day to come, as was written by the Apostle Paul, saying,

God "now commandeth all men every where 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 17:31.

This day appointed for the judgment of all men is future, and shall be at the return of the judge, even Jesus Christ, as we read in the letter of the Apostle:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick (living) and the dead at his appearing and his kingdom."—2 Tim. 4:1.

The judgment day, then, is not at death, but at the return of our Lord Jesus Christ, who shall judge the dead to determine their reward. They shall be brought forth to the day of wrath, as we have read. Where, then, shall the sinners receive their reward? May we let the Bible answer?

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."—Prov. 11:31.

The wicked, as we have read, shall receive their reward in the earth; but what shall the reward be? Of the wicked, Jesus said: "These shall go away into everlasting punishment."—Matt. 25:46.

Some have thought that "everlasting punishment" meant that the wicked were to be tormented eternally, but such do not properly interpret the Scriptures, for man can be punished without being conscious of it constantly, as for instance the criminals who are hanged, or electrocuted. At death their penalty is paid, but they no longer are conscious of their punishment at the hands of the law. Likewise with the sinner against God: punishment does not necessarily mean that the one punished shall be conscious of the pain eternally. The Scriptures, on the other hand, teach that the punishment of man eventually ends in total and complete destruction. We quote:

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1:7-9.

All the wicked shall be destroyed together, and not kept eternally alive in torment. This is made clear by the inspired words of Scripture, which read:

"The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa, 1:28. And David says, "The trans-

gressors shall be destroyed together: the end of the wicked shall be cut off."—Psalm 37:38. "All the wicked will be destroy."—Psalm 145:20.

Man, then, for sin is destroyed in that which is known as the second death. All men, in this life, both righteous and sinful, die the common death of mankind; but at the judgment the sinner shall die the second death of destruction, which shall be eternal. This is spoken of by the Prophet Ezekiel, who declared:

"The soul that sinneth, it shall die."—Ezek. 184, 20. And Apostle Paul agrees, saying, "The wages of sin is death."—Rom. 6:23.

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## Do You Know God?

By D. G. Harvey

"Like as a father pitieth his children, so the Lord pitieth them that fear him."-Psalm 103:13.

WE HAVE considered our question in former articles showing God's love and compassion, His wisdom and foreknowledge, as revealed by His Son. We would like to call your attention to God's care of His people by the same source.

Let us first compare our text found in Psalm 103:13 with the statement of the Son recorded in Matthew 7:8-11. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? 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?"

But perhaps objection will be raised. "I have offered prayers which were not granted," some will say. But the question is not whether you received everything asked for. Often your requests, granted, would be harmful. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts," says James 4:3. Lust, or pleasures, or desires, is not our needs, which the Father has promised to provide.

When the Son sent forth the seventy disciples, they were instructed, "Carry neither purse, nor serip, nor shoes: and salute no man by the way," and in Matthew 6:25, "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," and the 32nd and 33rd verses, "(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

But how? Did not the God of Israel feed Jacob's sons in the wilderness? Did not God send the ravens to feed Elijah with fish and bread? Read 1 Kings 17:1-6.

The Son fed the multitude as recorded in Mark 6:34-44: five thousand men, with five loaves of bread and two fishes. And again in Mark 8:1-9 we read of four thousand fed from seven loaves of bread. Again, the Son shows the care of the people rests upon Him. Why not dismiss the service and send them home for the meal? Get His answer: "If I send them away fasting to their own houses, they will faint by the way: for divers of them came from far."—Mark 8:3.

"Oh, yes, we believe God cared for His people in the wilderness, and the Lord was able to feed the multitude. But the days of miracles are over," says the average church member.

But does God care for His people today? "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity... Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.... Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.... I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalm 37:1, 3, 5, 25. "But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19. "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 Cor. 9:8. "That I may cause those that love me to inherit substance: and I will fill their treasures."—Prov. 8:21.

These are promises of God. Does God change? "1 am the Lord, I change not."—Mal. 3:6.

Have we the faith of Abraham? that strong confidence? "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."—Rom. 4:20, 21.

#### NATIONAL PRAYER

By Melba Glanton Arlington

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. 26:41.

IN A CURRENT newspaper Arthur Brisbane comments upon a recent editorial published in Zion's Herald, a weekly paper from the Methodist Church in New England. Mr. Brisbane says in part:

"The Zion's Herald editor accuses President Roosevelt of practically forgetting God in his attempt to bring back prosperity. The editor is disappointed at having 'no call to prayer from the pen of the President of the United States, and impressed with the crying need of such a summons at a time like this,' Zion's Herald reprints President Lincoln's prayer and fast day proclamation of March 30, 1863. The editor forgets that in 1863 this was, in public opinion and government, an out and out 'Protestant country.' President Roosevelt perhaps believes that the American people have intelligence enough to pray for themselves without being told."

In so many cases, so-called brilliancy of mind in material things utterly fails when objects of the spirit are to be divined. Evidently Mr. Brisbane has overlooked the fact that prayer has never been limited to Protestantism. Followers of every religious creed acknowledge prayer; an entreaty to the Power Supreme in time of tribulation or self-defeat. Even the heathen finds solace in the uncovering of his iniquity before a hideous image.

Sincere, individual, or collective prayer can and will defeat the usurpation of life by a demonic potentate. Prayer cultivates the spirit of humility, an attribute so desirable in the existence of the morally-minded. A great evangelist recently said, "When God's people pray, anything can happen."

Jesus the Christ admonished us to watch and pray, lest we be taken by the fleshly desires in our moments of slothfulness. Spirit is the undying, undefiled gift of God, but the flesh is plastic earth, weak and helpless in the hands of the material builder. Worldly power and flattery close the door to spiritual communication because "self" automatically locks it.

Prayer is the invisible switchboard which permits the mortal to commune with the immortal. Those who say there is nothing in prayer have never tasted of the living waters nor imbibed the spiritual gifts. It is an experience never to be forgotten; one which comes only with consecration and a Gethsemane,

A President, above others, should feel the need of a proximity with his Maker. A leader of a nation should never feel too exalted to call upon his people in time of need for divine meditation and cooperation. In time of battle, the Protestant marches with the Catholic and Jew mingles with Greek—there is no color limit.

I cannot agree with Mr. Brisbane in his sanction of the

President's seeming neglect of spiritual duties. If, as he says, the people are intelligent enough to pray for themselves, then it would seem that they need no dictator in matters of State. It is a selfish thought to proclaim leadership in a nation literally starving for hope and then ignore the elements of righteousness. "Man cannot live by bread alone."

It is a fine thing to spend months and millions trying to solve the unemployment problem, but man must realize sooner or later that—"of himself he can do nothing." Russia is an example of a nation without prayer. Are we to follow their horrible example?

If we are honest we must admit that the nation needs a "right-about-face." One mortal man or one set of mortal men can never take us out of the chaos into which greed and power have placed us. A leader should never be ashamed or too busy to ask his people to pray with him. If a nation had prayed, the liquor question would not now be beyond the control of man. A leader is only as great as his capacity for divine worship.

Mr. Brisbane thinks that God will answer the individual more readily than He will a nation by order of the President. That is perhaps the truest thing he has spoken, if the conditions are wrong. A man must take God into confidence at all times, shun the appearance of evil, and ask for proper guidance at all times. But, a man cannot tamper with Satanic forces one day to gain an end and then ask God to take him out of his dilemma the next day.

You who know how to pray, hold fast that which is priceless and remember those less fortunate who have never learned to tap the invisible wires of the heavenly Sanctuary.

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LIVE in such a manner that you wouldn't be ashamed to sell the family parrot to the town's worst gossip.—Stray Stories.

#### ADVERTIZING CHRISTIANITY

Several months ago a Japanese Christian statesman, pointing one day to the advertisement of a well known brand of eigarettes, was reported as saying: "If America would put as much capital into the advertizing of Christianity as they put into the advertizing of that eigarette, they would have the gospel of Jesus Christ in every ham let of this Empire within five years."

It pays to advertize. Spirit-directed publicity, wise and true and popular, yields returns for the church and the kingdom.

The biggest unused advertisement for Christianity is the witnessing of individual Christians. Speak a good word for Jesus Christ to some one each day.

There is no advertisement of the Christian faith comparable to a transformed life. "By their fruits ye shall know them," and through "their fruits" men are led to the Savior.—Francis Shunk Downs, D. D.

## WHERE WILL THE WICKED SPEND ETERNITY?

#### Continued from Page Seven

The destruction of the sinner shall be in the lake of fire, spoken of by Jesus, as prepared for the devil and his angels. We quote:

"Then shall he say also unto them (the evil) on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41. In the book of Revelation, it reads thus: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremomers, 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."

The wicked, as we read, shall be cast into the lake of eternal fire, known, not as an eternal torment, but as the second death of sinful men. How long man shall be conscious in this fire none can tell, for the Scriptures are silent upon its duration; however, we do know that the end of it is death, called the second. Man shall not be kept alive in conscious torment forever, but in the end, when he has suffered sufficiently for his sins, he shall perish, as saith the Scriptures:

"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 37:20. Malachi wrote: "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 nor branch."—Mal. 4:1.

The wicked, as we have read, shall be burned up; into smoke and ashes shall they be consumed. It is their end, the destruction which has been foretold. Thereafter they shall be as though they had never existed. The price for sin will then have been paid. Obadiah the prophet says, "They shall be as though they had not been."—Verse 16. The Psalmist David has described their final state by saying:

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."—Psalm 37:10. Again we read: "As the whirlwind passeth, so is the wicked no more."—Prov. 10:25.

Just as the Lord destroyed the evil cities of Sodom and Gomorrha with fire, so it is written that the sinner shall be cut off in the second death in like manner. The Apostle Jude wrote, saying.

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."—Verse 7.

Our prayer is that the sinner who is reached by this message will hearken unto the words of the Lord which we have given from the Scriptures. The wages of sin are death. The wicked shall be east into the lake of fire, and there pay the penalty for a life spent in sin and wicked-

ness. Like the fat of lambs shall they be consumed in the fire. Into smoke shall they be consumed, and in the end be as though they had not been. The words of the Lord are that we might choose life and live. Remember, on one side is eternal life through Jesus Christ our Lord, on the other is everlasting destruction from the presence of the Lord. Choose life now that you might live in that new earth which God shall prepare for all that love and obey Him, and where He shall dwell with His people throughout eternity. Listen to the words of Jesus:

"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."—Rev. 21:4.

No more shall there be sin, or sinners, to curse the land. No more shall there be death, sorrow, crying, or pain, the result of sin; but the sinners shall be cut off, they shall receive the wages for their sins, which is death. They shall be no more, for the new earth shall contain only those who have followed the Lamb of God, and kept His commandments.—C. O. Dodd in *The Bible Advocate*.

### TWO STARS OF PROMISE

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#### Continued from Page Five

pushing the two main pillars out of position. What mighty works have been done by those who put their trust in God!

Another time, when Saul was king of Israel the Philistines came to battle against God's people. They had a great warrior, a giant by the name of Goliath, of whom the Israelites were afraid. Here David, a God-fearing youth, was the deliverer. With nothing but a sling and a stone, he slew this giant of a Philistine, who was dressed in armor, had a shield, and wielded a great sword.

These are but a few of the instances related in God's Word, but they should suffice to teach us to take courage when difficulties arise, as they are bound to do under the present arrangement of affairs. As He was the friend and deliverer of His people in ages past, so He will deliver us from our troubles if we place our trust in Him and come unto Him in the name of His dear Son.

Other deliverances have been effected in the course of this world's history. The abolition of slavery was a great deliverance for members of the black race in some parts of the world. The French Revolution delivered many people from some of the oppression of the aristocracy, and heavy burdens placed upon them by the priests.

But all these deliverances, wonderful and very acceptable to those delivered, still left much to be desired. They did not free from condemnation, from sin, from groaning, from death. These conditions have been with the human race for a long time. This relief must come from a still greater Deliverer. His name is Jesus.

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Psalm 34:17.—C. M. in *The New Covenant Advocate*.

### THE WONDERS OF THE BIBLE

#### Continued from Front Page

dwells, just as the high priest had to go to the ark. God's dwelling place, to meet God (John 14:6; 15:16; 2 Cor. 5:19; Col. 3:17).

The tabernacle containing the ark was pitched in the center of the camp of Israel when they were camped (Num. 2:1-34). So Christ, our ark, is the center of our hope.

When the tabernacle was set up, the cloud, the manifestation of the presence of God, covered it, and God commanded Moses to move the tabernacle when the cloud moved, and as long as the cloud was stationary over the tabernacle it was not to be moved (Ex. 40:34-38). The Bible is the cloud that directs us. When it moves, let us follow; and when it stands, let us do the same. In other words, let us obey the Bible. "And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys."—Ex. 40:36. When the Bible, the cloud, that leads us, is lifted up as our banner, then we may go on in the Lord's work as we should (Psalm 138:2).

After Moses' death, when Israel was ready under the leadership of Joshua to cross Jordan into the Promised Land, Joshua issued this order to the priest bearing the ark: "And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan."—Joshua 3:8. So the priests bearing the ark stood still in Jordan until all Israel passed to the other side (Joshua 3:9-17). When they took their stand with the ark in Jordan, the water ceased to pass by, and Israel could pass over on dry land.

Jordan is a type of death. It had to be crossed to reach the Promised Land. At this time it was overflowing its banks, and Israel had no way to cross. Then God in the ark opened the way. God's people must cross the Jordan of death to reach the kingdom; so Christ, the ark in whom God dwells, went into the river of death and opened the way for the Israel of God to come out of death into the kingdom. "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."-Heb. 2:14, 15. "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."-2 Tim. 1:10. "Because I live, ye shall live also."—John 14:19.

The ark was held up by the priests as Israel passed through Jordan. Christ and His truth are held up by His priests, the twelve apostles, whose teachings bring to us the truth of the Ark of God that frees us from sin and death (John 8:30-36; Luke 10:16). God commanded Joshua to take twelve stones out of Jordan where the priests had stood with the ark while Israel passed over and build an

altar to show their children how God had opened a way for Israel to cross Jordan. Then twelve stones were taken into Jordan and set up where the priests had stood. The twelve stones left in Jordan point to the twelve apostles now in the Jordan of death. The twelve taken out show that they will be taken out in the resurrection (1 Peter 2:4-6; Eph. 2:19-22).

When Israel entered the Promised Land, they had to subdue it, and they began this work with the capture of Jericho. They were to march around the city one time a day carrying the ark; then on the seventh day march around seven times. When they marched around the seventh time on the seventh day, they were to blow the trumpet and all the people shout. They did this, and the city fell before them (Joshua 6:1-21). We must follow our ark until we come to God's great seventh day; then the victory will be ours. Then God's people will shout His praise (2 Peter 3:8; Acts 17:31; Matt. 25:31-34; Rev. 5:9-13).

### FULFILLMENT OF EZEKIEL 38

#### Continued from Page Three

pondents, and later released to the entire press, M. Litvinoff expressed the opinion now would be a good time to demilitarize the Siberian-Manchoukuoan border. This statement was made as he advocated a "peaceful, friendly solution" of Far Eastern affairs, and added such a withdrawal would be "quite natural" if "the tension" in the area continues to lessen. Further, it would be "very important to dispel the unfavorable impression created in the U. S. S. R. by the negative position the Japanese Government has taken in regard to the offer made by the Soviet Government for the conclusion of a guarantee pact" (of non-aggression).

"Desirable as this new attitude of Moskva may be, it comes as a little odd in the light of events in the past year. Only last September Japan proposed as proof of her peaceful intentions the withdrawal of military forces for a distance of twenty-five miles on each side of the Siberian-Manchoukuoan border. This plan was rejected by the Soviets. At the time it was thought Russia disapproved because she had important fortifications within that area while Japan had none. And under such circumstances she thought the sacrifice too great. Doubtless those concrete and steel forts still remain, so perhaps that wasn't the reason for Moskva's refusal—at least it shouldn't be if the present speeches of M. Litvinoff are to be taken as sincere."

We find that God works in mysterious ways, and brings things to pass today that yesterday looked impossible. Keep posted on current events, for prophecy is fulfilling before our very eyes. So "let him that readeth understand." May God help you to remain steadfast until the end, that you may have power from God to make you stand in the fiery trials which are soon coming, is my prayer.—F. L. Summers in The Bible Advocate.

## Berean Department

ARLEN MARSH, EDITOR

### His Privilege

Beauty is truth, truth beauty. Keats said that. And he was right. There is no beauty in a lie; there is no beauty in hypoerisy.

The false can be avoided only by knowledge. Knowledge can be obtained only by empiricism—test by experience—or by transcendentalism—test by reason of purest ray serene.

Experience comes from two sources: others, and oneself. That of others generally means little. If it did, most of the world's ills would be avoided. And, queerly, it is becoming apparent that not even personal experience means very much. If it did, bankruptcy for the nation would not be subject to discussion in the United States Senate.

Not many, however, can use the personal empirical method of arriving at conclusions. They are limited in their individual experience; they must, perforce, depend for guidance upon the experience of others. It has been the leaders of history who profited by the experience of the leaders who preceded them who have made the greatest names for themselves.

The Christian, above all others, must acquire for himself the combined experiences of the peoples of the world. His duty is to teach all nations; his task is to be exemplary for everyone; his faith demands that he be all things to all men, even as Paul was.

Consequently, the Christian needs reading as much as he needs personal contact with people. In his daily life, he at best can gain experience only with the problems confronting him personally; the problems of others he of necessity passes by because he knows nothing of them.

Reading alone can correct this lack. Books and papers and magazines convey the life of the modern world; upon them hinge the philosophics, the dreams, the hopes, of civilization itself. They, whether they attempt to be or not, are the beauty of the current age; for they, consciously or unconsciously, contain the essence of the truth about that age.

The Christian, therefore, should endeavor to familiarize himself with the reading of the present day. He should not confine himself strictly to religious books, nor should he ignore them altogether. With the proper vision, study or just reading of either secular or theological books may be of service to God.

The cause for this is evident. One cannot diagnose a case of sickness unless he knows something about it. Neither can one set himself up as a semi-divine authority on the morals of the world unless he knows something about them. Nor can he teach the things that are most needed unless he knows what those things are.

Without a knowledge of current events, for example,

what Christian would realize that now, now, xow, is the time of all times to be preaching about the kingdom of God? Without a knowledge of current events, what Christian would have evidence to support his contention that the Jews are to return to their homeland and there set up a kingdom that will never thereafter be destroyed? Without a knowledge of current events, what Christian would understand that the world is ripe to receive instruction concerning the things that are actually happening today, not tomorrow, not yesterday, but today?

Such knowledge comes from reading newspapers and magazines.

Without a knowledge of current conditions in the religious world, what Christian would know that this, above all else, is the time for setting forth the doctrine of human mortality? Unless he were acquainted with the fact that general magazines, ministers, doctors, scientists, surgeons, and the man on the street are blasting the old idea of a soul that lives forever, he would know nothing of his opportunities.

The Atlantic Monthly, Redbook, daily medical newspaper columns, press dispatches, radio, inform him of this change of attitude toward his cherished views.

It is both the Christian's duty and his privilege to put himself en rapport with the pulse of the world today and to use the knowledge gained from his experience and the experience of others in the service of his God.

#### New Issues

Two new tracts have just been published by the National Berean Society, Oregon, Illinois.

One, serving a purpose that long has needed filling, is beautifully printed on blue bond stock, and is entitled "How to Organize a Berean Society." An edition limited to 575 copies was printed. Berean leaders and those interested in improving or beginning Berean and young people's work may have copies for the asking. The tract is eight pages long, and was written by M. W. Lyon and Mary A. Gesin. Mr. Lyon was for some years secretary, and later president, of the National Berean Society. Mrs. Gesin at present is editor of the Children's Page of this paper, and was author of the Berean story book for children, Jesus, the Light of the World.

The other tract, written by J. W. Williams, for years the state evangelist for the Iowa Conference of the Church of God, is entitled "What Is a Christian?" and concerns the definition of what true Christianity is. Copies of this tract, for general distribution, may be secured free. This and all other Berean publications are mailed postpaid. "What Is a Christian?" runs to six pages.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"As oft as ye cat this bread, and drink this cup, ye do show the Lord's death till he come."

### JESUS WANTS US TO REMEM-BER HIM

IT WAS almost the end of Jesus' life on earth. For many months twelve men, chosen especially by Him, had journeyed with Him about Palestine while He taught them by word and by deed the wonderful news of His coming kingdom. We call it the "gospel."

And it was "gospel," good news, glad tidings! Were not all the Jews weary of Roman rule! Didn't they wish for a king of their own to sit on David's long-empty throne? Weren't they sad and downtrodden and oppressed!

Jesus had come at last, their Savior, their Messiah, their King. But they wouldn't have Him to rule over them; they east aside the blessings He wanted to bring them. They were blinded by sin, and they didn't believe God's promises.

It must have brought much sorrow to Jesus' heart, although He knew just what lay ahead of Him. He knew they were going to mock Him with a purple robe, crown Him with a crown of thorns, and finally crucify Him.

But there were a few who He knew loved Him, a few who would grieve over His death. And He didn't want them to forget His life among them, nor their love for Him to grow cold. And so He planned something that would always he a reminder to them of their beloved Lord.

It was the fourteenth day of Nisan, the first month of the Jewish year. And on this day all good Jews celebrate the Passover. You know all good Americans celebrate certain days—Independence Day, which is July 4; Thanksgiving Day; etc. (Sometimes we don't celebrate them very wisely.)

And so the Jews celebrate "Passover." Now I'm sure all of you who do not already know, are just curious enough to want to find out just what is meant by "Passover." Curiosity is a good thing when it causes us to find out something that is going to help us.

Those who can read, turn back to Exodus 11, and you will remember about Moses and Pharach and the plagues. If you do not recall it, read verses 4-6. The last and most terrible sorrow of all was to come upon the Egyptians because of their cruelty to the Israelites.

But none of it happened to the Israelites, or Jews, as we call them today, if they listened to God. Now read verses 12, 13 of chapter 12. Do you see where they got the word "Passover"? Death would "pass over" the house which had the blood of the lamb on the door post.

No wonder they had reason to remember that night! No wonder they wanted to celebrate in some way. Their celebration, though, was a wise one, because God directed it.

The first eleven verses tell you just what they were to do. Notice they were to eat in haste, all prepared for a journey. And over in verse 34, you will see that when they started out on that journey some of the women were ready to bake bread and they just wrapped their dough up and took it along. Seems funny, doesn't it? Did your mother ever do that?

Verse 42 says, "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations."

A fitting night for Jesus to choose for the doing of certain things He wanted His followers to do! A time to be observed because God gave us a Savior, not from the cruelty of Egypt, but from the cruelty of our own wrongdoings.

For Jesus, you know, is our Lamb. And if we believe in Him and obey Him in baptism after we are old enough to understand, it is equal to having the blood of the Lamb sprinkled on the door posts of our lives. And that is the way He becomes our Savior.

Because He means so much to us we do not want to ever forget Him, and neither did the apostles. So He took bread after their Passover feast, blessed it, and passed it to them. And He told them that every time they did that they would remember how He had done it first on that fourteenth day of Nisan.

And we, too, when we take of the bread and the cup in observance of our Lord's death and resurrection, remember that He said He would come again. And when He does come again then He will be King, not alone over the Jews, but over the whole world as well.

Now when you see the older ones taking of the "Communion" as we call it, and when you grow older and take of it with them, you will understand that it is a "memory" supper, the Lord's Supper. And you will realize that Jesus intended those who love Him to take part in it until He comes again.

It seems like a sad picture when you think of the Lamb of God, as Jesus was called, giving His life for the world. But it is a happy one when you think that God raised Him up to a life that knows no sorrows, that never ends. And some day He is coming back to give that kind of life to those who remember Him.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 8. — May 26, 1935

#### THE LORD'S SUPPER

Matthew 26:17-30; 1 Corinthians 11:23-29

Devotional Reading: John 6:47-51

#### GOLDEN TEXT

"This do in remembrance of me."-1 Corinthians 11:24.

#### A STUDY OF THE SUBJECT

Aim: The Lord's Supper is a sacred service in which the believer is reminded in the most impressive manner of Christ's death for him, and assured of the Lord's second coming.

Class Discussion: The value of symbolism in teaching. The tragic end of Judas. Did Jesus lay down His life for a principle, or was His death forced upon Him?

I. Preparing for the Lord's Supper. (Matt. 26 17-19.) The Lord's Supper is preeminently a meditative service, in which the thoughts of the worshiper are directed to certain truths by suitable symbols chosen for that purpose, The preparations for the Passover, made by Peter and John (Luke 22:8) were in harmony with the physical requirements of the On the other hand, the purpose of the Lord's Supper being wholly spiritual, preparations for its observance should be of a prayerful, heart-searching nature. "Let a man examine himself" (not another), "and so let him eat of that bread, and drink of that cup," that in the solemn service he may discern "the Lord's body" (1 Cor. 11:28, 29).

II. The Fellowship of the Lord's Supper. (Vv. 20-25.) In the light of subsequent events it was a strangely assorted group of men that met in that upper room for the institution of the Lord's Supper! First, there was Jesus, the spotless Lamb of God, awaiting the hour when His blood should be poured out for the sins of the world. There was Peter, who so vigorously protested his faithfulness, yet who before the night was over would thrice deny his Lord. There were ten others, likewise professing their love for Christ, all of whom forsook Him. Last of all, there was Judas, who was to implant the betrayer's kiss upon the Master's cheek! Yet the Master, knowing

then hearts, permitted them all to partake.

III. Observing the Lord's Supper. (Vv. 26-30 ) Weak and sinful as we are what a glorious privilege it is that we are permitted to remind ourselves that the body of Christ was broken, and His blood spilled, that we might be counted as worthy before God! As we partake of the bread, as we sip of the cup, we reach forth our hand and humbly touch the foot of the cross where Jesus died for us, and assure our hearts with thoughts of His return!

#### PRACTICAL APPLICATIONS

#### The Lord's Supper

- -was instituted by Jesus (Matt. 26:26, 27); -points to His death and second coming (1 Cor. 11:26);
- -condemns those who eat unworthily (1 Cor. 11:29);
- -is for the members of His body (1 Cor 10: 16, 17);
- -if partaken of unworthily may be the cause of sickness (1 Cor. 11:29, 30).

Examine Yourselves. Before anyone par-

takes of the Lord's Supper he should examine himself to determine whether he is worthy to partake of this most sacred supper, and the standard of examination should not be according to the traditions of an apostate religion, but according to the Word of God (Jas. 1:22-25). If our hearts condemn us, it is very apparent we are not in proper fellowship and standing with our Lord to enter into such a service (1 John 3:20).

Unworthy. No person possessed of his own righteousness is worthy to eat of the bread and drink of the cup. The Prophet has well described the righteousness of man (Isa. 64: 6). Christ must be made unto us wisdom and rightcourness, which righteourness is imputed unto us when we evidence true faith in Him. such faith coming from a true hearing and obedience of the Word of God (1 Cor. 1:30; Phil. 3:9; Rom. 10:17).

The Lord's Table. There are two tables spoken of in the Bible, one is the Lord's table and the other is the table of devils (1 Cor. 10: 21). We cannot be partakers of both tables, for whichever table we partake of, to that table we belong, that is, if we have examined ourselves and sit at the table which is in harmony with our heart (1 Cor. 10:18).-C. E. R.

#### GOLDEN TEXT

#### "This do in remembrance of me,"-1 Cor. 11:24.

In the evening of the night in which Jesus was betrayed, He with His twelve apostles had supper in an upper room. At the close of the meal Jesus "took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you this do in remembrance of me." He also took the cup, and when He had supped He gave to His disciples and said, "This do ye, as oft as ye drink it, in remembrance of me."

The Lord's Supper as we observe it is the Communion service and is taken in memory of Christ's death. It is taken only by Christians. We are not told how often to do this, but each time it is done it should bring the Christian closer to Jesus in realizing that He died for us.--L. A. R.

#### INTERMEDIATE CLASS

#### Why Observe the Lord's Supper?

It was not until almost the close of Jesus' life on earth that He instituted what we have come to call the Lord's Supper with His disciples. It was not necessary before that, for they had their Lord with them. But as the time drew near for Him to leave them, Jesus desired to impress upon their minds many important lessons. One of the most important of these was His death, what it meant to them and to all His followers after them. His entire life had been spent for others; His body had been "broken" daily, sacrificing His natural desires, working always for those who constantly demanded help, preaching the good news of His coming kingdom. His blood was soon to be shed on Calvary's cross for the suns of the world. Without His death we would be hopeless, as we would be without His resurrection. In the minds of the early apostles the "Lord's Supper" must have been associated with some of the most sad as well as the most precious scenes of His life.

Down through the centuries since that time Christ's followers have observed this same sacred ordinance, along with the ordinance of baptism. Jesus requests us, His believers, to continue to observe the Communion, so that we might keep in memory all He has done for us and that we might, in turn, consecrate our lives to the same cause. He requests us to keep it until He returns, according to the mstructions He gave to the Apostle Paul in 1 Corinthians 11:26, when He will again "drink it new in my Father's kingdom." As we paitake of the Lord's Supper we are constantly reminded that He will soon be returning, and we are inspired to live in such a way that it will be the most welcome event in our lives.

Our Father who art in heaven, help us to follow more closely in the footsteps of Thy dear Son our Lord, living our lives for others. In His name. Amen. - M. G.

#### JUNIOR CLASS

Topic: The Forget-me-not Jesus Gave Us. Text-Matt. 26:17-30.

Memory Verse: "This do in remembrance of me."-1 Cor. 11:24e.

Review. If pupils are old enough let two of them take their Bibles and read the co .versation between Philip and Ethiopian. Let another tell the result of conversation Another may tell what lesson we learned from

Introduction of Lesson. Two weeks ago we read that after the people were baptized, they broke bread. By this we mean they held what we call the Communion service. Why was the first service of this kind given? Tell story in this order: 1. Apostles ask Jesus for instru tion for preparing Passover feast. 2. The r preparation. 3. The feast, 4 He tells that one will betray Him. 5 Sorrow of apostle 4. 6. Jesus breaks bread. 7. He gives them tile cup. 8. He explains that they are to do this to remember His death, His burial, and His resurrection. We continue to do it for the same reason.

Memory Verse. "This do in remembrance of mc," was what Jesus said about "the Lord's Supper," the name often given to our Commumon service. Let's say it, also

Notebook. In your notebook draw a plate with small piece of bread on it. Under it write Matt. 26 26 Draw a cup Under it write Matt. 26 27, 28. Paste a picture of Jesus beneath these Under it write the memory verse .- V. C. T.

## AMONG THE CHURCHES

#### ILLINOIS BIBLE SCHOOL TEACHERS

We are pleased to announce the following list of teachers for the Illinois Bible School, which will meet in conjunction with the Genwhich will meet in conjunction with the General Conference from July 30 to August 11, 1935: James A. Patiick, F. L. Austin, S. J. Lindsay, G. E. Marsh, C. E. Lapp, Louise Lapp, V. Earl Thayer, Mary A. Gesin.

Subjects of the various classes will be announced later. Watch for them And while you are watching make plans to attend. Time and place: July 30 to August 11, 1935. Oregon, 111.

#### NORTHWEST CONFERENCE

As has already been reported by Sr. Minme Kerr, the conference secretary, the date for the annual conference is June 6-9 at Felida, Wash. A definite program cannot be announced yet, but we are assured that this will be one of the best conferences that has been held in this section for years. Many of the isolated have been heard from, and there is a general desire to heed the admonition of the Apostle as the signs thicken that indicate that the day of the Lord draweth nigh.

We are expecting Bro. II. J. Prosser of Newport, Orc.; Bro. Thomas Foster of Mt. Vernon, Wash.; Bro. Lyle Rankin of Cash-mere, Wash.; Sr. Lottie Young of Seattle; and others, to be with us and assist in the program.

The brethren here are making plans for the entertainment of all who can arrange to come. However, there are but few members of the local church and therefore those who come by auto are requested to bring a roll of bedding. Those coming by bus or train to Vancouver, Wash, please notify me by card of the time of your arrival, or if arriving without pre-yious announcement phone Bro. Wallace Wolff, Vancouver 35F31.

We wish that every member of the church in the two states might feel an urge to attend this general gathering. We know that the Corvallis church is planning to come and assist in every possible way and we are expecting to hear from other localities in the near future. We are hereby extending a general invitation to come, that we may all have our spiritual strength renewed, that the gospel message may be presented, that the weak may be encouraged, and plans made for the promotion of the work through the coming year.

My work among the brethren in this northern section has been very enjoyable. I have not had a lonesome minute, and I could not have been treated better. May our zeal for the cause of truth grow stronger as we see a lukewarmness creeping over the nominal church.

Emma C. Railsback.

#### HERALD RECEIPTS

Eva L. Stearns; Mrs. Fred Austin; Same Bradley; Delos Andrew; Ethel Johnson; A. Nichols; C. W. Leeds, V. E. Kirkpatrick, Mrs. C. H. Bassett; Freeman Fike; Mrs. W. A. McKinney; Rena Coyner.

#### CONTRIBUTIONS TO N. B. I.

M W. Perrine		<b>\$</b> 75
Hope Haupt		10.00
Lois Carpenter		1.00
Mrs. C. H. Bassett	^ .	1.00

#### A PASTOR FOR PENNELLWOOD CHURCH OF GOD

Grand Rapids and assume the pastorate of the Pennellwood Church, 3055 Division St., S

This is one of the pleasing results of the special meetings which were held the two weeks preceding Easter. The need for work in this new field is very evident and affords an excellent opportunity for those wishing to participate in the service of the Master.

We consider ourselves exceedingly fortunate in having Bro. Austin for our pastor and we hope this is the beginning of a long period of pleasant association in God's work. hope the brethren at large will pray carnestly for the success of this new venture.

A hearty welcome awaits any who wish to join us in worship Sundays, 11:00 a.m., and 7:30 p.m. A complete program of service will be announced later. Fred E. Hall.

#### SPECIAL MEETINGS IN TEXAS

Beginning on Friday night, June 7, Evangelist T. A. Drinkard of Handley, Texas, will conduct a protracted effort at that place. The services will continue over two Sundays and we trust will result in much good. Bro. Drinkard is well qualified for his task, both by many years of experience in evangelistic work and by a thorough familiarity with the Bible and with the fundamental teaching of the Church of God.

Here is an opportunity for the Texas breth-ren to assist generously financially and by prayer in the furthering of gospel work in their own state. Contributions sent for this purpose to T. A. Drinkard, Handley, Texas. will be receipted for individually and through The Restitution Herald.

#### ANDERSON TO BE IN MISSOURI

We are pleased to report that plans are being made to have Bro. J. H. Anderson of Indiana with us for a special meeting beginning on June 27 and ending July 4, at the Cedarville Church, near Lockwood, Mo.

Bro. Anderson preached two evenings at this place last August, and we trust that at his return he may find even greater interest than before. We anticipate his coming to be

a pleasure and a blessing.

Any isolated brethren are cordially invited to come and enjoy the services with us. We would like to invite you to keep this meeting in mind as an opportunity to learn and serve Those who have never had an opportunity to hear Bro. Anderson speak should endeavor to attend this meeting. Those who have had the pleasure of hearing him will indeed want to hear him again, as he is truly an interesting speaker.

The Cedarville Church is located twelve miles north and two miles west of Lockwood. Should there be any interested that wish to have more information in regard to the meeting, you may write to Miss Ethel Fyfe, Rt. 2, Lockwood, Mo. Ethel Fyfe, Secretary.

"In the Twinkling of an Eye" has been called the best piece of fiction ever written on the Lord's second coming. A book that is at once a Bible study and a gripping story \$1 25; order from the National Bible Institution.

#### WE NEED YOUR IMMEDIATE HELP

It has been many months since the Execu-Bro. F. L. Austin has consented to come to tive Board has made a direct appeal to you for help to carry on the business of the National Bible Institution, and we know that many will welcome this candid statement of our needs and the opportunity it affords them to take an active part in this, the Lord's busi-

Perhaps it is owing to the same pressure we ourselves experience at this season of the year that contributions always decline during the spring months. But whatever the cause may be, during the past six weeks our neccssary expenditures have exceeded our income to a painful degree. The cause may be traced in part to the fact that we have had to meet tax payments to the amount of \$337.66, insurance premiums have fallen due, repairs on Golden Rule Home have been required, besides such items as a ton or two of paper for The Herald and the quarterly, in addition to the regular expenses of the office, which, as you know, have been cut to the lowest possible point.

At the last meeting of the Board, held on May 4, 1935, the Secretary was instructed to bring our most pressing need to your attention and give you the opportunity to come to our relief.

G. E. Marsh, Secretary.

#### SOUTHERN CALIFORNIA

Fellowship, comradeship, mutual understanding-these were some of the terms which might have been applied to the spirit which was manifested at the church supper held on Wednesday evening, May 1, at the home of Bro. and Sr. Leo Nokes at 950 Hoover St. Los Angeles. A most delicious supper excelleatly served was interspersed with inspirational music and encouraging words.

Sr. Mane Bleasdale, accompanied by her mother, began the program with a violin solo. Schubert's Serenade, and thus gave the tone

to the evening's program.

The pastor of the Los Angeles church prosided at the meeting, and gave a short talk to introduce the theme, "What We Are Trying to Do in Our Church Work." He outlined the part of the church; Bro. Bradley Crundwell spoke of the part that music plays in the worship: Bro. A. Leonard Brady spoke for the Bereans; and, in the absence of the Sunday school superintendent, Bro. Wilson Calkins, the pastor spoke a word for the Sunday school.

Bro. Brady rendered two numbers on the zither, a most unusual treat; Bro. Bradley Crundwell provided the lighter vein in two popular piano numbers; Sr. Elsaleon Nokes delighted the ear with two violin numbers; and while the pastor changed costumes for his Scotch songs, various ones spoke, and some of the performers provided other numbers. The pastor acted as the buffoon, then, with some of Harry Lauder's songs in Scotch costunie.

After a short informal social time the Bereans decided to meet at the Nokes home for

their next study session.

Everybody present expressed the desire for more such evenings. Plans, therefore, are being laid for one such evening each month.

Norman John MacLeod

## BETWEEN YOU AND ME-

Owing to requests of brethren in other states who desire for themselves or others the local address of the church m Los Angeles, Calif., we will hereafter publish it in connection with Bro. MacLeod's weekly announcements. For the present we insert it here: The church is located at 264 W. 42nd St. Sunday school is held at 10:00 a.m. and preaching service at 11 o'clock.

Home has been redecorated recently and presents a very attractive appearance. The original turnishings of the room, together with curtains, linens, etc., were provided by the Blessed Hope Church of God at Niagara Falls, N. Y., which still takes an active interest in its maintenance.

"Mother" Mick, matron of the Home, has been called to Ohio for a few days by business matters connected with her father's estate. She accompanied her daughter, who had driven out on Saturday, to Ohio Sunday.

Children's Bibles, containing maps, helps, and colored plates, bound in leatheroid (which lasts longer than genuine leather), and printed in good blackface type, are selling at \$1.00, postpaid. Order from the National Bible Instatution.

The Herald congratulates the Pennellwood Church of God of Grand Rapids, Mich., in its success in securing the pastoral services of Bro F. L. Austin, former Executive Secretary of the National Bible Institution. His many years of experience, spiritual viewpoint, and biblical scholarship assure the Pennellwood Church under his leadership steady growth and usefulness.

An American watching two Chinese in a word battle asked a bystander what they were

"Fighting," was the reply.

"But neither one has struck a lick."

"They won't because the one who strikes first thereby admits that he has run out of

In connection with the Sunday school les-The Niagara Falls Room in Golden Rule son for the same day which treats of that son for the pastor at Oregon, Ill., will speak next Sunday morning on "The Deeper Signif-cance of the Lord's Supper." In the evening his topic will be, "The Bible Reveals the Meaning of History."

> One of the busiest pastors we know is M W. Lvon of the Golden Rule Church of God in Cleveland, Ohio. Since the beginning of the year he has had but thirteen nights that were not taken up with some activity connected with the work of his growing congregation.

> May 26, Norman John MacLeod will conduct a Bible lesson in the afternoon at Long Beach, Calif., on the "Analysis of Figurative Language," one of a series of lessons about how to study the Bible.

> The morning sermon topic of M. W. Lyon at the Golden Rule Church of God, Cleveland, Ohio, on May 19, will be, "Why the Bible Was Written." In the evening the subject concerns "Our Fettered Christ."

> At Los Angeles, Calif., on May 26, Pastor Norman John MacLood's theme will be "The Lord Shall Inherit Judah," based on Zechartah 2:12.

#### CORVALLIS, OREGON

Easter services were held at the local church during which the children's class presented a play, recitations, songs, and prayer, followed by a talk by Sr. Railsback to the children. The lesson subject was "Christ Is Risen." Special songs were sung by Srs. Railsback and Minnie Kerr.

At 11:30 our minister spoke on "The Death of Christ," following which a basket dinner was served in the church building.

A social hour, with prepaied talks, selected scriptures, a Bible lesson, and Communion service, was held in the afternoon.

We were very glad to have with us Bro. and Sr. Ray Smith and daughters, Clatys and Bardina; and Sr. Smith's mother, Sr. Minine Rogers; and Sr. Louise Sullivan, all of Eugene.

On Sunday, April 27, Sr. Bailsback spoke on "Signs of the Last Days," and told of a trip to Eugene during the week-end. She was accompanied by Srs. Flora Hogue, Minme Kerr and daughter Jane, and Lulu Tremaine and son Robert.

At the evening service Sr. Railsback lead a very interesting study on "Charity and Love,"

Word has been received from Bro J. C. Wilson that three of the midwestern states sent "millions of acres of real estate" to Missouri without a down payment. Bro. Wilson is still holding services at Blythedale, Mo

While we regretted very much to have Sr Railsback leave Corvallis, where she has done six weeks of splendid work, yet we are glad that she is going to the Felida, Wash.. church to carry on the program of the Conference in

visiting the isolated and creating interest in the coming annual Northwestern Conference to be held there June 6-9.

She was scheduled to stop overnight with Sr. Brooks and family at Hillsboro before proceeding to Portland, where she will hold services at the home of Sr. Sarah E. Smith, who resides at the home of her daughter, 642 N. Alberta St.

We urge each member of the Church of God of Oregon and Washington to give Sr. Railsback his heartrest cooperation. She is not here to do our work for us, but to help strengthen us that we may be more fully united in purpose, hence better able to give the glorious message of salvation to the unsaved about us.

Pray for the work, not forgetting the one tenth and one seventh.

A very fine program is being mapped out for the annual conference, and each one will find some part of it that will be of special in terest to him, besides the pleasure of meeting old friends, making new acquaintances, and meeting brethren who are old only in years of faith.

May God's blessing rest upon the work and may we give Him the praise and honor, "for great things He hath done."

G. E. Barber, Church Secretary.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

Our church and community feel deeply gratified over the wonderful success that attended the presentation of the sacred drama, "The Rock" This character development of Simon Peter was given two nights at Godwin School auditorium. Between five and six hundred people witnessed the production and popular demand has caused arrangements to be made for repeating it another night. No admission price has been charged.

Throughout the fall and winter months our church with its various departments maintains such a full schedule that almost every night of every week is definitely engaged for many of the workers. We are at present rearranging the program so as to make the summer schedule much lighter. This will give an opportunity for proper relaxation, and by fall everyone should be ready for putting full energy into the work again.

F. E. Siple, Pastor.

#### MARY A. LOGAN

Mary A. Logan, beloved wife of Marshall Logan, was born October 14, 1862, and died May 6, 1935. She was married to Marshall Logan November 7, 1880, to which union were born six children: Mrs. Clarence Welch of Lapaz, Ind.; Mrs. Leroy Austin of Leesburg, Ind.; Mrs. Erick Lidholm of St. Louis, Mo .: Earl Logan of Bourbon, Ind.; Hazel Logan of Plymouth, Ind.; Mrs. Sam Sabatmo of Dayton, Ohio.

She was baptized into Christ soon after her marriage and remained a true and faithful worker in the Master's vineyard, and had the Joy of seeing all her children enter His vincyard and work by her side.

Her life was one of labor and service for her family. Her last illness was a long and patient struggle, and everything was done for her that loving hearts and willing hands could do. Now she sleeps; but she shall wake.

She leaves her devoted husband, six children, sixteen grandchildren, nine great-grandchildren, one sister, and three brothers, besides a host of relatives and friends, and hoped to meet them all

Words of comfort were spoken to a large audience in the Plymouth Church of God. May 8, from Luke 10:42. After the service she was laid away in the Plymouth Cemetery to sleep until Jesus will call her into eternal life. She will be missed by many who knew However, it will not be long until she and all of God's people will live again.

J. H. Anderson.

### A New Book on PROPHECY

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## Publishers' Gossip

By Arlen Marsh

"Of making many books there is no end."-Eccl. 12:12.

#### Two Thousand Hours

For a little more than 2,000 hours, or for 250 eight hour days, Dr. Marion McH. Hull, Dean of Atlanta Bible Institute and Professor of Bible Exposition and Prophecy, studied the Psalms. The result of his work takes form in Two Thousand Hours in the Psalms, a commentary of some 563 pages, and one of the most unique books on the Bible that has yet come to our attention.

Like the Emphatic Diaglott, Two Thousand Hours in the Psalms fills a definite need. It provides an interlinear translation of the original Hebrew of the text, but the Hebrew is printed, not in the old Hebraic characters, but in their modern English equivalents. Such interlinear translations frequently not merely amplify, but completely change, the meaning of the text as given by the King James Version.

In addition to the interlinear feature, each Psalm is given a separate analysis, both from a literary and from an expository standpoint. Technicalities are avoided as the plague; this is no book to determine the exact etymology of each phrase and the accuracy of each mark of punctuation.

There are, to be sure, occasional implied doctrinal errors. Reference is now and then made to the fact that "God the Son" speaks; but these errors are never obtrusive, and rarely have any importance.

What is perhaps the most unusual part of the book is its printing make-up. To save expense, and so reduce the cost to the purchaser, the entire script was typed on a Varityper, photographed, and reproduced by the new planograph process. The typists must have had a job. After a more-or-less thorough examination of the entire book, I have discovered two typographical errors.

The book is issued in two bindings: one, a patent loose leaf affair of heavy paper, retails at \$1.00; the other, which is jacketed purple cloth, sells at \$1.50. The paper of the loose leaf edition is exceptionally heavy, but one wonders how long it would endure the constant twisting and turning of pages under hard use.

On the whole, Two Thousand Hours in the Psalms is distinctly different from anything else in its field. It should be especially useful for those who enjoy the Bible for its literary as well as for its dogmatic values. Undoubtedly it comes as near to exact adherence to the Bible meaning as any commentary on the market does. The summation of judgment on it would be: Well worth the money if you have it to spend,

### The Devil Himself

Lyman Booth doesn't believe there is one. In 218 pages, including a 19 page index, he explains his reasons. His book, *The Mystery of Iniquity Explained*, which title is illuminated by the subhead, "A Biblical Exposition of the Devil," covers 18 chapters and 285 sections.

In the first two paragraphs of his text, Mr. Booth invites the reader's skepticism toward the author's views. Thereafter he lists in rapid order so many Bible references that much of the book is reminiscent of Nave's Topical Bible, which indexes and quotes what is apparently most of holy Writ.

Each chapter is preceded by an outline of its contents, so expediting the reader's search for any one idea in particular. An index of texts contained in the back of the book further aids prompt location of individual references and problems. The general index takes on more the appearance of a table of contents than that of a complete list of subjects, and is obviously not intended to be exhaustive.

It is particularly notable that the book is not interspersed with constant references to appendices in the back, to footnotes at the bottom, and to bibliographies which no one ever uses. Such freedom from reading interruptions is delightful to this reviewer, who classes among his favorite abominations the interlarding in the text of reference marks that is common to most scientific, religious, and literary works.

Mr. Booth does not, thank fortune, believe implicitly in the unfailing accuracy of the Authorized Version of the Bible. Most of his quotations from the Bible are taken from the King James, but here and there he disregards the obvious flaws in the Elizabethan idea of what the Bible should say and refers to the American Standard.

Naturally, the volume becomes quite technical in spots, many spots. Its purpose requires technicality. But these points of etymology, grammar, and whatnot are bound together by a writing style that carries the book along in spite of them.

The Mystery of Iniquity Explained is bound in heavy paper and sells at 75 cents a copy.

Either of the books reviewed on this page may be obtained from the National Bible Institution, Oregon, Illinois, at the prices quoted. Books will be shipped prepaid if cash accompanies orders. Catalogues of other books handled by the Institution will be mailed on request.

# THE RESTITUTION HERALD

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# Military Service

By Laurence Howell

As serious as the principles involved are, and sad as wrong conclusions may finally be to some, it surely behooves us all to carefully study the question of military service from every angle. Let us consider the scriptures seeming to bear on both sides of the question, and endeavor to harmonize them, to

the end that honest conclusions be formed. By all means let us be fair to the question, lest we be found fighting against God's will.

Perhaps the first scripture usually cited by "conscientious objectors" is the commandment, "Thou shalt not kill."—Ex. 20.13.

On the other hand, we have repeated cases in the conquest of Canaan by Israel when God commanded the Israelites to slay their enemies. We shall only eite three of these.

The Lord tells Joshua (the 6th chapter) that He has given the city of Jericho with its king into his hands. Then the manner of its capture is described. In verse 21 we read, "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." Just Rahab and her father's household were spared, because the two Israelite spies had promised them immunity for protecting them

In Joshua 8 1, 2 we also read, "And the Lord said unto Joshua, Fear not, neither be thou dismayed take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king." And we are told by the chapter that all the men and women of Ai, twelve thousand of them, were slain by the sword, and this king brought alive to Joshua and hanged on a tree.

Now notice 1 Samuel 15 1-3. In these verses the Lord, speaking to Saul through the Prophet Samuel, says in verse 3, "Now go and smite Amalek, and utterly destroy all that

While the nation is observing Memorial Day and recalling with gratitude the sacrifice and the service its armed defenders have rendered in the past, the following article will be of timely interest. While the position the author holds is contrary to that taken by many others, the conclusions he draws from his study of the Scriptures are worthy of serious consideration.

they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Here we are confronted with the situation of the Lord Himself commanding first to *not* kill, and then on repeated occasions to kill. In both cases the command is to His own chosen

people. What shall we do with the apparent conflict? It should be the prayer of every honest heart to rightly interpret the Scriptures at this point.

To us it seems clear that the command, "Thou shalt not kill," given Moses in the mount, can only refer to men and women in their private relationship to one another. You cannot, because you want revenge for some grievance, or want to rob somebody, or resist arrest by an officer, kill anyone without breaking this command of God. God does not contradict Himself or break His own laws and commandments. So it is obviously unjust to say Exodus 20.13 makes military or police duty wrong for God's people, if called by our government to perform it.

We now wish to examine the question from the standpoint of the New Testament.

The occasion of Jesus' betrayal and arrest is sometimes eited as an argument against bearing arms, because of His words to Peter after he drew his sword and cut off the ear of the high priest's servant. In reproving Peter, Jesus said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword "—Matt. 26:52

In this case those who took Jesus were strongly armed with swords and staves (Matt. 26.55). Had Jesus permitted His disciples to defend Him by physical force, as seemed their wish (Luke 22 19), the probability is they would all have been killed on the spot. It was not in God's plan and purpose that this be done, and Jesus die in this way. Hence, His healing of the servant and reproof of Peter. It cannot be truly said that Jesus forbade His disciples to ever bear arms, for (Please turn to Page Ten)

## Abreast of the Times

### Protocols "Forged and Faked"

"I will bless them that bless thee, and curse him that curseth thee."—Genesis 12:3.

Berne, Switzerland, May 14.—The "Protocols of the Learned Elders of Zion," which purport to depict a plot by the Jews to conquer the world, were declared to be "false and obvious plagiarism" by a Swiss court today. The court found two of five Swiss Nazis guilty of libel, and they were assessed a nominal fine and required to pay the costs of the prolonged trial. The other defendants were acquited. The two found guilty, Theodore Fischer, leader of the Swiss Nazis, and Herr Schneller, his aide, were specifically found by the court to have distributed "immoral literature," and further sale and distribution of the "Protocols" was forbidden "because they were false and obvious plagiarism, because they propagated hate against part of the population and are thus of such nature to cause agitation and disturb the public peace. It is now definitely established," the court said, "that the Protocols were copied or plagiarized largely from Maurice Joly's 'Dialogs in Hell.' "

These "Dialogs," which were prepared in 1864, were originally written as a veiled attack against the despotism of Napoleon III. They were in the form of conversations "in hell" between Niccolo Machiavelli, 16th century Italian statesman, and Charles Montesquieu, 18th century philosophical historian.

The purpose of the trial, which started last October, was much more than an attempt to convict the German-Swiss Nazi leaders of libel. It was to vindicate the Jews once and for all of the slanderous charges made against them in the Protocols by professional anti-Scmites everywhere, which had done much to excite and keep alive the violent hostility against them which Hitler and his followers had inaugurated in Germany.

Among the dozens of witnesses who testified in the trial, the court itself called several impartial experts. As the evidence was largely of a literary character, experienced authors and literary critics were included. One of the latter whom the court invited to review the evidence was C. A. Loosli, a Berne author. Mr. Loosli testified that the documents in question belonged to "scandalous literature of the worst sort. They seek to arouse the reader's brutality, te tear him away from whatever standards of justice he may have, to infect him with poison, to deafen him with hatred, and to lead him to outrageously illegal acts of murder and pogrom."

It is to be hoped that those misguided students of prophecy in this country who have acted as coadjutors of Adolf Hitler in the spreading of this dishonest and scandalous literature against God's chosen people will at least discon-

tinue the publication and distribution of the obviously false "Protocols." There is plenty of evidence upon which we may base our expectation of the coming of the man of sin and the establishment of a vast godless empire in the world without making use of documents which have been repeatedly proved false.

### "What May Happen to Our Fathers?"

"I have . . . delivered thee unto the will of them that hate thee."—Ezekiel 16:27.

NEW YORK, May 15.—A staff writer for *The American Magazine* for June, speaking of his interesting experiences in gathering material for the magazine, tells of meeting six small Jewish boys who were just over from Germany. "They were well-mannered little fellows who played chess and read *Tom Sawyer* in German for a pastime."

One of the older of the group spoke English, and through him the correspondent of *The American* learned that they were a part of a group of 250 Jewish children who had been rescued from Germany by a children's society in this country to be placed in Jewish-American homes.

When a fellow passenger with the writer asked, "Well, what do you think of Hitler?" all six of the little boys turned pale.

"Don't be afraid," the man said encouragingly, "you are in a free country now."

The one who spoke English responded fearfully, "Ja, but our papas and mammas arcn't. If we speak, what may happen to them?"

"A whole volume there," comments The American correspondent, "if one knew how to write it!"

### Watch Italy and Ethiopia

send us both old and new addresses.

Rome, Italy, May 14.—Premier Mussolini today advised other nations to keep their hands off in Italy's Ethiopian trouble. Both of these historic countries are to take an active part in prophetic developments. Watch them!

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## MORE REJOICING

By Norman John MacLeod

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7.

THE story of the "prodigal son" has been dwelt upon from many points of view, but seldom is the "older brother" mentioned. The seeming neglect of that personage is one of the sources of much misunderstanding concerning the teachings of our Lord. In the verse quoted at the head of our discussion would seem to be taught a doctrine repulsive to the man of right thinking. Is there really to be more rejoicing over a man who has sinned and repented than over a man who has not sinned? "Shall we

continue in sin, that grace may abound?" "What then? shall we sin because we are not under the law, but under grace?" Is there more rejoicing in heaven if we enter into a sin and then turn back in repentance, than if we never entered into that sin? Let us answer as did the Apostle Paul: "God forbid!" And yet on the foundation that is laid for that erroneous interpretation is built a superstructure of other interpretations that will not hold if we return to our fundamental premise and correct it.

Jesus gave a series of parables to illustrate a certain point: "the lost sheep," "the lost coin," "the prodigal son," "the unjust steward," and "the rich man and Lazarus." Each one presents a slightly different phase of the same ques-

tion. Each one has the same chief point with slight variations as to minor details. Just what those details are we often are at disagreement because we miss the gist of the whole discussion.

So enamored have we become of "types and shadows" that we often overlook the chief point of a parable in an effort to get at the intricacies of the "type." The Pharisees and the scribes of the days of the Herodian Kingdom of Judah carried types to such a degree of "perfection" that religious interpreters ever since have been given to such discussions. Certain things appeared in the ancient manuscripts that were not complimentary to the ruling classes of the Jews; they "spiritualized" them away by means of types and the like. They looked upon every minutia of the Scriptures as a symbol of something else, until men began to wonder if there was anything in the entire realm of Scripture that meant what it said.

In the centuries immediately before Christ came, there grew up in Palestine a work known as the "Jewish Sybil" which was so highly involved and elaborated that it has been a model for all such fanciful literature ever since. It is a mixture of Jewish religion, Greek myth, Syrian legend, flowery figures of speech, allegory, and the like. The preachers of the Middle Ages revived that sort of teaching and embroidered the gospel stories and the parables given by our Lord with these "typical" imaginings,

I do not thank Thee, Lord,
That I have bread to eat while others starve;
Nor yet for work to do
While empty hands solicit Heaven;
Nor for a body strong
While other bodies flatten beds of pain.
No, not for these do I give thanks!

But I am grateful, Lord,
Because my meager loaf I may divide:

But I am grateful, Lord,
Because my meager loaf I may divide;
For that my busy hands
May move to meet another's need;
Because my doubled strength
I may expend to steady one who faints.
Yes, for all these do I give thanks!

Thanks Be to God

Jame Alford in The Gideon.

until the coming of Augustine, who said because a certain offering in the old law could be prepared in three different ways according to the option of the priest, that that meant that the Scriptures had three meanings. Certain of our "Modernist" preachers are at the present time saying that the Scriptures must be more than translated: they must be reinterpreted, transformed into modern circumstances. Such things as sin and grace need redefinition in modern terms. Savonarola preached a series of sermons each day of the week, and each day he gave an entirely new "typical" meaning for the "ten planks" that made up the deck of Noah's ark! What did they mean, if anything? Certainly that would be as difficult a platform to stand upon as the

average political party platform in this day and age! Certainly there could be no better way of ruining the value of Scripture altogether as a source of real authority! No wonder that the average person is bewildered by our interpretations of the Bible! The wonder would be if he were not bewildered. But to return to our particular parables.

Jesus said to the Pharisees on another occasion: "They that are whole need not a physician." Did He mean to say that the Pharisees were "whole"? Did He mean to say that the publicans and such like were sinners, but that the Pharisees were sinless? Certainly, then, His parable of the Pharisee and publican that went to pray is an empty delusion! No, He was indulging in sarcasm! Because of the self-righteousness of the Pharisees they did not need His ministrations; or if He were to discard His irony, they could not humble themselves enough to accept His grace to cover their sins. (Please turn to Page Nine)

## Do You Know God?

By D. G. Harvey

"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.

LATE in the ministry of our Lord Jesus, during that period when the scribes and Pharisees were doing everything in their power to trap the greatest of all teachers into some word or action by which they could prefer charges against Him, a woman was taken into the presence of the Son of God, and this charge made: "This woman was taken in adultery, in the very act."—John 8:4.

If you read the account as recorded by John 8:3-11, you will note their reference to the law of Moses, which commanded she be stoned. "But what sayest thou?" There is the test. Should Jesus command her to be stoned, they could go before the Roman authorities with the story of how a Jew, a carpenter, had taken the law in his own hands. But should He, on the other hand, reject the law of Moses, they could appeal to the Jews as a people.

But Jesus stooped and wrote with His finger in the dust, as though He heard them not. The scribes and Pharisees were persistent; they felt so sure of their plan of trapping Him. The charge was repeated. Then came that *sting*, that changed success to ruin of their well laid plans. "He that is without sin among you, let him first cast a stone."—John 8:7. And again He wrote in the earth.

"What did He write?" is often asked. Can we read His words today, by the eye of faith? Notice the 9th verse: "And they which heard it (statement of 7th verse), being convicted by their own conscience, went out one by one."

Why? How were they convicted? Should the Master today make such a suggestion, judging from the modern standard of the nature of sin, what a scramble for stones there would be as the Lord continued to write. One would say, "I don't dance"; another, "I never saw a show"; another, "I don't smoke"; "I don't play cards"; etc.; and each would reach for a stone.

But what is sin? "Sin is the transgression of the law."—1 John 3:4. Paul tells us, "I had not known sin, but by the law"; then adds, "For I had not known lust (desire), except the law had said, Thou shalt not covet."—Rom. 7:7. What man or woman among us has not desired some possession of another?

They were "convicted by their own conscience" as Jesus wrote the law in the dust at their feet. Thou shalt not kill, commit adultery, steal, bear false witness, covet. Condemned by the law under which they judged this woman, they fled. Then Jesus said, "Neither do I condemn thee: go, and sin no more." Justice? Mercy? Yes. Her accusers were as guilty as she.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James 2:10.

These men had judged the woman a sinner; yet they at heart were liars, for they bore false witness against Christ; and they were murderers, for they desired His life. The scribes and Pharisees were guilty and fled.

The woman was guilty: Jesus forgave her sins. She was given a new start. I read somewhere a story that this woman was Mary Magdalene. If this was true, she proved a faithful follower of the Lord to the end and was the first to see Him alive from the dead.

I thank God, when the Lord will judge in His kingdom, He will not judge by the standard of men. "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."—Isa. 11:3, 4.

Had the Son power to forgive sin? At one time Jesus, on healing a man of the palsy, said, "Thy sins be forgiven thee." When the scribes thought Him a blasphemer, He said, "But that ye may know that the Son of man hath power on earth to forgive sins, . . . Arise, take up thy bed, and go unto thine house."—Matt. 9:2-6.

That power came from the Father in heaven. Every miracle of the Son was but reflecting the Father's power. Jesus Himself could not have changed water to wine, walked upon the water, stilled the storm, healed the sick, fed the multitude, or raised the dead; for He said, "I can of mine own self do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."—John 5.30.

In this series of studies from the life of Christ we have tried to show how the Son reflects the great love, wisdom, justice, and power of the Father. But is there one word or act of Jesus the Son in the Record that would cause fear, that is, dread, of evil from contact with Him? His every word and act has been such as would incite love, draw men to Him.

Then if we know and love the Son, we know and love the Father, also. Why should I fear (dread) such a loving, all-wise, just God, one who remembers that we are dust (Psalm 103:14), His own creation (Psalm 100:3)? He knows our weakness, and provides the needed strength. He has the power to fulfill every promise revealed in His Letter to man—the Bible. Does not the goodness of God lead to repentance? Would we want such a friend as Jesus to be ashamed of us? Then let our light so shine that men may see our good works, not our own works, but Christ working in us. Hear Jesus: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same

nothing."-John 15:5.

"O praise the Lord, all ye nations: praise him, all ye Lord."—Psalm 117.

bringeth forth much fruit: for without me ye can do people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the

## The Enemy of the Bible

TODAY man is trying to explain the mysteries of life I and creation from a man-made standpoint. He realizes that an explanation is asked by every human being. Even the child asks his mother where he came from, and who made everything he sees; and a true parent will explain all from a Bible standpoint, as it is the only one compatible with reason. Perhaps the prime reason for the theory of evolution is to evade the penalties of sin, for to do away with God would do away with the authenticity of the Bible, and consequently the Ten Commandments. His first move is to find some phrase that he can construe as contradictory, and then his task is easy. To find the harmony of the Bible is not his wish: he is striving for a purpose, and he will find it in some phrase or verse he does not understand. He may find a broken bowl in an Indian mound, and estimate the civilization of the tribe, and write a volume from this fragment, but from the handiwork of God he sees nothing. He may find a fossilized rock, and deduce wonderful things from it according to his own wisdom. The very ages of the rock are determined, and these pseudo scientists trust their all in the ages of rocks, but nothing on the Rock of Ages.

A few years ago a foot of a supposed horse was found with four toes, and how it was heralded as a missing link! But the great gulf between the toed horse and the horse of today was not shown. Occasionally a calf is born with two heads, but nothing is said about it. That its mother had but one head is too well known, and the people will not be fooled into believing it came through a slow process, taking ages to bridge the gap. It is vain for the pseudo scientist to ride the four toed horse to a successful demonstration of his theory. True science deals with facts, but the theory of evolution has never been rated as more than a guess. "Hath not God made foolish the wisdom of this world?"-1 Cor. 1:20.

#### THE THEORY DEFINED

Evolution is a philosophical and speculative theory which is sought to account for the various elements and compounds of the inorganic world, and the countless creatures of the organic world. To go into detail would take more space than can be allowed in this paper: and only a few of the more important phases will be considered.

We have a class of mammals, in which the female imparts nourishment to its young from the breast. Certain vertebrates, the birds, reptiles, and fishes, have not this peculiarity, or anything approaching it. They are far inferior to the former. But evolution claims the lower are

the parents to the higher, as things are ever stepping up to a higher order, but the great gulf between these two is left open. They cannot explain it. But God said, "Let them bring forth after their kind."

A species may embrace many distinct varieties, and man has produced artificially many varieties, as, for instance, the many varieties of cattle and dogs. But never has he been able to cross these species. If we make two species breed we have a check, and if a male and female of this cross breed we have no offspring. So verily we have again the fiat of the Almighty, "Let them bring forth after their kind." How did the power of reproduction originate? It is evident the first organisms must have possessed it. It could not have arisen gradually by evolution: the evolutionist does not explain it; but the Creator does, for He says that even the grain and herb shall yield seed after its kind. The mysteries of life are hidden from the prying investigator, and "the way of the tree of life" is effectually hidden (Gen. 3:24). The evolutionist demands that judgment be rendered in his favor although no proof has been given. He is still looking for the missing link to show the different stages or steps from the lowest life, the amoeba, to man. A striking fact which shows the rigidity of species and subkingdoms is shown in the remains uncarthed from time to time. Fossils taken from the Primordial Period have the same structure as they have today, which shows that evolution is a myth. The earliest geological remains of organisms show a lower and higher form side by side, and the evolutionist teaches that the lower are the progenitors of the higher!

How do those great teachers explain the origin of the eye? They say a bruise on the body of the sightless creature caused a blister and the light shining in this blister caused it to see. But suppose the bruise came on the belly, or on its tail. What then? And they tell us that a wart grew on the belly of a legless creature, and it found it handy to help in propelling itself along, and then another, and then another, until four had come, and grew into legs. But suppose a wart had grown on its head or tail. What then? The evolutionist does not trace the development of a single organ. Let us examine the wing of the fowl. It is a highly organized structure, and perfect in every detail, even to the smallest feather. We find two symmetrically placed to be advantageous to the fowl. But evolution says that they were developed independently of each other from a hump or protuberance on the back, and in countless gen-

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## The Bible Our Creed

AT THE present time many people are not interested in religion, some are more interested in pleasure, and others have not faith. This is one of the great wants or deficiencies of the present age—faith. Faith is not

have not faith. This is one of the great wants or deficiencies of the present age—faith. Faith is not superstition or error, faith is based on knowledge. We see this in the common things of everyday life. A man wishes to build a house; he draws the plans, and gets the materials together; he believes it can be done, and he proceeds to do it because he believes it can be done; and because he knows how to do it, it is done. Before anything can be done there must be faith in doing it. Faith, it is said, will remove mountains. Not that Jesus meant that a real mountain

mountains. Not that Jesus meant that a real mountain was to be picked up and thrown into the sea; but He was speaking of spiritual things; and in spiritual matters faith can and does remove mountains. It is said in the Bible that without faith it is impossible to please God, for he that comes to God must believe that He is, and that He is a rewarder of them that seek Him.

#### ONE FAITH

There are many religions and many faiths in the world. We are told in the Bible that there is only one faith; as there is one God and one Bible, so there is one faith; and the Apostle Paul said, "If any man preach unto you any other gospel than ye have received, let him be anathema." It is, therefore, very important to try and learn the one faith and the one truth. That truth has been revealed to us by almighty God in His Word, which we call the Bible. Men of different religions claim to base their teaching on the Bible; but some have added to the Bible, and some have taken away from the Bible. On the one hand they have made creeds, confessions, and bulls, and many rules and regulations; on the other side men have said that the wonderful things which we read in the Bible are only partly true. Now we take the Bible as being true, and that it is a complete and sufficient guide for man to bring him to God. We want no other book. Other books are useful in their place, but they are down below. The Bible is first and best, up above.

But how are we to know what the Bible teaches? Some will say, "Go to the priests, to those who know, to those who have been trained; each man to his own business." But if I go to the different priests I find that there are priests belonging to the Greek Church, the Roman Church, or the Lutheran Church; and in America and England, to the Baptists, Methodists, or Spiritualists. Every man must study for himself. Some people seem to be surprised at the thought that you must study religion; they seem to think that if God has spoken, that is all; you have only to be good, and you will get to heaven at last. But would that

An address delivered to the Christadelphian congregation in Berlin, Germany, September 16, 1929. The speaker's altitude toward the Jews is particularly noticeable in view of the present Teutonic maltreatment of the Hebrew race. kind of conduct answer in any other direction? Suppose you wanted to learn mathematics, what would you do? You study it. If you want to learn English, what do you do? You spend days and weeks in trying to learn

English; and when I want to speak German I spend much time over it, and then I have to have an interpreter. It is the same in religion. You must study the Bible if you want to know what the Bible teaches. It does not come naturally to a man; religion is supernatural.

#### THE TRINITY

When we come to read the Bible, let us try to see what are the chief things that the Bible does teach. The great lesson of the Bible, as compared with what was believed by all the nations around, is, "Hear, O Israel, the Lord your God is one Lord." So we believe, firstly, that there is a God. and, secondly, that that God is one. But some people will say, "Yes, we believe that God is one, but three in one." Our reply to that is that the Bible does not say anything about the Trinity. On the other hand, if you read the letters of the apostles, you will find that the Trinity is never mentioned. There were many letters: to the Romans, Galatians, Ephesians, Corinthians, and others. Now if you open your Bible and look at the beginning of any one of those letters, you will read, "From God the Father and the Lord Jesus Christ," but never once is it mentioned that there are three persons in one Godhead. But if you read the theological books, or the hymns which are sung, or the creeds, there you find the Trinity taught; so that the churches of today teach something which the Bible does not teach. We are taught that the doctrine of the Trinity is a great mystery; that the Son could be as old as His Father; that you could have three separate persons which are yet not three persons but one person. Our reply is that there is no mystery except such as arises from false teaching. The Bible teaches one God, one Lord Jesus Christ, and the Holy Spirit, or power of God. This is simple, it is true; it can be understood. Jesus was the only begotten Son of God, and the promises of God center in Him.

Let us think a little about the God, the almighty God, of whom we have spoken. Why did He make the world, and what object is there in this world? We see men come and go, live and die; we see nations rise and fall; we see peace and war; and what will the end be? Will this world of ours grow cold, and ultimately everything on it die? Or as some believe, will it be burnt up and go away in vapor? Was it made in vain? The answer to that is that God who made the world has a purpose. That plan is brought before us in the Old Testament in various ways, and also in the New Testament. It is like a thread which runs through the

whole story. In the book of Numbers we read that the earth shall be filled with the glory of the Lord as the waters cover the deep; it is repeated by Isaiah and Habakkuk, and the same plan runs through the whole of the Old Testament. And in the New Testament the Apostle Paul tells us that God, from the beginning, purposed in Himself to gather together all things in one, even in Jesus Christ. Now that is the hope of the promise of the kingdom of God. We have now got thus far: there is one God, He has one Son, and there is one hope.

#### THE JEWS AND THE KINGDOM

When Jesus came, He went about in the synagogues of Galilee and other places to preach the glad tidings of the kingdom of God. That is the true gospel; the gospel of the kingdom of God. Now the Jews to whom He spoke did not ask Him, "What is this kingdom of God?" Nor did He proceed to explain it; it was something of which they knew from their own prophets. What was there in the old prophets in more detail than we have seen before? Genesis, the first book of Moses, we read that God spoke to Abraham and promised that in him and his seed all the nations of the earth should be blessed. So we see that it is not merely that God has a purpose, but He has a purpose in a particular direction. From Abraham came the Israelites, and from them, of course, the Jews; and the question is asked, "What advantage is received through them?" The answer is, "Much in every way. Chiefly because to them were committed the oracles of God." So the Jewish people were the channel through which God's revelation came to man, and to them it was said, "You have I chosen of all people on the earth," not because they were good people, but so that God's Word and God's name should be known. God also said to them that He would scatter them over the world, and He said, "Though I make a full end of all the nations among which I scatter you, yet will I not make a full end of you," and we read that "he that scattered Israel will gather them as a shepherd doth his flock." Now why does God keep the Jew? The people of Babylon, of Edom, of Moab, Tyre, and Sidon, and of many other countries are all gone; they were side by side with the Jew, they lived together. But God said He would keep one. while the others would pass away, and there is no doubt that this was prophetic, for it was certainly written two thousand years ago and unaltered. The Jew, then, has to do in particular with the plan of God. The Jew has to be regathered; that is part of what we may call the natural promise to the world, the gathering of the Jews as a sign. But there is the great spiritual teaching to us and to all men. That lesson is that we may be translated by faith into the relationship of sons and daughters of God, and then there is neither Jew nor Greek, bond nor free, male nor female, but we are all one in Christ Jesus.

This kingdom of God has been much misunderstood in the religions of the world. Some think of the kingdom of God as being in the heart, but Jesus taught us to pray, "Thy kingdom come," so that was not in the heart of an individual. Jesus promised to drink wine in the kingdom of God, so that could not be in the heart of an individual. Jesus will not drink wine in the heart of man. And He gave many parables, much teaching about the kingdom of God. He said, the kingdom of God is like a man who went into a far country to receive for himself a kingdom and to return; and when Jesus was taken up into heaven the apostles looked and saw Him go into heaven, and the angels said, "This same Jesus whom ye have seen go into heaven shall so come in like manner as ye have seen Him go into heaven." So Jesus was actually raised from the dead: His body was raised from the dead; it was not merely a spiritual change, as some people have suggested, or as the Greek philosophers said. We have been asked, "Why did God keep the Jew?" The answer was, because He wanted him. Why did Jesus rise from the dead? Why was His body raised so that man could feel it, see the marks in His hands, and feel His side? Why was the body of Jesus raised from the dead? Because He requires a body. He is coming back to reign on earth as King of kings, and for that purpose He requires to be in human form. Now we see that the kingdom is something which will be established when Jesus comes; it is not the church. If you say it is the church, which church of many churches? Is there any church which can in any way correspond with the glory that is to be in the kingdom of God? It will be remembered that Paul said of the Thessalonian brethren that they had turned from idols to serve the living and true God, and to wait for His Son from heaven. That is what we wish men to do today, to turn from all false religions to serve the living and true God and wait for His Son from heaven.

#### RESURRECTION

Think how many false religions there are today; the Hindu, Mohammedan, and Parsee, and of such form: but come closer home, to England or to Germany, and we have the Roman Catholic religion, and the claim of the Pope to be the Supreme Father; that the Virgin Mary is alive in heaven and able to intercede; that there are in heaven saints who can intercede for man with God; that the priest can bless the bread and wine, and change them into the very body and blood of Christ with miraculous power; that the priest is able to give absolution for sins. All these things have been added to the Bible, and all these are false. We want to remove the curtain from several idols-because these are only forms of idols—to serve the living and true God and wait for His Son from heaven. Then think of how all the churches have adopted the doctrine of the immortality of the soul. It was believed in by the old Egyptians, by the Grecian philosophers, and many others. But Jesus never taught it, and He said of all these other philosophers and people, "I am the door of the sheep, all that ever came before Me were thieves and robbers." He did not mean that they were really thieves or robbers, but that they were teaching wrong things. Today if you ask your pastor, and you want to know something about the future life, he will say, "Read Plato." Now Plato was a Greek philosopher who wrote beautifully about the immortality of the soul; but what he wrote was wrong. Then why

read it when you have the Bible, which is true? The Bible teaches that when a man dies he goes to sleep; he may never wake if he has not learned God's way, but those who have learned of God's way and are born again will stand at the last day accepted of Christ. The Bible speaks often of the resurrection, but the churches have little need for the resurrection. If a man's soul has gone to heaven, and he is happy already, why trouble him again with a body? But Jesus said, "I am the resurrection and the life." And you remember what Paul said about the resurrection, writing to the Corinthians, "I show you a mystery: we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye." He said, "There is a natural body; there is a spiritual body," and he spoke of the time when death should be swallowed up in victory. These words are from the 15th chapter of the first Epistle to the Corinthians, a most beautiful chapter written to correct the errors of Grecian philosophy.

#### REQUIREMENTS

Those who believe in the Bible, or those who believe in what the Bible teaches, believe that Jesus has promised to come back again to raise the dead, and to rule on this earth forever. Now how does that affect us? The Apostle Paul says, "Seeing that we have such great promises, what kind of people ought we to be?" "If Christ be not raised," he says again, "we are of all men most miserable. Let us eat and drink, for tomorrow we die." But now we have a glorious hope for ourselves, and for the world. For ourselves the Bible tells us how to live. It tells us to leave sin. A man may be a drunkard, he may be a liar, a murderer, or a sinner of a less marked form. We are all sinners; all more or less estranged from God. It is like this: we are in this room; there is a door, and there is the outside. All the world is invited to come in here if they will; as you know, they do not all come. If they want to come, they must come through the door. What is the door? Jesus said, "I am the door." As you know, He really lived and taught, and He is the one we want to follow; He is so good we want to follow Him. Now how can we follow Him? First by believing on Him, and then by changing our minds when we believe on Him. We do change our minds; the Bible speaks of this change of mind as repentance and being converted: that means change your mind, and change your life. And so we come to this point; we do not want to stay outside any longer. How can we come in through the door? We must belong to one party; that is, to the world, or to Christ, and where is the dividing line? Paul asked (Saul he was then) when he realized that Jesus had spoken to him. "What shall I do?" And others asked the same question. The answer was, "Arise, and be baptized, and wash away your sins." So that makes the dividing line-those who are washed, and those who are unwashed. We have to decide for ourselves. Will we come through the door into the room and form part of Christ's class or not?

There are many things which keep men away from Christ—business, friends, pleasure—all kinds of things keep men from deciding on the right path. If we are to obtain great things in any direction we have to give something for them. We have, I say, nothing for nothing; out of nothing, nothing comes—nothing for nothing. If you are not prepared to make a sacrifice for Christ, you cannot expect to enter into His glory. When a man has decided; when he sees this is the door, and that he will follow Him, what has he to do? He has to live a holy, pure, noble life. It is the happiest life a man can live. It is a useful life; it gives opportunity for service, and everyone who knows the way is called upon to show to others the way of life. We remember the words of Jesus where He says, "Come unto Me, ye that are weary and heavy laden, and I will give you rest." With all your doubts, with all your troubles, with all the differences and difficulties of religious thought of today, there is a way out provided by the goodness of almighty God, so that you can live in peace and happiness now and in the future. Lay hold of eternal life!-T. Turner in The Faith.

### PARTNERS

Said a whisky flask to a cigarette, "I'd like to make a good sized bet That I can get more scalps than you, Although your victims aren't so few " Said the cigarette to the whisky flask, "Well, that's as easy as I could ask, For I give kids their downward start, Then you pitch in and do your part. They come to you with burning thirst. But I'm the fellow that sees 'em first; So most of them should count for me. I'll take the bet, it's a cinch, d'ye see?" Then the whisky flask had this to say, "I never looked at the thing that way, But I confess you spoke the truth: 'Tis you that tackles the foolish youth. You fill his system with dopey smoke, I mold him into a first-class soak. We work together far too well To quarrel for even a little spell," So the whisky flask and the cigarette Shook hands together and dropped the bet, And away they sauntered side by side Hunting for victims far and wide: In every corner of the nation, Partners in crime and ruination. So here's our warning, on the level. Shun them as you would shun the devil.

—The Gideon.

THERE are too many modern Pharisees who wish, not to build themselves up to the church's level, but rather to plane the church down to their level, and so appease their consciences for their constant suffering.

#### THE ENEMY OF THE BIBLE

#### Continued from Page Five

erations developed into their present state of perfection. But why do we not find some partly developed wing if evolution is ever making progress?

Take another example: the mole and the bat. The bat is a highly specialized animal, but is of the same species as the mole. Why does not evolution explain how the bat lived during the ages its wings were only partly grown? Surely he was a helpless creature in his middle stage, and could not survive.

It is a fact that humps and abnormalities are blemishes, and do not appear on the offspring. On the contrary, they disappear. A whole race of men have practiced circumcision for nearly four thousand years, yet never has a child been born already circumcised. No, abnormalities disappear and prove evolution a delusion. If it were true, we would have a world of monstrosities.

Let us consider the spider family and see if evolution can account for some strange habits of land and water spiders. The water spider is an air-breathing animal, yet, unlike other spiders, it lives under water. If God did not create it as it is, how did it evolve this extraordinary change in organisms? The very first ones were created with a coat of very fine hair so that when under water their bodies do not get wet. Under water it builds its house, rears its young, and spins its silken web. It renews its supply of air by taking a bubble of air to its house from time to time as it did immediately after creation. The land spider would soon die if held under water. Let evolution explain if it can. We might go on with the bees, beavers, and ants, and show that in no instance can evolution show any steps of growth, but rather the reverse: they all come suddenly, by creation.

#### THE ORIGIN OF MAN

"Let us make man in our image after our likeness."-Gen. 1:26. One of the great distinguishing points between man and the animal kingdom is that he is self-conscious, he can reflect, reason, can comprehend ideas and arrange his thoughts, and can communicate them to others. He has a sense of right and wrong-a conscience. And above all a capacity to know God. What a vast difference! Compare him with the ape! Between the very lowest types of man and the very highest of the brute creation we find a great gulf that cannot be bridged by a missing link, for there are ten thousand times ten thousand missing links. The Engis skull found in Belgium is the oldest known, and was heralded as the missing link; but finally conceded to belong to either a philosopher or a savage by Prof. Huxley, who was one of the most outspoken evolutionists. That God made man in His own image, fitted for fellowship with Him, a state from which he fell, is self-evident to any candid mind. The old book, the Bible, which is forever correcting and improving man, has never been improved by man, and is a complete refutation of evolution.

The climax of proof against this false theory is the resurrection of Christ. It is a complete reversal of the course of nature. Those who come up in the resurrection are a new creation, and not the product of any theory of man. The very idea of lifeless matter creating life, which we must believe if we adopt evolution, it too nonsensical for grownups.

Fathers and mothers, watch your children while in school, for this monster is worming its way in the schoolbooks they are studying. If you will speak of these things "when thou risest up, and when thou liest down, and when thou goest by the way," you can keep them from being carried away with man's foolishness. An invading army cannot do a fraction of the harm that this monster evolution is doing in undermining the very foundations of Christianity, as well as the foundation upon which this country was built. It is so subtle, so insidious, that ere you are aware of it you may lose your child. It teaches that man has ever worked himself up, and needs no Savior. It teaches that there is no absolute right and wrong. Can you see the reason for crime and famine, and all other suffering, that follows in the wake of this doing away with God? May God help us to daily study His Word, where only will we find absolute truth.—A. S. Christenson in The Bible Advocate.

#### MORE REJOICING

#### Continued from Page Three

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them."-Luke 15: 1-3. Then follows that series of parables we have mentioned in the foregoing discussion. To whom was He speaking? To whom did He address parables? To whom did He deliver stinging rebukes, sareasm, and scathing criticism? The Pharisees and the scribes! One sheep was lost; how about the ninety and the nine? Were they to represent certain sinless people? One coin was lost: did the other nine coins represent sinless people? One son went away into disgrace, and wild and riotous living: was the other sinless? In the parable of the "unjust steward," who are "the children of this world" and "the children of light"? And now: in the story of the rich man and Lazarus, who are those two individuals? We know that no group of people in this world are really sinless. We know that no group is exempt from sin. Jesus was rebuking the Pharisees for their self-righteousness: they were the ninety and the nine sheep; they were the nine coins; they were the elder brother; they were the "children of the light"; they were the "rich man." They were the ones against whom Jesus was contending during His ministry. For "the common people heard him gladly."

Why did the prodigal son leave home? Why did he leave a sheltering roof where all was provided for his pleas-

ure? Was it merely for adventure? Was it with idea of starting where others had left off, that he might reach a higher level of attainment? The younger brother of almost any family could make a very definite answer. My own brother, I believe, is just about as good as the average. He never treated me any worse than older brothers ever treat their younger brothers. But without a moment's hesitation I can tell you that the reason that the "produgal" left home was that he felt that he did not receive proper consideration from that "elder brother." Further proof of that point of view is given by the way in which the elder brother pouted when the celebration over the return of the "prodigal" was begun. Certainly in that story the elder brother fulfilled all the self-righteousness that was found in the Pharisaical attitude of mind! He sulked when he found that the "vounger son" was given any favor that he felt should have been heaped upon him.

And certainly the Pharisees knew that Jesus spoke of them. They were angered when they knew that He spoke parables against them. They needed no interpreter to tell them about what those parables spoke. Just before He detailed the parable of the rich man and Lazarus He rebuked those against whom the parables were directed in these 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.

They that are represented by the ninety-nine sheep, the nine coins, the elder brother, the "children of light," and the "rich man" are not the righteous, but the self-righteous. They were the ones that were bidden to the marriage supper but would not come; those who came were the despised ones. The Gentiles were not often directly or indirectly discussed by Jesus. Only at rare intervals did He have anything to do with the Gentile people: and then it usually was by way of commendation. The Gentiles who put Him to death did so at the instigation of the rulers of the Jews, and not the common people. All His ministry He contended against the Pharisees, the Sadducces, the scribes, the Herodians, and the lawyers, not against the Gentiles or the common people among the Jews.

God does not rejoice over the fact that we have repented from sins, more than He would have had we never entered that sin. But He does rejoice more over those who, realizing that they are sinful, repent of their sins, than He does over those who are self-righteous and feel that they need no repentance. One of the most beautiful of sermons in the entire course of the Scriptures is that in the introduction to these parables, and was not preached by Jesus, but by His enemies. That sermon gives that basis of hope which is found in the parables: "This man receiveth sinners, and eateth with them." What a wonderful man, what a wonderful Savior who could humble Himself to have communion with such miserable sinners as we are' In fact, there is more rejoicing over our repentance than over those mighty men of earth who feel that they need no repentance, even as that "generation of vipers" who ground down the poor of Jesus' day.

#### MILITARY SERVICE

#### Continued from Front Page

in Luke 22:36 He told those of His disciples who had no sword to sell their garments and buy one.

In His wonderful Sermon on the Mount, Jesus laid down the principles of human conduct that should govern His followers in their relationships with one another as individuals. However, we can recall nothing He ever taught excusing them from the obligations and services they owe to rulers or governments under which they live. Instead, it seems to us full loyalty and obligation are taught. In Matthew 22:17-21 the Pharisees sought to trap Jesus by asking if it was lawful to pay tribute to Cæsar. His final reply was, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." In Matthew 17:24-27 Jesus and the disciples are in Capernaum. Peter is asked if his Master pays tribute. Jesus presently sends Peter to the sea to catch a fish and obtain a coin from its mouth to pay tribute for both of them. The point we wish to make here is that Jesus recognized the obligation of His disciples to pay tribute with others, also that rendering "unto Cæsar the things which are Cæsar's" involves not only the payment of taxes to our government, but any other services that may be needed or required in time of stress.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."—Rom. 13:1, 2. 1 Peter 2:13, 14 bears out the same thought.

In the great World War the working of God's hand can now be plainly seen by the student of prophecy. Not possibly in the starting of the war, but in the guiding and culmination of it, is this true. By the Allies winning, Palestine was thrown open for the return of the Jews and building up of that land, thus preparing the way for Christ's coming and kingdom. Yet, had "conscientious objectors" wielded enough influence to keep the United States out of the war or make its aid of little value, Germany would have won and God's plan been defeated.

We have no love for war. Be it far from us! But in case such should come, and our cause be just, we pray that our people may ponder well Romans 13, lest they be found fighting against God Himself, and incur not only His condemnation, but also that of their country whose freedom and protection they enjoy.

#### WHY ITALICS?

THE practice of indicating certain words and phrases in the Bible by italics is for the following reasons:

- 1. To supply omissions.
- 2. To supply words necessary to give the sense.
- 3. Where the English idiom differs from the original and requires additional words.—Bible Reader's Companion.

## Berean Department

ARLEN MARSH, EDITOR

#### Modern Problem

In 1932, the last year for accurate statistics on the subject, the United States rejoiced in 981,903 marriages, or 7.87 per 1,000 of population. On the other hand, however, in the same year, there were in the United States 164,241 divorces and annulments, or 1.28 per 1,000 of population, affecting somewhat more than 100,000 children.

These are dry as most figures, but they convey a message which is second to none in importance in the social life of the nation. To summarize the statistics of the first paragraph would indicate that for every seven marriages during 1932 there was one divorce.

These facts have not always been so. In 1890, for example, there were 530,937 marriages, or 9.11 per 1,000 of population; and the same year there were only 31,735 divorces, or .52 per 1,000 population. Since that year, the ratio of divorces to people and to marriages has steadily increased, until today it has reached, not a maximum, but a surprisingly ridiculous height.

The very fact that this ratio has so increased is an apt indication of the gradual—now rapid—change of mind of the American public in regard to marriage and divorce. Time was that an individual divorced was ostracized, a person at whom all "decent" folk looked askance.

Now, however, Reno bids openly against Hot Springs for the majority of the divorce business. The question of the Sadducees to Jesus assumes a vital significance, for men do marry seven wives when all of them are living.

Were all the people who have been divorced and then remarried laid end to end, the editor would cheerfully take up a collection to keep them there. More homes have been wrecked, more children's lives ruined, more social outcasts created, more illegitimate births occurred, as a direct result of the current divorce system than as the result of any other ten causes, singly or combined.

As the public has changed its mind in regard to the sanctity of the marriage contract, so has the church in a great measure shifted its opinions. This shift smacks of a convenient method of salving the Christian conscience more than of an out-and-out belief in the rightcoursess of divorce and annulment.

Jesus Christ, approached by the Pharisees, addressed Himself to His inquirers as follows: "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Questioned by His disciples on the same problem, the

Christ continued: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

Jesus opened no path for excuses; He left no conditions. He granted no room for vague speculation as to His meaning. Jesus said simply, here in Mark 10, that divorce under no circumstances whatsoever was to be considered permission for remarriage until one of the divorced couple had died.

The sole avenue for divorce ever opened by God was that indicated by adultery. Even in the days of the Mosaic Law, however, God gave no permission, either express or implied, for the remarriage of either party to a divorce until one or the other had died. The Pharisees, like the modern Christians, were prone to salve their consciences with the idea that man-made misinterpretations of the law were as legitimate as the law itself; and, consequently, the Pharisees, like the modern Christians again, permitted remarriage following divorce—if the divorce had been granted on grounds of adultery. The Christ condemned the Pharisees for this very stand in the verses immediately preceding those quoted in this editorial.

A single state in the United States forbids divorce under any circumstances: South Carolina. The requirements for obtaining divorces taper off in severity through the laws of New York and similar states to the degradation of Arkansas and Nevada.

South Carolina, therefore, is practically the only one of the forty-eight states of the Union to approximate the teachings of Jesus on the subject of divorce. And many churches decry this stiffness on the part of the southern Carolinians.

This very attitude has led in recent years to an untold increase in the number of abortions and illegitimate children, who ever must suffer in this age for the sins committed by their parents, regardless of the obvious fact that they themselves have no fault at all. The marriage vows now are meaningless; free love is preached in the universities and colleges; divorce for any excuse whatsoever, from throwing chinaware to screaming, "Boo!" is deemed to be correct. All of which leads naturally to the conclusion that marriage is an empty form, so why get married?

This thing is not an abstract problem for theoretical discussion; it is an actual, pressing danger, threatening the blood and sinew of civilization and Christianity themselves. Until the ratio of divorces to marriages has been vastly decreased, the nation cannot properly consider itself as anything but a hotbed of moral looseness. The Son of God bent not an inch from a stand so ramrod stiff as to appear impractical and egregious to the devotees of divorce; let the church follow Him.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"O come, let us worship and bow down: let us kneel before the Lord our maker."

#### WHAT DO YOU DO ON SUNDAY?

"Listen, bells are ringing, Ringing far and near; Pealing forth a welcome To the children dear. Happily we gather, While the bells still ring: Singing joyful praises Unto Christ our King. Sabbath bells so holy, How we love their chime! On the soft air pealing Melody divine.

"Ringing, ringing, List the sweet-toned bells; Ringing, ringing, How the music swells! Hear them calling: Cease your work and play, Seek God's house for praise and worship On His day."

HOW many of you boys and girls live where you can attend Sunday school or church every Sunday? Those of you who can, how glad you ought to be!

You know, there are some children who read this page who cannot get to Sunday school. And, oh, how they miss it! They think those who can go every Sunday ought to be so happy. And, let me whisper this, they think you ought never to miss unless you are sick.

Isn't it a nice feeling to have on your best clothes, and with your Bible in your hand walk down the street to Sunday school? Best clothes? Yes, of course! That doesn't mean fine ones, because it doesn't make any difference to God whether your clothes cost much money or little

For God, we all know, doesn't look on outward appearances. What He likes to see is a kind and loving heart. But we wear our best clothes out of respect to Him. We like to see all things in harmony, a nice, clean church, as fine a building as we can afford, and reverent, worshipful people in it.

Reverent, worshipful—two long words, aren't they? Let's see if we can find out what they mean.

You have one sort of behavior on the playground, haven't you? You may run and shout there, all you please.

You have another sort of behavior at the table. You sit quietly, ask politely for the bread and butter, and speak in quiet tones.

You have a still different sort of behavior in school. You follow a program, study, recite, sing, etc., under your teacher's direction.

Now in church you behave still differently. True, Sunday school has some exercises like week day school. But we are in God's presence, as we might say, in church.

And so, we act even more respectful than we would before the President or a king or queen. We bow our heads when the prayer is said. We read the lesson, if we are able to read. If not, we listen quietly to the others. We sing joyfully, because God loves to hear us sing songs of praise to Him. We listen attentively to our teacher in class.

All of this is being reverent, worshipful. And we all want to behave that way because of God's great goodness to us.

If you have an uncle or an aunt who comes to visit you and brings you something very nice, you wouldn't think of running off to play and staying away all the time. And even if they don't bring you a present every time, you know they love you and like to talk to you, and so you try to please

It's like that with God, only much better. God has given us everything we enjoy, everything we need. He likes to have us go to His house at least once a week and there thank Him for His favors.

True, we do thank Him every night and every morning beside our beds for all His care. But it helps to go with other boys and girls and learn more about His goodness. It helps you and helps the others, too.

Even David, the great king of Israel, who could do as he pleased, said, "I was glad when they said unto me. Let us go into the house of the Lord."

Beethoven, who wrote some of the most beautiful music we have, has these words in one of his anthems:

"The heavens are declaring the Lord's endless glory. Through all the earth His praise is found. The seas re-echo the marvelous story; O man, repeat that glorious sound. The starry hosts He orders and measures: He fills the morning's golden springs;

He wakes the sun from his night-curtained slumbers:

O man, adore the King of kings."

### The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. - June 2, 1935

#### OUR DAY OF WORSHIP

Genesis 2:2, 3; Exodus 20:8-11; Psalm 100; John 4:20-24; Acts 20:7; Colossians 3:15-17

Devotional Reading: Psalm 92:1-5, 12, 13 GOLDEN TEXT

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

#### A STUDY OF THE SUBJECT

Aim: At least one day of each week should be set apart wholly for prayer, worship, and spiritual meditation.

Class Discussion: Physical benefits of a weekly day of rest and worship. How should our profession of Christianity modify our Sunday activities? How may we increase the

true spirit of worship in our durch?

I. The Privilege of Worship. (Psalm 100.)

"I was glad," sang David in the 122nd Psalm, "when they said unto me, Let us go into the house of the Lord." To meet regularly with others whose minds and hearts are likewise centered on the worship of God is a privilege which only those who have once enjoyed such an experience and then been deprived of it can fully appreciate. Surely it is a boon to worldweary men to have a day in which they can withdraw completely from the anxiety and labor of ordinary life and lose themselves in the peaceful, restful shelter of God's fellow-

II. The Time and Place of Worship. (John 4:20-24.) "God that made the world . dwelleth not in temples made with hands" (Acts 17:24), nor does He restrict the period of man's worship to any one day. "Blotting out the handwriting of ordinances . . . which are a shadow of things to come" (Col. 2:14-17), in Christ special holy days are swept away and every day becomes equally holy with every other day. Paul even reproves those who continue to observe them, saying, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain "-Gal. 4:10, 11. It is no longer a matter of specified days and appointed places that assures acceptable worship, but the spiritual state of the worshiper's heart.

III. The Nature and Reward of Worship. (Col. 3:15-17.) True worship is of the heart. It marks the overflowing of the love and reverence which the believer feels for God the Father. Prayer, Bible reading, spiritual meditation and instruction, singing, and suitable musical accompaniment, are among the methods by which true worship may be expressed. Such spiritual exercises will bring a sense of restful peace that can be found in no other experience.

#### PRACTICAL APPLICATIONS

#### Worship

- -God in the beauty of holiness (Psa. 96:9); -should be regular (Heb. 10:25);
- —is loved by the pure in heart (Psa. 122:1); -should be entered into with spirit and understanding (1 Cor. 14:15);
- -will be entered into by all during the kingdom era (Zech. 14:16).

should worship the Lord. No life is complete apart from true worship of the Father (Matt. There is mental peace and physical strength to say nothing of the spiritual powcr that comes from devoted worship (Psa. 84:

Day of Worship. Regularity and system belong to worship Daniel prayed three times daily (Dan. 6:10). The disciples met together for preaching on the first day of the week (Acts 20:7). The brethren at Corinth were urged to present their offerings to the Lord upon the first day of the week (1 Cor. 16.1, 2). Man needs to observe a special and regular time for worship and to disregard such solemn gatherings becomes sin of great dimensions (Heb. 10:25).

Reverence in Worship. True worship is to

commune and have fellowship with God. Wherever communion with the Father is had, that is a sacred place. See Ex. 3:5; Hab. 2:20. The Jews were desecrating the temple and Christ drove them out (Matt. 21:12, 13). God is to be greatly revered in the assembly of the saints and to serve Him acceptably we must hold Him in reverence (Psa. 89:7; Heb. 12:28).—C. E. R.

#### GOLDEN TEXT

Man is carnal, God is Spirit. As God is the creator of mankind, all men owe God obedi-ence and reverence. Notice the word "must." Not all men worship God, but those that do are required to do it with sincerity and faith, Adam Clarke says, "A man worships God in spirit when he brings all his affections, appetites, and desires to the throne of God; and he worships him in truth, when every purpose and passion of his heart, and when every act of his religious worship, is guided by the Word of God."

Therefore, we must study to know what God's Word teaches, so we may be guided by it, that we may worship in a way well pleasing to the Father.-L. A. R.

#### INTERMEDIATE CLASS

Worshiping God in Spirit and Truth

Whatever we put first in our lives that we are said to worship. Whatever we love with all our heart, with all our mind, with all our soul, that we worship. And God is the One who should occupy that place. For He is the only One who, when put in that position, will bring us nothing but blessing. Test this asseition by those things which are worshiped by men money, honor, self, etc. Is the statement true? If so, how very unwise for anyone to worship anything or any person except God. We may worship Him at home, by ourselves, privately, and we should do so. In fact, we cannot separate any part of our lives and say we worship Him on this day but not Worship is enjoined on all (Psa. on that. Our entire lives should be lived in 45:11). It is for man's own good that he such a way that everyone could tell we were

a worshiper of God. That is worshiping Him in spirit and in truth.

But the laws of the land have set apart a certain day as the day in which we should express our worship publicly. Discuss in class the beneficial effects derived from attendance at worship services, the personal uplift, the mutual benefit, the influence even on the unbeliever, etc. Read and comment on Paul's instruction in Hebrews 10:23-25. What "day" is meant? See also verse 37. When we woiship publicly we reap the benefit from one who has spent his lifetime in study of God. Our pastor guides our worship by means of the hymns we sing, the scriptures we read, the prayers offered, and his instruction from the Word of God. Discuss in class how our contribution is part of our worship. Or is it merely a way of meeting the expenses of the church? By means of all these we are led to consecrate ourselves anew to God.

Our Father and our God, we humbly bow before Thee, realizing anew our dependence upon Thee and asking Thee to draw us ever more closely to Thyself. For Jesus' sake. Amen. — M. G.

#### JUNIOR CLASS

Topic: Showing Our Love for God. Text-Acts 20:7; Psa. 100 1 5.

Memory Verse: "Serve the Lord with gladness "—Psa. 100 2a.

Review. Have some child give a brief history of the beginning of the Lord's Suppe . Another may tell why we do it now,

Introduction of Lesson, Ask: Why do we come to Sunday school and church on Sunday and not some other day of the week? Before Jesus was born the people kept what wes called the Sabbath day, or what is our Sa. arday. Jesus kept the Sabbath when He was here. But as near as we can tell, after H s resurrection the Christians met to worship on Bunday. Jesus arose from the dead on Sunday. So it is supposed that for that reason, the followers of Jesus came to use that day for worshiping. If that were true, then each Sunday as we gather here we are really re-membering the resurrection of Jesus. But why shouldn't we? There are several reasons why we should attend church and Sunday school. One is to study. As the teacher reads the 100th Psalm see if children can find other reasons. Acts 20:7 tells us what was done in

a church one Sunday in Troas

Memory Verse. We serve God by serving others. How can we serve others? How should we serve God? Let's say the memory verse, which will answer this question.

Notebook. Draw a small house at one side of the page. On the other side draw a small church Draw a road between them. On this load paste a picture of boy or girl. Under it write, "I go to church on Sunday to -Let each child finish sentence .- V. C. T.

### AMONG THE CHURCHES

#### CONFERENCE CALENDAR

May 24-26 May Meeting, Fonthill, Ont. June Meeting, Brush Creek, Ohio June 2-9 Northwest Conference, Felida, Wash. June 6-9 Indiana Bible School and Conference,

June 12-23 North Salem, Ind Michigan Conference, Dutton, Mich. June 27-30

Arkansas-Oklahoma Conference, Aikansas City, Kansas

July 7-14 Arkansas Conference, Bear, Ark. July 25 Illinois Bible School and Conference,

Oregon, Ill. July 30 - August 11

General Conference, Oregon, Ill.

July 30 - August 11

Ministerial Conference, Oregon, Ill.

July 30 - August 11

National Berean Conference, Oregon, Ill.

August 5

#### BRUSH CREEK, OHIO

The annual June Meeting of the Church of God at Brush Creek, near Tippecanoe City, will be held June 2-9, both dates inclusive. Filder James A. Patrick of Ashland, Ohio, will assist in the work. Come and worship with us in Bible study and preaching services. Pray for the Lord to guide and bless us.

If you are coming from a distance, just drop us a card at Tippecanoe City, Ohio, and we will have accommodations ready for you.

S. E. Magaw, Pastor.

#### THE WORK IN ARKANSAS

Thinking some might be interested in my work at Bear, Ark., where the next annual conference of the Church of God will convene on July 25, I submit the following brief report.

I filled my regular appointment in Bear on April 21, and will go back on June 21. While I was there in April I based my line of thought on the Passover in Egypt, the House of Bondage. I find so many of our brothers and sisters in Christ who have never given this great theme any thought at all. We cannot understand the teaching of Christ and the apostles unless we clearly understand the Old Testament Scriptures, especially the first five books which Moses wrote and which contain types and shadows of better things to come.

To the ones in Christ throughout the several states: Let me most earnestly urge you to come to Bear, Ark., which is located seven-teen miles west of Hot Springs, and have an old-time reunion of rejoicing in Christ with loved ones whom we have never met before and may never meet again in this age. By request of the brethren at Bear I am extending this invitation to you, assuring you that if you come you will meet some of as good people in Bear as you have ever met in all your life. So come and see for yourselves what has been done and help pave the way for other victories in the Lord. Pray for Bro. R. A. Humphreys our aged brother who has stood for the treft for so many years, that he may be able to be out for the conference.

C. E. Weaver

(Owing to the unusual number of reports presented for this issue we have had to omit a few interesting paragraphs from this one as well as others.—Editor.)

#### ARKANSAS CITY, KANSAS

We are glad to report that our Sunday school is progressing nicely with renewed interest. On Easter Sunday we were treated to a nice program in keeping with the day, given by the junior girls' class and the primary class, the teachers, Mrs. W. H. Hardy and Mrs. Ruby Chaplin, assisting.

The girls' class conducted by Mrs. W. H. Hardy presented the church with shrubbery to plant around the church. Money to buy it with was donated by this class. This was given as an Easter gift to beautify the place of worship. Every shrub planted is growing nicely May God bless the givers who made this possible.

Our church has taken on quite an additional step in progressive building. We now have a nice rostrum and a beautiful oak floor which add greatly to the appearance of the church. We hope to have a few more things finished before our annual meeting in July, which will be from July 7 to July 14. We are looking forward with great hopes for a successful meeting. Bro, S. J. Lindsay will be in charge, Let all who possibly can arrange to come here for this meeting. Begin making plans to come and spend a week in fellowship and service. We need you here. God needs you. Sacrifice a little to meet together again, and give Bro. Lindsay a royal welcome. Announcement of program will appear later.

Mrs. A. J. Chaplin, Secretary

#### SPECIAL MEETINGS AT KOSZTA, IOWA

Special evangelistic services are now progress at Koszta, Iowa, south of Belle Plaine, in charge of Evangelist C. E. Lapp. The meetings are sponsored by the Iowa Conference Bro. Lapp is being ably assisted by his wife, pianist, and by Bro. J. W. McClain, singer and instrumentalist. The evangelistic party are all from Ripley, Ill.

Sunday, June 2, the evangelist will begin a meeting at the Hickory Grove Church near Maxwell, Iowa, which will continue each ning of the ensuing week concluding on Sun-On the last day of the day night, June 9. meeting at Hickory Grove the summer conference will convene. Everyone within reach of these meetings is urged to attend Your full cooperation, both by your presence and financially, will be appreciated.

Esther Sealine, Cor. Sec.

#### RIPLEY, ILLINOIS

Our pastor, Bro. C. E. Lapp, and wife and Bro. James McClain have gone to Iowa to be gone through the months of May and June. Bro. Lapp will have charge of the preaching Bro. Lapu will have charge to services during their visit there.

Bro. Gerald L. Cooper left Friday for

Blanchard, Mich., to take charge of the work there, as the pastor, Bro. Cecil Smead, is go ing to California.

The congregation here had a photograph taken a few weeks ago. Anyone desiring to purchase one of these pictures, please notify Sr William Fey, Ripley, Ill. The price is 60 cents.

Pray for those who have gone away from us and for those who are carrying on here.

Ednah Cooper, Secretary.

#### SOUTHERN CALIFORNIA

The minister in his wanderings through the land visiting his flock would indeed be a burdened individual were he not cheered by the promise of that illustrious day when the "inhabitant shall not say, I am sick!"

Those who have known the Lanings, of Ripley, Ill., will be grieved to hear that Dwight Laning is seriously ill following an apoplecta stroke which affected his throat primarily. Though he is still a young man, the doctors hold out little hope. Only the greater Physician can heal him.

From Hollywood, where the Lannus are living, we journeyed far to the south to see Glen Grimsley, formerly of Little Sioux, Iowa He is living at Compton with a former teacher who helped him "escape," as he puts it, from the hospital at Bakersfield, Calif., where he spent some six months because of serious burns he received in the explosion of a gasoline stove. Though he is convalescent, the burns are not entirely healed. He seems in cheerful mood and happy in his surroundings there. Glen is a cousin to our fellow minister Harvey Krogh, Jr

The older members of the household of faith, those who have waited many years for the blessed coming day, are invariably in a cheerful state of mind waiting for brighter

Sr. Lizzie Railsback recovers from her disabilities rather slowly because of the fact that "she is afraid to eat enough" on account of her weakened condition. She has suffered a slight setback on account of being chilled, but again feels that she is on the road to recovery

Sr. Jennie Orchard, though past her muddle eighties, is in good health and good spirit. She still feels sure that Dr. Townsend will succeed in his plan to help the aged.

Sr. L. E. Rich of Long Beach is struggling bravely with her disabilities, and we note some improvement in her general condition.

The last two Sundays we have missed the ever cheery presence of Sr. Mary Calkins at church. Though well up in her eighties, she seldom misses a Sunday, unless as at the present time she is suffering from a slight indispo-

Norman John MacLeod.

#### THE BEST BIBLE FOR BIBLE SCHOOL

The New Analytical Bible, described on the back page of this issue, is the best moderately priced Bible-and-helps that has yet come to our attention

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#### SOUTH LAWN CHURCH, GRAND RAPIDS

Mother's Day brought a steady fall of rain through the forenoon hours, making it very difficult for those who wished to walk to services. In spite of this, however, our Sunday school classrooms were well filled and chairs had to be used in the aisles during the sermon that followed. A group of mother singers sang in honor of the occasion.

The church was glad to have Bro. Gerald Cooper, of Ripley, Ill., present for the day, and in the evening he gave a very thoughtful sermon. To have Bro. Gerald with us brought back to the writer many pleasant memories of years gone by and of the happy days spent with his people and the other dear ones at old Ripley church.

A mother and daughter banquet is being given next week. The men will help by serving the meal.

On May 17 the pastor conducted services for the patients at Sunshine Sanitorium. Turns are taken by the ministers of Kent County.

The pastor and family are anticipating a very pleasant experience in the form of an honored guest for a few weeks soon. A more definite statement will be made when more definite details are known.

F. E. Siple, Pastor.

For 10 cents you can get a book containing 75 Bible lessons, the equivalent of 75 tracts which would normally sell at 50 to 75 cents Order from the National Berean Society, Oregon, 111.

#### DRY RUN, VIRGINIA

For the past two weeks we have had the privilege and pleasure of working with the brethren at Dry Run, where Bro. Thayer is now serving as pastor. The final services will be held Sunday, May 12. Though this has been our first work with the Virginia brethren, we were made to enjoy it as much as any meeting we have ever had. Surely, we were royally entertained, and a good interest was shown in the meetings. We pray God's continued favor upon these good people, and hope to meet with them again.

This was also our first opportunity to cooperate with Bro. Thayer, and we are glad to report that his services in Virginia are bearing fluit. We understand his wife will soon be with him in the work, following the close of her school work in Illinois.

S. E. Magaw.

A very successful meeting was brought to a close Sunday morning, May 12, at Dry Run Church of God. The general spirit of the meeting was good, and all cooperated in a splendid manner.

At this meeting Bro. Sydney E. Magaw was the speaker, and he most surely gave some splendid discourses to a well filled church on many evenings. Part of the time rain prevented many from attending.

Although there were no additions to the church during this meeting we feel assured that the good seed sown will some day mature into the riponed grain of the harvest. This was Bro, Magaw's first visit to Virginia and

we feel that he did his work well, for many expressed their approval of his efforts. We all enjoyed his visit with us and with those who journeved with him.

V. Earl Thayer.

### CONTRIBUTIONS TO DOLLAR-A-MONTH

Mr. and Mrs. W. V. Lansbery; Fannie Le Cronc; Anna Mae Bottolfs; Ella M. Siple; Albert Siple; Mary J. Calkins; Lydia Railsback; Eva L. Page; Mr. and Mrs. D. W. Kirkpatrick (\$6); Leila E. Whitchcad.

#### OLIVER L. MILLER

Oliver L. Miller was born near Wellington, Ohio, August 13, 1852, and died at his home near Liberty Center, Ohio, April 20, 1935. He was the son of Mr. and Mrs. Moses Miller. He moved with his parents to Fulton County when quite young and later settled on a farm near Delta.

On October 2, 1874, he was married to Miss Lydia E. Elton. To this union were born two daughters, Corrall, who preceded her father in death a number of years ago, and Mrs. Ollie Deck, who left her home in Delta and has lived with her father and mother for some time to give them the care they needed in their declining years.

One great object of Mr. Miller's life seemed to be to give to his companion the greatest of loving care, especially since she became an invalid

Its wife, Sr. Lydia Miller, is known to the readers of The Herald family by the articles she wrote before her health failed her so much. She needs the prayers of God's children in this sad hour, especially as she is confined to a wheel chair.

Mr Miller is survived by his wife, his daughter, and a host of other relatives and friends.

We tried to comfort the bereaved ones by showing from God's Word why God allowed sin, sickness, suffering, and death, and showed the glorious results of God's work in the future, when there will be neither sin, sickness, suffering, nor death.

James A. Patrick.

### BETWEEN YOU AND ME-

Comments on the article by Bro. H. H. Hawkins on "The Lord's Supper," which appeared in our columns on May 7, are reaching the editorial desk. Most thus far have been favorable to the position taken by the writer, but some express the desire that additional articles take up other phases of this important subject, for example, "a complete explanation of 1 Corinthians 11:17-22." Perhaps Bro. Hawkins may favor us with such an exposition.

The Indiana Bible School and Conference, convening at the North Salem Church near Plymouth, Ind., is being held carlier than usual this year, from June 12 to 23.

William A. Hanson, president of the Michigan State Conference, announces that F. L. Austin, now pastor of the Pennellwood Church in Grand Rapids, will be the conference speak er. The dates are June 27 to 30, inclusive.

If there are corrections to be made in the Conference Calendar given in this issue, please inform The Restitution Herald at once New announcements will be added to the calendar as fast as they are received.

Bro. L. E. Conner, the manager of the busmess affairs of the National Bible Institution, leaves this week for Fonthill, Ont., where he will be guest speaker at the great annual May Meeting of the Church of God.

Memor al Sunday will be observed at the Oregon, fll., church with a sermon in the morning entitled, "Lest Wc Forget," and in the evening (continuing the present series of studies on the Bible as the divine interpreter of the times), the subject will be "The Bible Solves the Problem of World Peace."

Vacation time is coming! The boys and girls will be out of school for the summer, so why not plan on taking them to one or more of the Bible schools! If you do this even at a sarrifee you will find in years to come that it was one of the most profitable investments you ever made on behalf of your children, and they will look back upon their experience as about the most pleasant vacation they have known.

The sermon topic of Norman John Mac Lcod at Los Angeles will be "Want of Bread." based on Amos 4:6, on Jane 2. No services will be held at Long Beach on that date.

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A son, Richard Francis, weight eight pounds, came to gladden the home of Mr. and Mrs. Milton Ross of Koszta, Iowa, on April 30, 1935. Mrs. Ross was formerly Olive Berggren of Stanhope, Iowa.

The Creation Story in prose, poetry, and song will be the theme for the primary class at Illinois Bible School this summer. The story, beginning on the Children's Page of this issue and continuing through the next three numbers, suggests the manner in which these lessons will be taught by Sr. Gesin Many more features will be added for which there is no room on the Page.

Sr Esther Scaline of Stanhope, Iowa, is recuperating nicely from a hernia operation she underwent some three weeks ago.

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# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, MAY 28, 1935

NUMBER 35

## The Power and Appeal of the Story

By Mary A. Gesin

"THE best way, after all," comments the famous author of an equally famous book, "to reach an understanding of the divine is by study of the human."

Ben-Hur had just been conversing with the fair Egyptian,

daughter of Balthasar, to whom had been given, as one of the wise men, a glimpse of the baby Savior. The prospect of that same child one day assuming the reins of government had sustained the aged man throughout a long and adventurous life. And with his hopes had been blended worship and reverence.

Not so his beautiful and haughty daughter. She had been endeavoring to convince Ben-Hur of the futility of his hope of the Messiah's taking control. She had only the day before beheld the triumph of Palm Sunday when the Christ had ridden into Jerusalem applauded by multitudes.

She had searched in the crowd for a figure with a promisc of royalty—"a horseman in purple, a chariot with a driver in shining brass, a stately warrior behind an orbed shield, rivaling his spear in stature." She had found instead "a man riding an ass's colt, and in tears. The Redeemer of the World! Ha! Ha! Your King of the World drew his garment about him and walked away—and the Roman machine is running yet."

The hope of a lifetime died in the breast of the young Jew, but with simple homage to that lost hope, Ben-Hur at last acknowledged the Christ's mission was not political. He began then to appreciate a little of the character of the Man he had been ready to defend with an army of Arabian horsemen. "He had persisted, as men do yet every day, in measuring the Christ by himself. How much better if we measured ourselves by the Christ!" A sermon in itself.

The succeeding actions of the One who rode in triumph that day are incomprehensible when compared with men's standards. They were utterly beyond performance by one controlled by merely human aspirations. But when studied in connection with this absorbing narrative, the light of

Using as an example one of the greatest stories ever written for the commercial market, Mrs Gesin, whose experience as school teacher, Sunday and Bible school worker, and editor peculiarly fits her for the task, writes of the use of fiction in the teaching of Christianity.

understanding sifts through, and we gain an inkling of the character of the matchless Son of God.

We can better understand the motives prompting the disciples who asked, "Wilt thou at this time restore the kingdom to

Israel?" when we read the conversation between Ben-Hur and his mother. It reveals the firm dependence placed by the Jews in a Messiah who would overthrow the Roman yoke. Her comments on Israelitish history are so enlightening and her contrast of Jehovah and the Roman gods so apt, we might well quote at length. But one sentence will suffice. "Finally, O my Judah," she says, "if such speech be reverent—how shall we judge Jehovah and Jupiter unless it be by what their servants have done in their names?" How else, indeed!

One of the most beautiful passages in the book deals with that period of which we have but a few words on record—the time in the life of Jesus between the ages of twelve and thirty. If you would enjoy three or four paragraphs of beauty and pathos read the account of the meeting of the young Jesus and the young Ben-Hur. The memory of His kindly act sustained the young Jew throughout his life And the words, "Whosoever drinketh of the water that I shall give," will ever after hold new meaning for you. For fear of Roman soldiers not a villager dared lift a hand to aid the all but dying boy. But there was One who daied, yet not a word passed between Mary's Son and the son of Hur! They were destined to meet again.

But we must hasten on! How often have you read, "But I say unto you, Love your enemies"? How much of its depth have you comprehended? Reading the story of a life devoted to revenge and that justly according to man's measuring, its purpose entirely altered under the influence of the Christ, you will also recognize, as did Ben-Hur, "This is the Son of God." Face to face with the One who had shown him such compassion, how could he exclaim otherwise! (Please turn to Page Ten)

## Abreast of the Times

#### General Protests Against War

"God is my strength and power. . . . He teacheth my hands to war."—2 Samuel 22:33, 35.

CHICAGO, May 21.—"The business rulers of this country, and the politicians who dance to their tune, are now preparing the greatest war in history," declared Gen. Smedley D. Butler, retired commander of the United States Marines, only person ever to receive twice the Congressional Medal of Honor for bravery under fire, and one of the most experienced officers in the nation's defensive forces.

The General's statement was made, says *The American Guardian*, at a speech delivered recently at a Chicago conference of the Fellowship of Reconciliation, a pacifist organization.

In the course of his fiery remarks the noted commander referred to the U. S. Marines as "the biggest bill collecting agency in the world." He said, "I have served in every rank, from private to general, and half of that time was spent in fighting on foreign soil for the benefit of American bankers. But now I have sworn that I'll never fight again in a war outside our own borders, nor let my three sons fight, even if I have to shoot the conscription officer who comes to take us."

Calling attention to the report recently published that Charles M. Schwab upon his return from Europe a few weeks ago declared he saw no danger of war in the near future, the General with his characteristic vigor asked: "Does he expect us to believe the 17,000,000 men in Europe and America are armed for knitting? They are armed for one thing only—war."

The very violence displayed by General Butler has a tendency to increase rather than diminish the militant spirit of the age. Nothing but the "love of God shed abroad" in the hearts of men can take away the anger, the malice, the arrogance and pride which impel them to engage in warfare.

#### "Streams in the Desert"

"The glowing sand (marg., mirage) shall become a pool, and the thirsly ground springs of water."—Isa. 35:7, R.V.

JERUSALEM, May 3.—In an editorial under the above title, *The Palestine Post* gives the following interesting information concerning the water resources of Palestine and the adjoining desert regions. The editor's quotations from the prophets are exceedingly suggestive.

"In all the noise and celebration which marked the opening of the Iraq pipe line hardly any intimation was given to the world that an even more important thing had been achieved than that the I. P. C. had spanned the Syrian desert with some iron tubing: the I. P. C. gave the desert

something far more valuable—water. In one of his most glowing and rapturous visions the Prophet Isaiah tells how 'the desert shall rejoice, and blossom as the rose . . . For in the wilderness shall waters break out, and streams in the desert.' And so it has come to pass.

"All along the pipe line, boring produced abundant water at an average depth of 600 feet. This was very necessary to supply the needs of the thousands of workmen employed in laying the line, as well as for mixing concrete and cement. The question at once urges itself forward: If the I. P. C's. engineers, on a given straight line, could find all the water they wanted, what might not the Governments of Trans-Jordan, Syria, and Iraq do with a little effort toward winning vast tracts of the desert for cultivation? The I. P. C's, borings have shown the presence of a vast 'water table' below the surface of the desert: it is in man's power now to create an oasis in almost any part of the formidable Syrian desert he may wish. He may use his power either to help the 'sown' to encroach upon the desert and reverse the course of Near Eastern history; or he may, for the first time in thousands of years, cajole the desert bedouin from a nomadic to a settled pastoral existence."

#### Jews Barred From German Army

"Thou art my buttle axe: . . . with thee will I destroy kingdoms."—Jeremiah 51:20.

Berlin, Germany, May 15.—Israel may be the battle axe of the Lord, but not of Adolf Hitler and of Fascist Germany! "There is no room for Jews in our army," read today's headlines in the *Black Corps*, official organ of the Schutz Staffel (picked Hitler guards), in revealing that an organization of Jewish veterans had appealed to the Reichswehr to permit Jews to serve in the army or to form a separate Jewish corps under the regular army command.

The paper asserts that attempts of the Jews to keep their standing among their German countrymen are futile, as the new constitution being prepared by Wilhelm Frick, Minister of the Interior, will deprive them of their German citizenship and allow them to remain only as residents.

#### THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.

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## The Wonders of the Bible

The Ark of the Covenant

By J. H. Anderson

IN 1 Samuel 4 we read of a battle between Israel and the Philistines in which the Philistines captured the ark, and in the 5th chapter how they brought it into the house of Dagon, their god. Next morning they found Dagon fallen down before the ark. They set him up only to find next morning that he had fallen down again and his head and both palms of his hands were cut off. Wherever the ark was taken in the land of the Philistines it brought trouble, some dying and others being afflicted. So their rulers decided to get rid of it. They took two mileh cows on which no yoke had ever been placed and hitched them to a new cart, put the ark on the cart, and turned them loose. The cows started toward the land of Israel, lowing as they went (1 Sam. 4, 5, 6).

Now for the antitype. Christ was once captured by the enemy and went down into death, the land of the enemy, and through this, the enemy, Satan, Dagon, will eventually lose his head (Gen. 3:14, 15; Heb. 2:14, 15). Finally the ark finds its resting place in Solomon's temple (1 Kings 8:1-9). This points to the time when Christ the Ark shall

bring the kingdom to the Father, that God may be all and in all (1 Cor. 15:24-28).

Now, keeping in mind that the ark, God's dwelling place, is a type of Christ, in whom God dwells, let us take a look at those things that were put in the ark and see if we can find their antitypes in Christ. "Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."-Heb. 9:4. When Israel in passing through the wilderness found themselves without food, God came to their rescue by giving them angels' food and commanded them to take a pot of it and put it before the Lord to be kept for their generation (Ex. 16:32-36). This points to the bread of life to be found in Christ the Ark (John 6.48-58). (Note He speaks of His flesh as the bread, not something else that some think came from heaven. Matt. 4:4.)

When Israel was passing through the wilderness God selected the tribe of Levi to carry on His work, and of the tribe, Aaron to be the high priest and his sons priests under him. Aaron was a type of Christ, our high priest; and his sons, of the church, the priests under Christ (Num. 1:47-54; 7:5-14; Rev. 5:7-10).

As Israel was passing through the wilderness some thought they had as much right to speak to the Lord as did Aaron and his sons. This led to a rebellion (Num. 16:1-11). To settle the question God commanded Moses to take a man from each tribe with his rod on which his name was written and place the rods before the Lord, who was on the ark; leave them there overnight; and He would show Israel whom He had selected for His work (Num. 17:1-5). Next morning, when they gathered their rods, all were as they were when brought in the night before except Aaron's. "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."—Num. 17:8. Eleven of these rods showed to their owners that God had

not selected any one of them for the pricsthood. Aaron's rod that came to life and bore fruit showed to all Israel that the tribe of Levi had been selected, and of the tribe, Aaron and his sons for the priesthood. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."—Heb. 8:5. What is the lesson in this for us? Rom. 15:4; 1 Cor. 10:11 (marg.).

Beginning with Abel, one by one the members of the Adamic race have been going down lifeless into the grave, and today they are still lifeless, thus showing that not one of them has been selected by God to be His High Priest, King, Judge, Savior. Nineteen hundred years ago Christ, the antitype of Aaron's rod, was placed lifeless in Joseph's tomb. On Sunday morning, the brightest morning that ever dawned, the sisters went to the tomb and found the

(Please turn to Page Ten)

### Hear God's Hoice

Hear what God the Lord hath spoken:
O my people, faint and few,
Comfortless, afflicted, broken,
Fair abodes I build for you.
Seenes of heartfett tribulation
Shall no more perplex your ways;
You shall name your walls "Salvation,"
And your gates shall all be "Praise."

There, like streams that feed the garden,
Pleasures without end shall flow,
For the Lord, your faith rewarding,
All His bounty shall bestow.
Still in undisturbed possession,
Peace and rightcoursess shall reign,
Never shall you feel oppression,
Hear the voice of war again.

Ye, no more your suns descending,
Waning moons, no more shall sec;
But, your griefs forever ending,
Find cternal noon in Me;
God shall rise, and shining o'er you,
Change to day the gloom of night,
He, the Lord, shall be your glory,
God, your everlasting light.

-William Cowper.

## An American Barth

THE name of Karl Barth is now quite well known in Christian circles throughout the world. He is known as a great scholar, a renowned preacher and teacher, a Christian apologist whose writings have been translated into many languages and have had a profound and quickening influence upon religious thought.

But this is merely a part of the Barthian epic—for it is an epic. This eminent Swiss-German scholar has such marked significance that he is to be numbered among the outstanding personalities of our generation. As a theologian, he probably surpasses all of his contemporaries in the extent of his influence; students have flocked to his classes at Bonn, and his utterances are quoted throughout Germany. Indeed, his increasing stature has become a national problem leading to his recent expulsion from the university as unfriendly to the Nazi cause. For an adequate explanation, however, of Barth's vast and growing influence, we must look to his extraordinary spiritual experience, an experience almost as remarkable as that of Saul on the Damascus road.

Two decades ago, Barth was little known outside a restricted circle of theologians in Germany and Switzerland, among whom he was regarded as a brilliant preacher of the liberal school. Son of a professor of theology, he had been nurtured in a religious atmosphere and schooled in theology from his earliest years. His keen mind eagerly seized the philosophical concepts which in those days dominated German theology. His profound grasp of the history of theology and especially the progress of the modern movement to which Germany has contributed so many celebrated names, appeared to foreshadow another notable addition to that succession. All of these expectations were interrupted by a transforming vision. Into the cold, intellectual calculations of this brilliant theologian and scholar, there suddenly shone a light above the brightness of the noonday sun, and Germany and the entire theological world experienced a new quickening. Barth's great abilities have been directed toward constructive ends; the central affirmations of the Christian faith have been restated with the fire and fervor of a prophet.

Such an intellectual and spiritual revolution in an outstanding leader of liberal thought would naturally attract wide attention, but in Barth's case the influence has been epochal. His preeminent place in the field of speculative theology, his unquestioned integrity, and his mastery of dialectics, combined to secure world-wide recognition for his views, and to produce what amounts to a crisis in religious thought. In the long struggle with rationalism, it is doubtful if any leader has appeared so superbly equipped to demonstrate its philosophic inadequacy, as well as its entire incompatability with Christian teaching and ethics.

Naturally, the influence of this movement, which electrified theological circles in Europe, produced also a deep

impression in America. In its early stages, information was scant and accessible mainly to scholars familiar with the German tongue, but widening interest called for the publication of Barth's works in English, so that today his name is more potent in the theological schools of England and America than were those of Harnack, Sanday, Orr, Denny, and Driver a generation ago.

It is difficult to measure the extent of the Barthian influence in America; this is true because the movement thus far is little understood by the laity. But it is inevitable that the intense interest awakened among professors, students, and pastors will soon reach the wider field of church membership.

Perhaps the leading American exponent of these idealis Dr. Edwin Lewis, Professor of Systematic Theology and Philosophy of Religion in Drew Theological Seminary How far Professor Lewis may be regarded a convert to the Barthian view, and how far he has been led to his present position by independent study, it is not within the province of this writer to say. The fact is that both men appear to have passed through a strikingly similar experience; both have undergone a transformation in their spiritual outlook and now espouse an authoritative doctrine and evangelicism which appear revolutionary in the light of their intellectual antecedents.

Professor Lewis may be regarded as moving in an environment somewhat more friendly to evangelical principles than Barth, but he is no less courageous in acknowledging an unqualified severance with the views which he formerly held and taught. He nails his flag bravely to the mast in his new volume, A Christian Manifesto, which is a powerful apologetic and defense of supernatural Christianity The book has naturally been discussed in theological circles because of the high standing of the author, but it has made appeal to a much wider audience, for it is in reality the confession of faith of a trained theologian and brilliant scholar. There is a degree of passion, not to say militancy, in the author's approach to the great New Testament themes and there are passages of distinct literary beauty, as well as spiritual exultation. Intensity of conviction, as well as deep spiritual experience, is manifest throughout the book.

Here are a few sentences, more or less typical of the author's strong presentment on the question of authority:

"We have a faith. Let us be done forever with halfheartedly apologizing for it, and instead let us aggressively, confidently, and self-forgetfully proclaim it. To the church of Christ has been entrusted a living whole of truth, and if it be dismembered it will lose its power."

"There is a trunk-line, if I may so say, of clear Christological conviction running down the Christian centuries. On numerous occasions, attempts have been made to divert it, although, perhaps, never so serious an attempt as the

one being made in our time in what is euphemistically described as 'the New Protestantism.' But the main line goes on unbroken. Ite terminus a quo is in the overwhelming experience that gave birth to the original church; its terminus ad quem is in the heavenly places, at the very throne of the Eternal.'

"One message has been proclaimed, one truth affirmed, one mystery disclosed: the God who makes men by His creative power, redeems them by His sacrificial love. Nothing less than that is the faith of which the church was born, in which it has lived, and by which it has grown."

"Every writer of this book (the New Testament) believed that One had come into the world at the express will of God, had loved and served, and suffered and died, had risen from the dead to be alive and active for evermore; had done as He had done in order both to save men from some threatened calamity and to bring them into a blessed experience and a totally new order of life.... Here is the core of the faith of the early church, and it is not possible to separate that faith from all that the church has meant since by the words 'incarnation' and 'atonement.' "

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"The Christian God is one from whom issue at one and the same time the judgment of condemnation upon our souls and the provision whereby that judgment may be lifted. That all this is anathema to 'the natural man,' or, if you like, 'the modern man,' I am not at all disposed to Please turn to Page Ten

## "Strangers and Sojourners"

By R. H. Judd

"This is the promise that he hath promised us, even eternal life."

IN THE HERALD of April 9 there appeared an interesting article relative to the above subject, and the question was asked, "How could they be, seeing they lived in a settled country and the one in which they were born?" The explanation given by Sister Crundwell that "in figure we are all strangers to the present order of things" is doubtless correct. Is there not, however, another explanation dealing with actual facts rather than "figure," even though the figure to which our sister calls attention has its basis in fact?

Verse 13 has a special and literal application to those mentioned in the preceding verses. Present-day excavations assure us that Abraham lived in a highly civilized country, and a careful study of verse 9, noting the margin of the Revised Version, clearly indicates that Abraham did not always live in tents. The phrase "having taken up his abode in tents" seems to show deliberate action on his part as a confession of his belief in God. Abraham was not the "wandering sheik" that he has so often been represented to be. The whole tone of the narrative lends color to the thought that he was of more noble lineage. That those mentioned in the verses following verse 13 come under a similar classification of being "strangers and sojourners" is shown by verse 39, although they lived in the land in a manner that-Abraham never did after the promise was made. Clearly, then, there is a sense in which all those named in this remarkable passage were strangers and sojourners. Why, then, is the division made? Why is not verse 13 so placed that it will include all mentioned in the chapter? That is one question, and the answer to it is in

part, at least, an answer to the original question.

In verse 13 we are told that those mentioned in the preceding verses received not the promises (plural). In verse 39 it reads, "Not having received the promise" (singular). The promises given to Abraham, Isaac, and Jacob were to include two things, viz, the everlasting possession of the land, and everlasting life as a necessary sequence. In no sense did they receive either. They were, therefore, strangers and sojourners "in a land not their own." Abraham, having literally "taken up his abode in tents," was from that time continually on the move testifying to his faith in God.

That God did, in measure, fulfill His promise to give the land to Abraham's seed when He gave them the land of Canaan for a possession Scripture more than once testifies: hence, the distinction of terms and the division of the navrative into parts. Abraham, Isaac, and Jacob in a very literal sense received not the promises, for they had not possession of the land, and they certainly did not have eternal life. Those who, like Samson, David, and others, occupied the land must yet receive "the promise (singular) of eternal life." Had God said that this last mentioned class re ceived not the promises (plural), He would have denied His own statements that He had fulfilled His promise concerning the land when He gave them possession of the land of Canaan. Still further: The land was given first to Abraham, and until he receives it as the rightful heir no other person can claim it except as in abeyance and as strangers and sojourners until Abraham himself has the original promise fulfilled to him.

### He That Cometh to God Must Believe

THE passage from which the above words are taken is Hebrews 11:6, and it reads as follows: "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."

I think we are all agreed that religion is largely a matter of faith or belief, and therefore we can readily see the importance of this passage. And when we stop to examine this passage more closely it does not take us long to discover that we have in it a remarkable amount of wisdom and knowledge in what may be called a highly concentrated form. This latter fact is characteristic of the holy Scriptures. The more we study them, the more of their beauty and profound wisdom is revealed unto us. It makes us marvel at the great Mind that is the Author of them; it convinces us of their divine nature, and makes us realize that we have in them an inexhaustible supply of the most superior kind of knowledge—a treasure beyond price. Referring again to the passage before us, we can readily understand that its primary purpose is to teach us the great importance of faith, or belief. It teaches us that faith is the very foundation of all true religion, and that it is the only key that can unlock for us the great invisible door which separates us from God and the kingdom of heaven. It makes it as clear as words can make it, that he who' would come to God and receive His blessings has absolutely no chance of doing so unless he believes. "Without faith," we read, "it is impossible to please him." And again, "He that cometh to God must believe."

#### GREATEST DECISION

Beyond a doubt, the greatest moment in a man's life is when he decides to come to God. There is no other decision a man can make that can compare with this in importance and far-reaching consequences. Coming to God is coming to the source of every good and perfect thing. It means more than it is possible to describe. It means to turn from darkness to light; from slavery to freedom; from temporal things that forever disappoint us to eternal things that satisfy and abide. It means to attain the greatest good available to man.

Through Jesus we are invited, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Through Isaiah the Spirit cries, "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. 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." What is the cause of all the suffering in the world today? and all the evils that mar the beauty and happiness of the present life? Is it not all due to the fact that men are trying to live without God? They

foolishly suppose that they can ignore Him "in whose hand is the soul of every living thing," and from whom cometh "every good and perfect gift," and still obtain those very things which He alone can supply. But it can't be done, and they who think so are only deceiving themselves. Their life is vain. Their happiness is largely a pretense. The things which their soul really longs for they never obtain. And, as Isaiah says, they "are like the troubled sea, when it cannot rest, whose waters east up mire and dirt. There is no peace, saith my God, to the wicked." And what a great pity it all is! Above, a loving Father, anxious to receive and to bless with all good things of His inexhaustible supply. Below, a world astray, walking in darkness, and knowing not at what they stumble.

#### MATERIALISM A STUMBLINGBLOCK

The great stumblingblock of the world is unbelief. We have already seen that those who come to God must believe. Believe that He exists; believe that He is the loving Father He claims to be; believe that He is both able and willing to reward those who diligently seek Him. But this seems extremely hard to the world. They want a sign; they want to see Him, or feel Him, or make some scientific test that will reveal Him to themselves; in fact, anything except believe the record He Himself has given. And they do not want to believe this, because it condemns their wicked ways. They would like God to be altogether such a one as themselves. They would like to sow unto the flesh, and of the flesh reap everlasting life. But, saith Jehovah, "My thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

It is absolutely useless for the natural man to search for God in the physical world, or to expect to perceive Him through any of his five senses, for God is a Spirit, and cannot be found in this way. In Job 11:7 the question is asked, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" The answer, of course, is, No! For though "the heavens declare the glory of God; and the firmament sheweth his handywork," yet no eye of man has ever seen Him, or can see Him. Though "in him we live, and move, and have our being," and though "he is nigh unto every one of us," yet no man can put out his hand and expect to feel God. Men sweep the heavens with powerful telescopes and penetrate far into endless space, but they find no trace of Him "who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." They dig deep into the bowels of the earth, and scrape the bottom of the seas, seeking the knowledge that is hidden from them. But "the depth saith, It is not in me: and the sea saith, It is not with me." Peering through their microscopes, analyzing matter, and splitting atoms, does not help them, for though it may, and indeed often does, cause them to marvel at the wisdom of the great Creator, yet it adds nothing to their knowledge of Him, or how to please Him and obtain His help. Had not God Himself chosen to reveal Himself, men would forever search in vain. But God, "who at sundry times and in divers manners spake in times past unto the fathers by the prophets," did finally send "his only begotten Son, that whoseever believeth in him should not perish, but have everlasting life."

#### THE WORD MADE FLESH

For four thousand years the people of God looked forward to the coming of this promised Redeemer, this great antitype of Jacob's ladder, who would bridge the gap between men and their God. And finally He did come. He walked among them. He spoke to them as no man ever spoke before. He did works among them which all had to admit no one could do, unless God were with him. The word of promise had now become real; the great Redeemer existed in the flesh. Men could talk with Him face to face; they could handle Him; they could hear His voice; and what He said had all the authority of the Father in heaven Himself. For over three years men had this greatest privilege of all past ages. He was "the way, the truth, and the life"; the only way by which men could come to the Father. He was the door by which any man could enter and be saved. He was the light that came into the world, that whosoever believed on Him would not remain in darkness. Verily, this people of that day were favored above all others. But when we ask whether they appreciated their great opportunity and believed in Jesus the Christ we ask the question that condemned the world.

Sorrowfully the Apostle John relates that "he came unto his own, and his own received him not." Farther on he tells us that "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." O why are men so blind! Why is it so hard for us to understand and believe the truth! Why is it that we cannot learn the vital lesson of faith! Strange to say a child knows more about faith than the average grown person. As we grow older and increase in knowledge, our faith grows weaker instead of stronger. Often we lose it entirely. Jesus had reference to this fact when He said that we must become like a little child to enter the kingdom of heaven.

#### FAITH A REQUISITE OF CHRISTIANITY

Jesus tried in every way conceivable to teach us the great importance of faith, and to make us realize what might be ours if only we would learn to believe. Again and again He exhorted us to "have faith in God," and to "believe." But again and again He had to complain, "O slow of heart to believe," "O ye of little faith." He reasoned with the men of that day with all the wisdom of God at His command. He argued with them, He did works and miracles among them that should have convinced the most hard-hearted and blind. But how few were persuaded to believe. Toward the end of His ministry we find Him weeping over Jerusalem, the city in which He had labored

so faithfully, saying, "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"

When Jesus answered the pleading father of a stricken child, "If thou canst believe, all things are possible unto him that believeth," I take for granted that Jesus meant what He said. Likewise when Jesus said that if we had faith "as a grain of mustard seed," we could move mountains, I cannot think that He said it simply to mock us. Those who smile doubtfully when the subject of moving mountains by faith is mentioned, simply lack understanding, and do not know the power of God. For the fact is that men have moved mountains by faith-if not literal mountains, then things which might well be spoken of as such. The entire 11th chapter of Hebrews is a record of great and remarkable things accomplished by men who had faith. And let us not forget that the sole object in recording their wonderful achievements was to encourage us to exercise our faith also. In Mark 11:22-24 Jesus tells us at length, "Verily, I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou east into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." It is up to each of us to determine for himself to what extent he will believe these words of our Master, and the extent to which he is able to believe will determine the extent to which his prayers are answered. "According to your faith, so be it."

#### Unseen Power

I doubt if there is a man hving today who really understands the power of faith, or appreciates the important part that it plays or can play in our lives. Men are inclined to treat it lightly and to substitute physical strength in place of it. Little do they dream that faith is one of the most powerful forces in the world, and that he who possesses it can overcome all difficulties, and even overcome the world itself. As we have already seen, it is the only power we possess by which we can get in touch with God and receive the greatest blessings available to man.

We are living in a material age. We are used only to material things—things which we can see and feel and handle in a physical sense. We do not fully understand what the Apostle Paul meant when he said that all the things which we see are only temporal, while the great and eternal things are unseen. It is hard for us to realize that these great unseen powers are, in the true sense of the word, just as real, if not more so, as this physical world with which we are all acquainted.

The things we see are really only the potter's clay, molded and remolded by a great and unseen hand. If a thing is beautiful, it is because God makes it so. If it has life, that life is of God. We do not see God's Spirit that permeates all things and gives to everything life and breath

and all things; yet we know that if God were to withdraw His Spirit, all these things we behold would return at once to mere dust and ashes. How foolish then to put our trust in the things we see, instead of in the Spirit and power of God. Does it make God any the less real, or does it limit His power and wisdom in any way, just because we are so constituted that we cannot see Him? In view of the fact that there can be no life apart from God's Spirit, does not every living thing we behold testify to His presence? We know, for instance, that an airplane does not fly of itself;

hence, when we see one overhead flying along smoothly and orderly, we know that the pilot is there, even though we may not see him. Why should we not use the same kind of reasoning in regard to God? If we accepted His Word and reasoned properly, He would become as real to us as the sun that shines down upon us from above, or the ground underneath our feet. This is what is meant by faith. It is also the beginning of wisdom. Faith accepts God's promises as truth, and then acts in accordance with that truth.

—R. C. Dodl in The Faith.

## **TONGUES**

THE gift of tongues was manifested on the day of Pentecost. Through a miracle people spoke in many different tongues or dialects. All understood the Galilean ministers, although these preachers had never learned these different languages. Many wonders had been performed by Christ and His disciples and here we have another great miracle wrought in the presence of a great crowd of people, that spoke sixteen different dialects, and they all understood what was being said, although the speaker had never learned these different tongues. The record says, "And how hear we every man in our own tongue. . . . Parthians, and Medes, and Elamites, . . . Arabians, we do hear them speak in our tongues the wonderful works of God."-Acts 2:8-I1. What I wish to emphasize in the above scripture is the fact that they all understood what was being said. By a special miracle performed, these different nations understood the apostles and it sounded to them as though they were speaking to them in their own mother tongue. There are people today who claim to speak in tongues, but the listeners do not understand what is being said; therefore this is not the same as was manifested on the day of Pentecost, but in reality the opposite.

The Apostle Paul writes on the subject of tongues in one of his letters to the Corinthians, but that does not present it as one of the most important gifts. In the scale of value he does not give it the first, second, or third place, but heads the list with apostles. He says, "And God hath set some in the church, first apostles, . . . thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12:28. In the above list he puts tongues on the bottom shelf as he does also in the next chapter. He says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."—1 Cor. 13:1. So then, if we could speak with tongues; even the language spoken by the angels of light and glory at the throne of God, and lack charity or the love of Jesus in our hearts, it would be only like the tinkling cymbal. If I should pound as hard as I could on an empty barrel, I would be able to make a noise, but there would not be anything beautiful about it. It would neither be harmonious sounds, nor good music. Neither would it be fascinating to the ear—there would be no life in it. Yet this would be like a person having the gift of tongues without having the love of God in his heart.

The Apostle also says, "Covet earnestly the best gifts," but we know by reading the above texts that the "best gifts" cannot refer to tongues, as that is found on the lower shelf. He also exalts prophecy above tongues. He says. "Greater is he that prophesieth than he that speaketh with tongues, except he interpret."-1 Cor. 14:5. What difference is there between speaking with tongues and exercising the special miraculous gift of tongues? There is a great difference between the two, for they are nothing alike. The first simply refers to being able to speak different languages, the second is a miraculous gift from the Lord. The individual exercising it is able to talk with people or preach to people of different nations without having learned their language. As we all know the first is mastered both by the righteous and wicked through education. The second was given to the apostles on the day of Pentecost. They preached to different nations without having learned those different tongues.

In 1 Corinthians 12:29, 30, the writer asks a number of questions and by reading them we find that the answer to them all is in the negative. "Are all apostles?" No! all were not apostles. In the beginning of the apostolic church there were only twelve of them. "Are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues?" Shall we answer yes to this question and no to all the rest? Not so; all the saints were not prophets, neither were all teachers, nor workers of miracles. All had not the power to heal the sick, or to speak with tongues. The Word of God says, "The Spirit dividing to every man severally as he will," not as we will. We are to be reconciled to God; to let Him have His right of way in our hearts. The Lord is to decide who are to be prophets, who are to be teachers, and who are to speak in tongues. Are there two ways about this? Is the above teaching of the apostles plain enough? Will you, dear reader, be reconciled to the Spirit of the Master?—J. F. Jensen in The Bible Advocate.

#### PULPIT ECHOES

By M. W. Lyon

JESUS CHRIST gives to our world a moral and ethical standard which, if followed, would make this earth a paradise. He gives us a consistent philosophy of life which explains harmoniously the universe and our part in it. He gives us a vital hope for the future and beyond death, without which life is purposeless. But, only those who believe in Him can utilize these blessings!

Why should we always run to see what some one else has said, or thought, or done, before venturing to act for ourselves? There is an easy way and there is a hard. The easy way is to cater to public opinion and do the expected thing. But this is not the Christian way. The true Christian must often swim against the stream of public sentiment, ignoring custom and precedent, in order to follow the higher standard of God's will. Not conformists, but dissenters, are the world's leaders.

You could make a string of eiphers reaching round the world, but in themselves they would have no value. But place a "1" before them, and each cipher in the series at once assumes great value. Thus it is God who gives to man his value, for man is a row of ciphers, standing for nothing, regardless of number. But with God at their head, men assume infinite value.

"Comfort ye my people," was the word of God to His Prophet Isaiah. And sooner or later, every one of us faces the supreme crisis of life in which there comes home to us the realization that God's comfort is the only comfort. How this old world needs it today! Yet in spite of the injustice and loss, the pain and suffering, the weeping and dying everywhere around us, there is a recourse. God's ancient promise still stands, and He will yet judge the world in righteousness, overthrow the oppressor, lift up the fallen, and wipe away all our tears!

Christian people should have Christian homes. For nowhere is the follower of Jesus more severely tested or more clearly revealed than in his home, where the veneer of convention is stripped off, and he is truly himself. The home that is truly Christian will be a place where Christ reigns supreme, a haven from the storms of life, a sanctuary of peace and love, a laboratory in which the principles of Christ are daily demonstrated. The Christian home will have a family altar and daily worship. It will have regular and purposeful Bible study. Its children will be trained in the Christian way of life, and every relation between the members of that home will be dominated by love and sympathetic understanding. Is it too much to suppose that Jesus might ask us to meet this interpretation of Matthew 7.20: "Wherefore by their homes ye shall know them"?

## HOW TO LIVE A FRUITFUL CHRISTIAN LIFE

By Harry A. Sheets

"CHRISTIAN LIFE" is a term not found in the Bible.

The Book does, however, use a term which is more inclusive. Paul tells us to "walk after the Spirit" and he everywhere spoke of the spiritual life, admonishing us to be spiritually minded. Listen to his words: "But if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." He tells us further that when the Spirit has made us children we are also "heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." See Romans 8.

The difference between "Christian life" and "spiritual life" is not so much in actions as in point of view. The one looks to and glorifies Christ, while the other looks to and glorifies God, which is more correct. Christ wanted us to look to Him only as a means of seeing and knowing God. The "spiritual life" viewpoint places the emphasis where it rightfully belongs.

Our baptism is a symbol of the death of the carnal and a resurrection to the new life—the spiritual. This symbol points to death as the end of the carnal and to resurrection, which makes us spirit beings.

With this viewpoint we will be drawn to God and joined to Him just as the branches are to the vinc. It is then that we can live fruitful, spiritual lives and not merely fruitful Christian lives.

#### THE STATE AND THE CHURCH

"THERE was a big demonstration in Berlin when Army L Chaplain Mueller, the pliant tool of the all-highest Hitler, was made head of the German Protestant Church," writes The Presbyterian. "The demonstration, however, was only about five per cent as large as advertized. The inside of the cathedral was thronged, and there were more 'heils' than 'holies.' But outside the public was comparatively indifferent to the show. Christian believers saw in it all nothing but travesty on their faith and a challenge to dare all for the Crown Rights of the Lord Jesus Christ, who cannot be dragged at the chariot wheels of any political organization. Keen observers long ago pointed out that Herr Hitler would come to grief if he tackled the Christian church. He should have studied a little Scotch history, of which he probably knows nothing. If would have opened his eyes to see what price men and women are willing to pay for the freedom to worship God."

#### THE POWER AND APPEAL OF THE STORY

#### Continued from Front Page

In a few short verses in the Gospels is told the story of the healing of lepers, and one is apt to consider it hastily, not perceiving the significance of the miracle. But not so after reading the book we are now discussing. Eight long cruel years of unjust imprisonment, contracting leprosy from the contaminated cell into which they had intentionally been thrust, could not shatter their trust in God. Mother and daughter could still whisper, "Let us have faith. God is good." From it we may learn our own lesson of trust in the goodness of God.

Gen. Wallace's book is also invaluable as an index of the customs, manners, and characteristics of the Hebrew race, as well as the geography of their homeland. Though true doctrine is basic, yet we may overlook any divergence in view and disregard any discrepancies because of the real worth of the narrative.

For a subject such as this would be much less than satisfactory did it contain no reference to the Master Teacher's method of imparting truth. Much of His teaching, as we all know, was given out-of-doors. He needed only to lift His eyes and see a man plowing the stony hillsides of Judea, and lo! He had a theme for sermon or lesson: "Behold, a sower went forth to sow."

Think you even His apostles would have grasped His meaning had He sought to teach without His inimitable parables? The vast majority of His hearers were humble folk, the common people, even as yours today, be you teacher or pastor. His audience comprised fishermen, shepherds, laborers. They had searched for lost sheep; they could rejoice over a found sinner.

Laborers in the vineyards, barren fig trees, careless stewards, all were familiar figures in their immediate background. You could do no better than imitate the example of the Master Teacher, and utilize your backgrounds for imparting basic truth. Reading between the lines, adding to the authentic record, but not departing from actual truth, you may bring new meaning to those whom you teach.

Fiction of your own conception may also well be used. "The House Built Upon Sand" appeals to me as a theme containing possibilities of dramatic interest as well as profound truth. Basing one's remarks on Jesus' stirring words in Matthew 7:24-28, one might develop them along a number of different avenues. These troublous times, dependence on man's ingenuity, false hopes, all this is building one's house on sand. I recall a sermon by one of our well-known ministers on, "The Last Days," wherein an apparently threadbare theme was made to glow by an approach which portrayed an interesting story of the speaker's own conception.

Well we know that we may reach a child's mind and heart through a story. Are not men and women but boys and girls grown tall?

#### AN AMERICAN BARTH

#### Continued from Page Five

deny. Let us say it frankly and without reserve: 'It is foolishness unto him.' He does not like it. It shocks his self-esteem. It clashes with his boasted principle of moral progress. It challenges his moral optimism. It asks him to believe that something needs to be done for him that he cannot do for himself: he must simply submit to its being done. In a word, it means supernaturalism.''

There are some of us, of course, who feel we hold a more satisfying view of the authority of Scripture than is reflected in the writings of either Barth or Lewis. We are not, however, under the handicap of their intellectual background and inheritance. We must also recognize the intense struggle against scholastic tradition and environment which lies back of their present position. If we mistake not, however, there is an inevitable logic in the consistent advance of these men toward the complete evangelical viewpoint which will in the end clarify their views concerning the complete and final authority of the revelation God has given in His Word.—Hugh R. Monroe, LL. D., in The Presbyterian.

#### THE WONDERS OF THE BIBLE

#### Continued from Page Three

body gone, heard the immortal words of the shining ones: "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matt. 28:5, 6. He, the antitype of Aaron's rod, had been placed in that tomb lifeless, but now the women are told that He is not here because He is risen, risen and bearing the fruit of immortal glory, eternal life. In bringing Him into the higher life God has given us the proof that He has selected Jesus for the High Priest, Prophet, King, Judge, and Savior. "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 17:31.

After the test with the rods, God said to Moses, "Bring Aaron's rod again before the testimony, to be kept for a token (sign) against the rebels."—Num. 17:10. So the rod was put in the ark (Heb. 9:4). Thus we find in Christ, our ark, the resurrection and the life (John 11:25; Rev. 1:18; John 14:19; Col. 3:1-4). Here in the type of Aaron's rod we have the proof that a dead one can come to life again. A seasoned rod during that night came to life, budded, bloomed, and bore fruit. Christ came to life and said, "Because I live, ye shall live also." "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead."—1 Cor. 15:20, 21.

## Berean Department

ARLEN MARSH, EDITOR

#### Marshall, Illinois

The Marshall, Illinois, Berean Society held its annual business meeting May 8, 1935.

Good attendance and splendid interest have been shown during the past year. We feel that much good is being done, and we pray for the continued blessings and guidance from our Father.

Officers for the coming year are: president, Harry Goekler, 406 Spruce St, Marshall; vice president, Elden Richey, Martinsville; secretary-treasurer, Edith Hendrix, Marshall; pianist, Rosalie Davis, Route 4, Martinsville; assistant pianist, Ruth Goekler, Marshall.

Edna H. Wood.

It is said that a number of the local Illinois secretaries are sending their reports to Miss Edna Wood, Marshall. The secretary of the Illinois State Berean Society, please note, is Mrs. Mary Krogh, Pearl City.

#### Correspondence

Quite a number of readers have become all hot and bothered about the fallacies and errors in various editorials appearing on this page during the past month. Quite a number of others—a somewhat larger number, let us be thankful—have consigned themselves to the cheering section and have conscientiously egged the editor on to bigger and better efforts in the same channel he ever has followed.

One and all, however, with but two exceptions, were alike in this: a refusal to permit their letters, or any portion of them, to be used in public print. This, oddly, was especially true of those having no respect whatsoever for the opinionated obtuseness of the power behind the blue pencil, which, alas, no one seems to consider infallible any more.

If the editor makes a blunder, let him know about it by all means. Whether he appreciates it or not, it will be good for his soul—if he has one. But if the editor makes a blunder, remember that he has deluded a good portion of humanity that has neither the information nor the experience and consequent wisdom that you possess; and these neophytes must be protected. Let them have the benefit of your doubts of the editor's sanity; give them the facts that you have. The editor is stubborn; his opinions, perhaps, will not change. But there are the readers who dwell in the darkness imposed upon them by editorial errors, and these can be saved if you will. Send us your letters; we enjoy them whether we like your ideas or not—and give us your permission to use them on this page in behalf of the others who should know what you know, but don't. It's one

way of spreading the gospel of light. And, of course, if you prefer to remain anonymous to avoid any embarrassment, your wishes will be respected. Just two restrictions: the doctrines generally held by the Church of God must be supported by this page; and all writers, except the editor, are exempt from personal abuse.

#### Back to the Bible

Much has been written in recent years about the wonders of the Social Gospel. Speaker and scribe have earnestly vied with each other to do honor to the new theology.

Meanwhile, of course, the Apostolic Gospel (or, if you prefer, the Bible Gospel) has lain quite dormant. In fact, the ideas most enthusiastically advanced by the primitive Christian church have been very much neglected.

The Catholic Church still stands for something definite. It has not buried its early beliefs under a congestion of idle thought. Consequently, the Catholic Church marches on while Protestant denominations totter feebly for support by the Y. M. C. A., the Y. W. C. A., the W. C. T. U., and all the other semi-religious social agencies.

Other churches than the great Protestant groups, churches which closely approximate the tenets of the Church of God, churches which grew like wildfire and are disappearing like fence posts in a Kansas dust storm, are making themselves liable to or are actually experiencing the deterioration caused by using the Social Gospel for their shibboleth.

The maelstrom into which Protestantism has been drawn is the inevitable result of centering the church's attention on anything except its ultimate purpose: the selection and training of subjects and rulers for the kingdom of God. Having destroyed this purpose as a prime motivation for religious activity, Protestantism has destroyed also the reason for its existence.

The Social Gospel, as a matter of fact, obviates the necessity of God's ever interfering in the affairs of men. It teaches that man can lift himself out of the social depression in much the same way that the New Deal teaches that man can lift himself out of the economic depression. The Social Gospel refuses to recognize the obvious and inherent selfishness of the human race, which can be cured, for some, only by a miraculous transformation at the coming of Christ or, for others, by annihilation.

Away with the Social Gospel, minema of the deluded many, and back to the Bible, foundation stone of the thinking few! One has practically nothing to do with the other. Like the Pharisees of old, the Social Gospelites have their reward; let others, not of greater but of better directed intelligence, seek their reward in the future.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"He hath made every thing beautiful in his lime."

## THE POWER AND THE LOVE OF GOD

BETTY and Billy with Mother, Father, and Aunty Sue were just starting out on the most wonderful trip of their lives. The car was all ready; "set," Father called it; the luggage had been stowed away; and now all five were climbing in. They were off!

After they had driven an hour or so, the sun peeped out above the horizon, the big, beautiful sun. Not many times in their short lives had Betty or Billy seen the sun rise, and it was a great wonder to them. As they drove along, Aunty, scated between the two, told them that God had made the sun in the beginning.

"At first all was darkness on the face of the earth," she said, "just as it was before you awoke this morning. Only then everywhere was emptiness, nothing but darkness! God spoke, and by His power light came."

"He called it Day, didn't He, Aunt Sue?" said Billy. "And when it was dark He called it Night."

By this time it was getting nice and warm so that they could roll down the windows of the car. The sky overhead was so beautiful, with fleecy clouds floating in a lake of blue like big sailboats, that Betty could hardly keep her eyes off it.

"Did God make the blue, too, Aunty?" asked Betty.

"Yes, that's what He did the second day," answered Aunt Sue "He called it the firmament, and He placed it between earth and heaven. Isn't God good to give us such beautiful things to look at!"

Soon they rounded a curve in the highway and there before them lay a beautiful lake. It looked so inviting in the sparkling morning air that they asked Father to stop the car a few moments near the shore. Tiny waves rolled up and receded; little flecks of foam were left on the sand to disappear like soap bubbles.

"Did God make the lakes, too?" asked Betty when they were once more rolling along the highway.

"Sure," said Billy, "He made everything. It says so on the first page of the Bible. What day was it He made the lakes, Aunt Sue?"

"On the third day, my dear. You see, at first everything was mixed up. And God began to separate things and make them beautiful. So He separated the land from the water, and He planted fruit trees, just like those over in that orehard," said Aunty, pointing to a farm not far from the highway. "He made the nice soft grass, too," chimed in Billy, "and the flowers and vegetables, even spinach!"

They all had a good laugh over that, for they well knew how Billy disliked spinach.

"It was after that God made the sun, my dears," said Aunt Sue. "He wanted something to make the flowers and grass and spinach grow every summer. So He made that big round sun that warms us and gives life to everything on earth. That was the fourth day."

Just then a beautiful oriole flew by over a tree near the roadside and alighted on a bush where it began its morning song. Billy and Betty and Aunty tried to see who could count the most birds and tell which ones they were. They had to look quickly because the car sped along, counting off the miles.

"It was on the fifth day God made the birds," said Aunt Suc.

"I guess He thought the trees looked bare," said Betty.
"The fishes, too," said Billy, "and the whales! I can't
wait till we get to that museum Father said he was going
to show us We'll see all kinds of animals there, some we
don't see anywhere now."

"God made the animals on the sixth day, Billy, and last He made what?" asked Aunty.

"Man!" proudly answered the little man.

"Yes, He had a beautiful garden all ready for the first man and the first woman," said Aunt Sue, "and He put them in it. He called it the ——?"

"Garden of Eden," prompted Billy.

"It was a lovely place. Pretty butterflies flitted from bush to bush; bright birds almost burst their throats in song; tall trees gave grateful shade at noontime. And everything spoke of God's love."

"How did God do it, Aunty?" asked Betty.

"By His power; He spoke, and it was all done by His spirit. Sometimes it is called the Holy Spirit. It is that which takes care of everything He has created, keeps all things in their places. It even cares for us as we travel along," said Aunty reverently.

"Does God know we are going on a trip?" asked the tiny girl.

"Yes, my dear," said Aunt Sue. "He still cares for all He has created, and He loves man best of all the things He has made. So He watches over us and loves us and sees all the things we do. He makes things grow for our food; He sends the sunshine and the rain; He shows us His power and His love every day."

## The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 10. - June 9, 1935

#### THE HOLY SPIRIT

Joel 2:28, 29; Luke 11:9-13; John 3:5-8; 14:16, 17, 26; 15:26, 27; 16:7-15; Acts 2:1-21, 32, 33; Romans 8:1-17, 26, 27; 1 Corinthians 12:1-13; Ephesians 1:13, 14; 3:14-21; 4:1-6, 30

#### GOLDEN TEXT

"For as many as are led by the Spirit of God, they are the sons of God.''--Romans 8:14.

#### A STUDY OF THE SUBJECT

Aim: The Holy Spirit is not a person, but the power or influence of God throughout the world, operating for the benefit of men.

I. Comforted by the Spirit. (John 16:7-11.) The Spirit or power of God, first brought to our attention in Scripture in the record of creation (Gen. 1:2), has been constantly manifesting its presence in many different ways, all of which indicate the wisdom and goodness of the heavenly Father. As the Comforter, or "Helper" of the servants of God, the work of the Spirit is to "reprove" (John 3: 20), "convict" (John 8.9), and "convince" (John 8.46) the world of sim—"reprove," "convict," and "convince" come from the same Greek word-of rightcousness, the rightcousness that comes by faith (Rom. 3:22); and of judgment at the hands of Christ, which the believer meets when he accepts the gospel, but which the world must face when the Lord comes (Acts 17:30, 31).

II. Led by the Spirit. (Rom. 8:10-17.) This passage clearly disproves the idea of personality of the Holy Spirit. "It the Spirit . . dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." One "person" cannot "dwell in" another person, but God's gracious influence may "dwell m" us moving us to love and obey Hum Feeling within us the strength, comfort, and assurance which the Spirit brings, we realize God's close relation to us, and cry, "Abba, Father." Thus His "Spirit beareth witness with our spirit, that we are the children of God."

III. Helped by the Spirit. (Rom. 8:26, 27.) Even after we have become "new creatures in Christ Jesus" we are still limited by the restrictions of our fleshly natures in our understanding of God. We do not know what we lack. We long for a fuller, richer spiritual experience but cannot even put our desire into the words of a prayer. The Spirit or mind of God reveals to the Father our need, and He grants our unspoken petition by revealing through His Word the knowledge that we require. The Spirit of God, which includes His sympathetic understanding of our faulty natures, causes Him to look with pity, rather than censure, upon us, and He pardons our offenses against Him.

#### PRACTICAL APPLICATIONS

#### The Holy Spirit

-18 God's one and eternal Spirit (Eph. 4:4; Heb. 9:14);

- has goodness, righteousness, and truth as its fruits (Eph. 5:9);

—is truth and by this spirit of truth we are led (1 John 5:6; 1 Cor. 2:13, 14).

Spirit as far as it operates on the children of God is closely associated with truth (John 3: 34; 6:63). It comes through the hearing of faith and faith comes through hearing the Word of God (Gal. 3:2; Rom. 10:17). God's Spirit is also the Spirit of the Son (Gal. 4:6). This same Spirit of faith comes from both the Father and the Son (2 Cor. 4:13; John 17: 21, 22).

Its Manifestations. The manifestations of the Spirit are varied and none can be claimed, where used in a special way, as precedents. It came to Mary and begat Jesus (Matt. 1. 20). It came to Zacharias and he prophesied (Luke 1:67). It came to Simeon and told him when he was going to die (Luke 2: 26). See also Acts 2:1-4; 7:55. These were special works of the Holy Spirit. Its regular or continued work is to witness with the children of God (Rom, 8:16). It guides into truth (John 16:13).

Possession Necessary. Unless we have the Spirit of God we are none of His (Rom. 8:9). It is through the Spirit that we wait for hope of righteousness by faith (Gal. 5:5). Through the Spirit of God we are builded together for God's habitation (Eph. 2:22). The presence of the Spirit indicates we are His (1 John 4:13).—C. E R.

#### GOLDEN TEXT

True Christians walk not after the flesh, but after the Spirit. When one is adopted into the family of God by being baptized into Christ, he begins to walk in newness of life. From that time forth, the Spirit of God dwells with that person. He is then a child of God. If a child, then a son and he hves no more after sinful flesh, which is worldly lusts, but lets the Spirit of God which dwells in him guide his every action.

"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."—Gal. 5:24, 25. "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."—Gal. 6.8.

#### INTERMEDIATE CLASS How the Holy Spirit Helps Us

When Jesus was about to leave the scenes of His earthly labors, He gave to His disciples a work so vast, so important, so difficult that we wonder sometimes how they had the courage to carry on. The gospel had spread over only a very small radius; it had reached comparatively but a handful of people. And it was to go "into all the world"; to be preached "to every creature"; "all nations" were to be taught. But the Master did not The Holy Spirit. The Holy Spirit is God's leave them with merely their own strength, only Spirit (1 Cor. 12:4). This one Spirit optheir own power. "Lo, I am with you alway," erates in divers ways (1 Cor. 12:11). This He said. The power, the wisdom, the love of

the immortal Christ were theirs to draw upon, a reservoir of never-failing strength.

The Holy Spirit is this power. It is not a separate being from God; it is Ilis mind, His power, His disposition, as we might say. Read John 14:16, 17, 26; 15.26. God gave of His spirit in fullest measure to His Son (John 3.34); He gives it to us, His followers, as we try to emulate Christ's example (Rom, 8:26-28). God's spirit has many avenues of service to fill in His work. We are urged to take our attention away from the things that we naturally crave, such as pleasure, honor of men, love of money, and the things that lead only to death in the end, and place our efforts more and more on the attainment of the things that will lead to life cternal (Gal. 5 16-26). The Holy Spirit helps us in our struggles (Eph. 3:16-19; Phil. 2: 1-5) because it is God's greatest desire that we shall be like Him and His Son. All the class should memorize Philippians 4:13. It would be a good class motto.

Heavenly Father, help us more and more to be guided by Thy will, Thy spirit, that we may come off conquerors through Christ. For His sake, Amen. - M. G.

JUNIOR CLASS Topic: Jesus Tells About the Holy Spirit. Text-John 16:7-14.

Memory Verse: "As many as are led by the Spirit of God, they are the sons of God.

Review. Write on the blackboard or as'; this question "Why do you go to church or Sunday?" Let each child answer.

Introduction of Lesson. It seems almost inpossible to explain to children what the Spir . of God is. But the illustration of the wind ; perhaps the best foundation upon which is tart. Ask, "How many have seen the wind" Of course they will reply, "No one." The tollow with this question, "Then how do you know there is any such thing as wind ?" They will no doubt answer, "You can feel it; you can see what it does," etc. Now what is true of the wind is true with God's Spirit We cannot see God, yet we know He's there know He sends His Spirit to help us when we need help. Think of the best person of whom you know. Tell why you think this person so good. Now can you see the work of God being done by him?

Memory Verse. Let's try to remember that God's Spirit is caring for us every minute, and our memory verse says if we are willing to be led, we are His sons. Repeat it.

Notebook. At the top of page print the word GOD in large letters. At bottom of page paste picture of boy or girl. Draw lines from word God to picture to make it look like light shining from God on picture. Below it write the memory verse. Give "true" and "false" test.—V. C. T.

### AMONG THE CHURCHES

#### CONFERENCE CALENDAR

June Meeting, Brush Creek, Ohio June 2-9 Northwest Conference, Felida, Wash. June 6-9 Summer Conference, Hickory Grove,

June 9

Indiana Bible School and Conference, June 12-23 North Salem, Ind.

Michigan Conference, Dutton, Mich. June 27-30 Arkansas-Oklahoma Conference,

July 7-14 Arkansas City, Kansas Arkansas Conference, Bear, Ark. July 25

Illinois Bible School and Conference, July 30 - August 11 Oregon, Ill.

General Conference, July 30 - August 11 Oregon, Ill.

Ministerial Conference,

July 30 - August 11 Oregon, Ill. National Berean Conference,

August 5 Oregon, Ill.

#### BRUSH CREEK, OHIO

The annual June Meeting will soon be held, June 2-9, both dates inclusive. We mvite all to come who may wish to worship with us. Bro. Patrick will preach on the following subjects: "The Destiny of Palestine"; "Jerusalem the Center of the World"; "God Hath a Controversy With the Nations"; "The Eternal Homestead"; "Where Do Dead People Oct." "Who Desting of the Worlds"; and Go?" "The Destiny of the Wicked"; and "Spiritual Cripples." Bro, Patrick has served the Church of God as an ordained minister the past 36 years, and we anticipate his coming for our June Meeting.

Bible study classes will be held each afternoon, and Bro. Patrick will preach each eve-We ask an interest in your prayers for these meetings.

On Thursday evening, May 16, many of the local congregation attended a Bercan social in the church basement, which served as a farewell to our parents, Bro. and Sr. E. H. Magaw of Lester Prairie, Minn., who had been visiting us the past three weeks. They are not going to forget the many good brethren of both Ohio and Virginia, and we believe they will try to return some day.

S. E. Magaw, Pastor.

#### PLUM RIVER, ILLINOIS

The work here has been progressing about the same as usual. The attendance on May 19 was 20. Most of those who come are very regular and faithful.

Mother's Day was observed with some special musical numbers. Plans are being made for a Children's Day program.

The midweek services are being omitted for the present, and we shall have either a sermon or the Bible lesson and prayer service on Sunday evening.

We have been having some very interesting Bible lessons the past few weeks. Sometimes it is difficult to close at the proper time

How thankful we should be to be here at this time to see God's Word so accurately and faithfully fulfilled. Marvelous, indeed, are His wonderful works.

Mildred L. Crofton, Secretary,

#### ILLINOIS BIBLE SCHOOL

#### Morning Adult Class

The morning session of the adult class at Illinois Bible School this year will be in charge of G. E. Marsh, pastor of the Oregon Church. He has selected the following subjects for presentation at that time:

General Theme: The Bible-Divine Interpreter of the Times.

1. The Bible—Its Place in Modern Life.

- 2. The Bible Anticipates and Analyzes Modern Social Conditions.
- 3. The Bible-A Textbook on Modern Educational Methods.
- 4. The Bible Reveals the Trend of Modern Science.
- 5. The Bible "Scoops" Today's Newspaper on World Happenings.
- 6. The Bible Reveals the Meaning of Recent History.
- 7. The Bible Lifts the Veil of the Future. 8. The Bible Untangles Modern Political
- Puzzles. 9. The Bible Solves the Question of World
- Peace. 10. The Bible Foretells a Successful League

of Nations and World Court. Other teachers of adults and young people will be F. L. Austin, James A. Patrick, S. J.

Lindsay, and C. E. Lapp.

The dates for the Bible School and the General Conference are July 30 to August 11.

#### NORTHWESTERN IOWA

Heavy rains on Sunday, May 19, kept the audience which listened to J. Arthur Johnson and Arthur Jones at Marathon, Iowa, down to a small number. It was decided to meet again at Marathon on June 2.

We are cagerly looking forward to having Bro. C. E. Lapp with us in June.

Anna Bovanovsky.

#### LOYALTY THAT COUNTS

The following letter from Canada was accompanied by a generous contribution from two loyal sisters whose family have been staunch supporters of the work for more than half a century. Thank God there are no national lines separating the body of Christ .-Editor |

"I saw in The Restitution Herald that you were in need of money to carry on the work and made an appeal to all the brothers and sisters to help as soon as possible in this most worthy cause. We know it is very hard for a great many to keep the home fires burning, but if every reader of our splendid paper would try and make a little sacrifice it would be a wonderful help, and I feel sure you would get enough to pay all expenses and have a little over. We don't want to see our dear paper go down for want of means to keep it going, for it must be a great worry to know what to do, and we trust you may soon get what is needed for this splendid work. May our loving heavenly Father strengthen and help all the noble workers, and may all the dear readers do their part; for it looks as if we near the close of Gentile times and may not have an opportunity again to spend some of our Lord's money which He has trusted to our care My sister, Mary Hogarth, and myself are sending our mite to help you. I wish we could send very much more.

"Yours in the cause of Christ, "Laura M. Pascoe."

#### SOUTH LAWN CHURCH, GRAND RAPIDS

On May 19 at the forenoon meetings we were glad to have Bro. and Sr. Watson Weinberg and family of Vicksburg, Mich., present. Those who have attended the Michigan Conference of years ago will remember the Weinbergs, and we were glad to have this family drive so far.

Next Sunday night, June 2, is to be the baccalaureate service for the local high school. This is the fourth consecutive year our church has been asked to conduct these services, and as heretofore the meeting will be held in the school gymnasium due to our church auditorium not being large enough.

As these lines are written we in Grand Rapids are looking forward with eagerness for a visit from Sr. J. S. Lyon, of Citronelle, Ala., mother of the pastor's wife. It is expected that Sr. Lyon will spend a good part of the summer visiting in Grand Rapids, Chicago, and Cleveland. This rest and change is richly deserved after fifteen years of constantly caring for her invalid mother, Sr. Carrie Turney, who was recently laid to rest. F. E. Siple, Pastor.

#### CALIFORNIA ADDRESS LIST

For the benefit of those with friends or relatives in southern California, or who are contemplating a trip there themselves, we publish the following list of addresses which concern the Church of God services and work in that district:

Los Angeles church (Seventh Day Baptist building), 264 West 42nd St.; Sunday school at 10:00 and preaching services at 11:00 each Sunday morning. Pastor, and president of the Southern California Conference, is Norman John MacLeod, 1105 Val Vista St., Pomona; telephone 2176.

Berean services are held each Wednesday evening at the home of Leo Nokes, 950 Hoover St., Los Angeles, at 8:00.

Services are conducted on the second and fourth Sundays of each month, at 2.30 p.m., at the residence of L. E. Rich, 3027 East 7th St., Long Beach.

The Williams Street Chapel, located on Wilhams Street west of White Avenue, Pomona. has services each Sunday at 11:00 a.m., with Sunday school at 10:00. J. E. Adamson, 987 Weber St., Pomona, telephone 3959, is in charge.

#### HERALD RECEIPTS

C. W. Johnson; Leota B. Hanson; Fay Logan (for others); Clyde M. Long; Mrs. F. M. McCrory; B. N. Berry (for self and another); Walter Gray; Mrs. Charles C. Ezell; Nettie B. Crundwell; Emma C. Railsback (for another); other); Clifford Wilson; Mae Mercei (for another); John A Railton.

#### CONTRIBUTIONS TO N. B. I.

TOTAL DELICATE AND	
Ontario	\$ 2.00
Mrs. H. Needham	2.00
B. N. Berry (Helping Fund)	1.00
Amy L. Young	5.00
Cecil A. Smead	10,00
Mr and Mrs. Russell Harman	5.00
Mrs Hilding L Anderson	5.00
Laura M. Pascoe and Mary Hogarth	15.00

#### SHELLHAAS - MAGAW

It was our privilege and pleasure to unite in marriage Vivian Magaw and Miss Ruth Shellhaas on Thursday evening, May 16, 1935, at the home of the bride's parents at Kessler Station, Ohio. Only near of kin were present. Mrs. Dale Shellhaas served as bridesmaid and Emery Maey attended the groom. The newlyweds are now enjoying a two weeks' honeymoon in Minnesota. We pray for them a long and happy married life. After June 2 they will be at home in Tippecanoc City.

S. E. Magaw, Pastor.

#### MRS. FRED HURDUM

Martha Alice Mehrens was born and has lived continuously on the farm four miles north of Blair, Neb., where she passed away, Monday, May 6, at the age of 58 years, 9 months, and 21 days.

The farm had belonged to her father, Herman Mehrens, who homesteaded the land shortly after the Civil War, he being a Civil Warveteran of Company E of the 1st Nebraska Regiment.

She was baptized into the Church of God when a young woman by Bro. Almus Adams Poor health has prevented her from active membership for a number of years, but she was able to meet with the brethren once in awhile.

She was married to Fred Hurdum January 1, 1902, and to them five children were born, four of whom are still living. Besides her own children she took into her home two orphan children, Ferdinand and Martha Muller. These two grew to maturity, married, and settled on farms in the neighborhood. Martha passed away about 7½ years ago and left an infant son, Howard Therkelson, who was also taken into the family where he is now making his home, cared for as an own child.

Thus her hands were always guided by the good intentions of her heart and she did her part to make the world about her a better place in which to live, lending a helping hand to those in sorrow or need.

Besides the grief-stricken and lonely husband she leaves her four children, Dr. Herman Hurdum of Bunghanton, N. Y.; Myttle and Mary of Chicago; and Birdie at home; two

brothers, John Mehrens of Mondamin, Iowa, and George of Ft. Summer, N. M.; and three sisters, Mrs. Nell Mead of Seattle, Wash, Mrs. Eva Grimsley of Little Sioux, Iowa, and Mrs. Birdie Krogh of Blarr, Neb.

Rev. J. N. Lund, pastor of the Danish Lutheran Church of Blair, of which her husband is a member, spoke words of comfort to the many neighbors, friends, and relatives gathered at the farm home on Friday afternoon, May 10.

Mrs. Birdie Krogh.

#### THE STUDENT'S NOTEBOOK

Day of the Crucifixion. According to Matthew 12:40 the Lord was exactly three days and three nights in the grave Matthew 28:1 indicates that the Lord alose in the end of the Sabbath at the dawn, or the beginning, of the first day of the week. This, according to the Hebrew reckoning, was at 6.00 p.m., Saturday, as we know it. It was at that hour the Jewish Sabbath ended, and the first day of the week began. Accordingly Jesus was crucitied on what we know as Wednesday evening; really at three in the afternoon, the minth hour of the Jewish day. The confusion m the minds of many has arisen from the fact that the day following the crucifixion was the Sabbath, and the day immediately preceding the resurrection was also the Sabbath. Hence, many have thought that the Lord died on Friday. Such was not the case, however. for actually there were two Sabbaths that intervened. Luke 22:1 tells us that the Passover drew nigh. John 19:31 says it was the preparation day, and that the day was high Sabbath, not just the regular weekly Sabbath. This high Sabbath, according to Leviticus 23:6, 7, was the 15th day of the month; the first day of unleavened bread, which had no connection with the regular weekly Sabbath. In this case it must have fallen on Thursday. It seems clear, therefore, that the Lord was crucified on Wednesday, the 14th day of the month Nisan, was on the cross from the third hour, 9:00 a.m. (Mark 15:25), until the ninth hour, 3:00 p.m. (Mark 15:33, 34); was laid in the tomb at 6:00 p.m. on the same day (Mark 15.42; Luke 23:54). He was in the grave exactly three days and three nights (Matt. 12:40), and rose at the very first moment of the first day of the week in the Jewish calendar, or 6:00 p.m. on of Saturday (Matt. 28:1).—T. C. W. in "The Jewish Hope."

### BETWEEN YOU AND ME-

In the absence of the pastor who is accompanying Bro. Paul C. Johnson, president of the Illinois State Conference, to Marshall and Eldorado, Ill., over the week-end, the pulpit at Oregon will be occupied Sunday morning, June 2, by Bro. Arlen Marsh. His subject will be, "Under Sentence of Death." There will be no evening sermon due to the baccalaureate service in which a number of our young people are concerned.

Bro. Cecil A. Smead, pastor of the church at Blanchard, Mach., accompanied by Bro. Emory Toogood, gave the office a pleasant surprise visit last week. They are on the way to California where they expect to spend a few weeks among the orange groves and palm trees.

Sr. Mary A. Woodward remains in a serious condition at the home of her son, F. L. Austin, in Chicago. She suffered from a paralytic stroke several months ago, from which she is not recovering as rapidly as her many friends might wish. Pray for her.

Is Palestme to be a British Crown Colony when the Lord comes? Such seems to be in prospect. Watch next week's Herald, "Abreast of the Times," on this matter.

"The Morning Star," issued by Pastor A. E. Hoskins in the interest of the Burr Oak, Ind., church, is about the most attractive min-eographed bulletin we have ever encountered Bro. Hoskins is a real artist with the stylus.

We are indebted to Bro. R. H. Judd of Toronto, Canada, for a very attractively painted banner, his own work, which bears the scriptural slogan, "To Us There Is But One God, the Father."

A single mail (Monday morning, May 27) has brought us a rush of inquiries about the New Analytical Bible. If you are interested in a Bible that really is its own commentary, selling at a comparatively moderate price, this book will provide what you seek.

Word has reached the office that Mrs. Ada Daniel, Alma, Mich., died Sunday, May 12. Funcral services were conducted Wednesday of the same week at Alma. No turther details are known to us. Mrs. Daniel was a member of the Michigan Church of God.

A teacher's Bible with a complete concordance, marginal references, colored plates and sepia photographs, maps, and a leatheroid binding (looks like and is better than genuine leather), for \$2.25, postpaid for cash. Order No. C4988: National Bible Institution.

June 9, the subject of Norman John Mac Leod at Los Angeles, Calif, will be "As in a Mirror," based on 1 Corinthians 13:12. The same day, at 2:30 p.m., he will conduct a Bible class at the residence of L. E. Rich, 3027 East 7th St., Long Beach, on "Inspirational Reading," illustrated by a study of practical living.

We are glad to receive remittances in any form, but make the request that when it possible money be sent by money order, check, draft, or in currency by registered mail. We can use but a limited number of postage stamps, and have no way of turning our surplus stamps into eash.

One could hardly blame the British clergyman who on Easter refused Communion to awoman with searlet-tinted lips. "It is questionable if it is not breaking the rules of the fast" to allow her to take part in the service, he asserted. So the rector told her to wash her lips before he would administer the sacrament

We are gratified with the increased volume of business we have been receiving from our readers during the past few months in the form of orders for Bibles, books, music, etc. Almost every such order brings your Institution a small amount of profit and thus helps to earry on the general work of the Church of God. We are also pleased to note that our customers have been so well satisfied with the goods obtained through us.

## THE BIBLE STUDENT'S SECOND ESSENTIAL —

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National Bible Institution Oregon, Illinois

# THE RESTITUTION HERALD

VOLUME 24

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NUMBER 36

## ACCESS TO GOD

By Lyman Booth

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Romans 5:1, 2.

THE word "access" has several shades of meaning, but I shall not enter into a critical analysis of them, but will deal mainly with that which Paul expresses in the text. To approach another we must go all the way to that person, but to gain access we must go all the way till we arrive in his presence and receive recognition and consideration. To gain access to God we must go all the way to Him in order to be recognized and to receive recognition. This presumes He is accessible. In its application to persons, "accessible" is used of public officials and eminent men, who might, if they felt so disposed, hold themselves at a distance from others whom they might consider unworthy of their notice. In order to gain access to such dignitaries one must present certain credentials or testimonials showing him worthy of admittance into their presence. Certain rules must be complied with before he can be admitted into their presence and receive any recognition, or benefits which they may bestow.

In order to gain access to God a person must proceed in a similar manner, for Jesus has said, "No man cometh unto the Father, but by me," which is the same as if He had said, "No man cometh to God but by me." He also said, "I am the way, the truth, and the life."—John 14.6. Thus we learn that all who would seek access to God must come to Jesus and ask for admission to the Father. Jesus stands at the door and holds the key, and no one can open or close it but Himself. He is the way to the Father; by His atoning blood He has opened the way whereby sinners may come to God. "I am the truth, and the light of the world, I will show the way, and enable men to see the way and to walk therein."

Jesus has consecrated the way by shedding His precious blood, and illumined the path by His infallible Word, and brought life and immortality to light through the gospel. He has done all this so that all who desire to come to God may come with boldness, yet humbly, and enter into His rest. It is not a matter of distance, nor outward or ma-

terial obstacles, that separates the sinner from a true and everlasting home and rest in God. The way is near to saint and sinner alike. What keeps the sinner away is not material but moral barriers. Remove those obstacles and God's smiles will come smiling into the spirit, changing a life of shame into one of purity. A purified soul will find rest in the bosom of God, who offers purity to the defiled, peace, joy, and hope, to the weary and heavy burdened.

Jesus stands before the world as the truth, giving to all who hear Him the impression that He knows whereof He speaks. His words never grow old. They are always new. Repetition only tends to sweeten them. Jesus once said, "Come unto me, . . . and I will give you rest." "In my Father's house are many abiding places." There is no exhortation more solemn, more fundamental, than these words, "Draw nigh to God, and he will draw nigh to you" (James 4.8). Repeat them as often as you may, you cannot weaken their force or exhaust their meaning, but they will grow in power and loveliness as we obey the command and test the truth of His promises.

Let everyone draw nigh to God's Son and He will draw nigh to him. He understands our every secret without the telling. He may employ various channels to draw sinners, yet they are all ordained of God. Of all the channels and means there is none so important as the written Word. It stands supreme today. It is through the Scriptures that God draws nigh to the sinner. We must not mistake the mere reading of the Scriptures for the true drawing nigh of the living God. The Scripture is not the substitute for God's drawing nigh to men. It is only the means He employs. To merely read the words and not grasp their full import avails but little good to the reader. The written words of the past must become the living words of today. They have the same power today that they had when they first fell from divine lips.

We have Jesus' positive statement that "no man cometh unto the Father, but by (Please turn to Page Nine)

## Abreast of the Times

#### Jerusalem—Center of the Earth

"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.

JERUSALEM, April 17.—"In consequence of its geographical location, it is certain that Palestine will one day be the center of the earth," declared Sir Charles Marston in a circular letter sent recently to each member of Parliament, in which he endorsed the opinion of the Anglican Bishop in Jerusalem regarding the need for Christian education by the British in the Near East.

How long it has taken international statesmen to realize the truth of the prophetic Word, that Jerusalem is literally the geographical "center of the earth," and is destined to become its spiritual, intellectual, and political center as well!

Owing to its favorable location, Sir Charles asserted that "its education and its civilization are thus of supreme importance to our race at the present time." His plan is to establish under governmental patronage schools and colleges so thoroughly equipped with modern teaching facilities that they will appeal strongly to English speaking people throughout the Near East as suitable centers for the education of their children.

### Palestine a British Crown Colony?

"The merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil?"—Ezekiel 38:13.

London, May 24.—"Sharp bargaining behind the scenes in London has resulted in an agreement by France and Italy to support Great Britain's desire to have the League of Nations convert Palestine from a mandated territory into a British erown colony," writes John Steele, special correspondent of The Chicago Tribune. In return, it is authoritatively understood, Great Britain will make certain concessions as regards Ethiopia, in which both France and Italy are concerned.

Great Britain wants complete control over Palestine in order that she may be able to protect her sea route to the Far East, her aerial communications with India and Australia, which cross Palestine, and to safeguard the Haifa oil pipe line, on which the Home and Mediterranean Fleets will be obliged to depend.

Furthermore, possession of Palestine will provide Great Britain with sufficient land of her own through which she can construct a new Suez Canal, thus avoiding the heavy tolls now paid to the French company that owns the present canal, and also assuring her of uninterrupted movement of the naval vessels between their home base and her eastern dominions.

Great Britain will inform the League, it is said, that both Jewish and Moslem citizens of Palestine desire the country to be changed from a mandate territory to a crown colony. If this should be done the great British air base which is now located in Egypt would probably be transferred to Palestine, a plan that has already been suggested in the House of Commons. Egypt would lose by the change a strip of desert some twenty miles wide, which is now occupied by Sinai Arab tribes, who, since the last century, have been ruled by a British governor appointed by the King of Egypt.

It is apparent from the prophecies that when Jerusalem is invested by armies at the time of the Lord's return in power, Palestine will be under the protection of the British and allied flags.

#### Presbyterians Deny Help to Pacifists

"Love your enemies, and do good, . . . and ye shall be the children of the Highest."—Luke 6:35.

CINCINNATI, Ohio, May 27.—Presbyterian students in land grant colleges and universities who are conscientious objectors to military service were today denied the protection of the Presbyterian Church in the United States of America. The General Assembly now in session here voted unanimously to reconsider all its previous resolutions pertaining to pacifism. Rev. Dr. Roy Ewing Vale of Detroit told the assembly that the status of Quakers or other pacifists was "not a matter of law but of grace," and that the Church Board under its past mandate to defend conscientious objectors had been asked to do a thing which no church can do.

The Modernist-Fundamentalist controversy continued to intrude itself before the delegates. Rev. W. F. McDermott of Chicago called upon the church to "stop pussy-footing with these Fundamentalists," and his plea was answered by a decisive vote unseating certain delegates representing that group. Following his dismissal as a delegate, Dr. Griffiths admitted that the founding of a Fundamentalist Presbyterian Church was "one step nearer."

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## Temptation and How to Conquer It

THERE is a great deal in the New Testament about temptation, and every Christian at some time or other is puzzled by the assaults of evil suggestions or wicked desires or unholy thoughts. In fact, the faith of many has been undermined because of temptation, for so many people imagine that because they are tempted they have not been cleansed from sin and cannot be children of God.

This is a great mistake, for temptation is the most prevalent thing of life, and no normal person escapes its approach. We are distinctly told in the New Testament that even our blessed Lord and Savior Jesus Christ was tempted, in all points, exactly as we are, and this at once proves that temptation is not sin: "For we have not an high priest which cannot be touched with the feeling of our infimities; but was in all points tempted like as we are, yet without sin."—Heb. 4:15.

But because it is prevalent, and because no one escapes, and because the holiest must endure its assaults against their souls, the Lord Jesus said to His disciples before He went to die on the cross: "Watch and pray, that ye enter not into temptation."—Matt. 26:41.

Then Jesus taught them to pray and say, "Lead us not into temptation." He did not teach them to pray that they might not be tempted, but that petition in the Lord's Prayer is a request to the almighty Father to preserve us from partaking of the sin which temptation suggests. He knew that they would be tempted, but He also knew that the loving Father would carry them through, more than conquerors, if they would pray to Him in their hour of need.

Be sure of this—temptation is within you, as well as without you, and while you live you must fight for your soul, and resist the approach of evil to your life. But there is great comfort in the thought that it is not because you

are more evil than your fellows that you have evil temptations. We are clearly told: "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."—I Cor. 10:13.

That promise gave me the victory more times than I could remember in the early days of my Christian life. It is so clear, so very decided, that it caused me to look for the way of escape. It reminded me that I had no excuse for yielding to the invita-

tion to commit sin, for it said quite plainly, "Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." I knew, therefore, that if I sinned it was entirely my own fault, and I also knew that I need not sin, for there was a way to escape.

Temptation is also deceitful. Remember: all temptation comes from the father of lies, and he has been a liar from the beginning. We are told in God's Word: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world."

In your temptations, you will often have the suggestion given to you that you will escape disgrace and detection or punishment. The first temptation recorded in the Bible shows how 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. 3:4, 5.

The same deceit is in all temptations. With the first recorded temptation, there is the implication that God knew very well that it would be a splendid thing for the man and the woman to eat of the forbidden fruit, and that He also knew that no harm would come of it. It really implies that God had lied to them about it. There has never been a better description of temptation given to us than this story in Genesis.

A lad in an office is tempted to take some money. Most probably at first it is a very small amount, or a stamp, and he is assured in his inner self by the tempter that it is quite all right. The temptation suggests that his employer makes a lot of money and pays him miscrable wages, that he has a perfect right to what he can take, and it will never be missed, that he will be able to get something he very much wants, and that his Sabbath school teacher, who says

such an action is sin and will hurt his life and ruin his character, simply does not know what he is talking about. The best thing he can do is to act for himself, and enjoy himself, and he will soon find out that he can get money more easily than by working hard for it.

Or it is perhaps a girl in business, whose parents have warned her against having to do with gambling, which will be presented to her in the form of a raffle, or in the purchase of a sweepstake or a lottery ticket. Most, if not all, of the other girls and clerks buy tickets, and

(Please turn to Page Eight)

## A Teacher's Prayer

I ask Thee for a sure and certain skill,
A patient and a consecrated will;
I ask Thee for a white and perfect dream,
A vision of the deep and wide unseen.
Dear Lord, I need these things so much, so much;
A little child lies plastic to my touch!

I ask Tifee for a love that understands When it should reach and when withdraw its hands; A selflessness that flings the locked door wide For youth to enter while I step aside. Dear Lord, I need these things so much, so much; A human soul lies plastic to my touch!

Eleanor B. Stock.

## Rightly Dividing the Word

By Emma C. Railsback

EARLY teachings have so much influence on our views of Scripture doctrines that we are often unconsciously influenced by them to the extent that we allow them to prevent a correct understanding of fundamental doctrines. Having been so completely deceived by false teachings in my early life, I came to see the great importance of applying my own intelligence to an understanding of the Word of God. Conclusions should never be drawn hastily on any fundamental doctrine, or any other, for that matter. As long as there remains one text that seems to be out of harmony with the majority of texts on any one subject, we should continue to search prayerfully for the harmony that we know is to be found in all God's words and plans. We must consider that the weakness or lack of harmony is to be found in ourselves and that our unbelief of any doctrine does not make the faith of God without effect, for God is true but every man a liar (Rom. 3:4).

While studying the subject of the resurrection we found the statement in Daniel 12:2 seeming to be out of harmony with many other plain texts on the subject. "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." After looking up the verse in other translations, without finding any help, we decided to look up the Hebrew for the different words and found that the word "some" comes from the word eleh and is sometimes translated "these" and "those." Applying this translation to this text, we have, "And many of them that sleep in the dust of the earth shall awake, 'these' (the many) to everlasting life, and 'those' (the rest of the dead that live not again till the thousand years are finished) to shame and everlasting contempt."

Another text in the same class is found in Proverbs 21:16. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

The man who has an understanding of God's way or plan and wanders away or becomes entangled again with the pollutions of the world, as the Apostle Peter expresses it (2 Peter 2:20), will remain in the congregation of the dead, when those who have overcome the pollutions of the world are called forth to became partakers of the divine nature, and the wicked are reserved to the day of destruction, and they shall be brought forth to the day of wrath (Job 21:30), when the unjust shall be reserved to the day of judgment to be punished (2 Peter 2:4).

Then again, the Psalmist, in chapter 49:19, concerning the worldly man who trusteth in riches, says, "He shall go to the generation of his fathers; they shall never see light." But Robert Young's Concordance uses the expression, "Not to perpetuity," and so again we see that the unrighteous will not be raised to perpetual or everlasting life.

While on the surface these texts might seem to be out of harmony with other plain statements, a careful examination reveals the perfect harmony, which is always to be found by patient, prayerful seeking after truth which alone can make us free from ignorance and superstition.

Now for another thought along a little different line, concerning the judgments of the church and those of Israel.

The church is being judged and chastened of the Lord in this life that they should not be condemned with the world (2 Cor. 11:31, 32). For if that which we have heard from the beginning shall remain in us, we also shall continue in the Son and in the Father (1 John 2.24). He that believeth on Christ hath (1s begotten to) everlasting life, and shall not come into condemnation, but is passed from death unto life. The true Christian endures the chastening of the Lord, knowing that he is truly a begotten son of God and the chastening is evidence of God's love toward him. He is therefore worthy to escape the great tribulation, the awful time of trouble such as never was since there was a nation, and to stand before the Son of man when He will descend from heaven with a shout; for he will not be in darkness concerning the coming of the day of the Lord as the world is, but will have on the breastplate of faith and love and the helmet of salvation, and as he sees the evidence of the nearness of Christ's coming he will be able to look up and rejoice, knowing that his redemption draweth nigh.

In contrast to this, let us examine some of the language applied to Israel concerning the time of Jacob's trouble. "We have heard a voice of trembling, of fear, and not of peace... and all faces are turned into paleness. Alas! for that day is great."—Jer. 30:4-7. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"—Isa. 33:14. And well might Israel ask herself these questions, for she sees that the Lord is about to purge out from among them the rebels and them that transgress against Him (Ezek. 20:37).

Zechariah shows how two parts in all the land shall be cut off and die, but the third part will be brought through the fire and refined as silver and gold are tried. These seem to be the same group that the seer of Patmos sees who are sealed, protected from the winds of destruction in the great day of Jacob's trouble. They are not the saints of the most High, but the people of the saints of the most High (Dan. 7:18, 27). The answer of Isaiah describes them as walking righteously, speaking uprightly, despising the gain of oppression, and refusing the holding of bribes. And they shall exclaim, "The Lord is our judge, the Lord is our law-giver, the Lord is our king. He will save us."

## Riding the Waves

By Harvey Krogh, Jr.

WHEN the Mayflower made its long and dangerous voyage to the eastern shores of our land there were no great ocean liners as we have today. The waves tossed the tiny vessels of that day to and fro and often a fierce storm would destroy them. Now there are great ships which are able to sail on the roughest seas, riding the tops of three and four mighty waves. They are neither tossed about nor destroyed.

We shall say no more of literal ships and seas but turn to the Bible where it speaks of many waters and interprets them as multitudes and peoples. In another place the great sea is spoken of and the four winds striving upon it. May we speak of the waves on the sea of humanity and of riding the waves of nations?

There was once a long war between two countries of the East. The conquering nation took captives of the royal family of the conquered nation. Among those captives was a young prince who believed that loyalty to his God was important above all other things even though it might mean death. He trusted and served his God rather than man, and great blessing was poured out upon him. He was made a ruler in the kingdom where he was a captive. The king later died and another king took his place, Because our young prince (you all know of him as Daniel) still served and honored the true and living God he was made the third ruler under the new king. The account tells us this king was slain and another nation subdued Babylon and Daniel was made first ruler under the King of Medo-Persia.

No man in all history has a record such as this.  $\Lambda$  prince in three nations and favored by four different kings. Is that not riding the waves of the nations? It takes big men, big in character, to do that.

How was it done? Asking your pardon and praying that it detract not from the sacredness, may we use the language of today and say that Daniel was in good with the Big Boss? He allied himself with the God of heaven, the creator of men, the great ruler above all nations. Can you imagine the security Daniel must have felt being directed, protected, and cared for by the heavenly Father?

Let us hear an imaginary conversation between two men. One says, "Well, John, how are things going with you now?"

"Better all the time," is the reply. "Car paid for; we have a loan from the Government to fix up our little home with lots of time to pay. The wife and children are all well, business is better, and considering everything I feel quite secure."

Ah! It so happens that our friend John is not a Christian and we see how secure he really is. Let us examine some probable possibilities. They say we are on our way back to prosperity. I'd rather go forward to prosperity

because that prosperity and good time is certain not to last long if we're going back to it. What about John if we do slump into more depression? Well, maybe he would survive it as well as the last period of trying times, but accompanying these things are other possibilities.

The world is getting less safe for democracy every day. With the nations so heavily arming themselves a great war is inevitable. It is bound to come. It will involve all leading nations and no doubt it will include our dear old U.S.A. We do not want trouble, but it is coming. The Bible prophesies the gathering together of all nations to battle, and from the prophetic description of the cleaning up time afterward, that battle will have been most terrible.

How secure are John and his family? He may have to go to war and leave his home and loved ones. Where is his trust?

Suppose the Lord comes tomorrow to gather away His church and the great tribulation begins. We know not the day nor the hour. The great and terrible Day of the Lord will come with sudden destruction. Where is John's security?

The four winds are striving upon the great sea, the many waters are troubled. How can we ride the wayes?

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."— Psalm 125:1, 2.

Can we say, "In God have I put my trust: I will not be afraid what man can do unto me" (Psalm 56:11)?

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: hut lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matt. 6:19, 20.

A fine automobile, home paid for, a good position, a bank account with savings for a rainy day. Oh! how easy it is to trust in these things when we have them. Are we putting all our trust in God? Oh! we of little faith.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Psalm 146:5.

Let us not feel secure trusting in temporal things. May we be as Daniel, resting upon the God over all; and as Paul told us, having food and clothing, let us therewith be content.

Then when governments fall and rise or when the kingdoms of this world become the kingdoms of our Lord and of His Christ, or when sea is rough and waves are high, we can ride safe above them, for the Master of the sea is the Captain of our salvation.

### Late to Church

PEOPLE do not go late to the railroad station. Time and tide and the railroad wait for no one. They do not go late to the dentist. It may cost them something. They do not go late to weddings. That is an unpardonable breach of good manners. They do not go late to funerals. This also is frowned upon by conventional taste. But they think nothing of going late to church and not only missing the best part of the service, but also interfering with the worship of others.

It is not a matter of any concern to them when they enter. They may walk in during the responses, or the most solemn part of the worship, the reading of the Scripture. Their favorite point of entry is during a hymn or an anthem, unmindful of the fact that praise is as holy a part of worship as prayer. We have seen people during the congregational prayer, when the heads of the people are reverently bowed, push past the remonstrating ushers and up to their seats in the front of the church. Such irreverence does not often occur, but it is often enough to make us feel that a course in church manners might not go amiss in many of our churches.

Let us note in the beginning certain worshipers who are excusable for coming late. One is the mother with little children. I can see one now whom I know. There are four small children in her home. She rises earlier on Sunday than any other day. When breakfast is over she starts getting them dressed for Sabbath school. By the time the last is washed and bedecked and beribboned, the first, who has had some idle moments on his hands, needs to be washed again. At last they are ready and she gets them to Sabbath school on time. Then she must see to getting the little ones home after Sabbath school, and back to church herself. Is it any wonder she is late sometimes? To me the wonder is that she comes at all. Give her the best seat in the house. There is no incense in the worship of the sanctuary that comes up with more acceptance on God's altar than that of the mothers who are trying to train their children in the way of the King's commandment.

Another worshiper who is often excusable is the doctor. A distinguished physician, an elder in a church I served, said to me: "I must often miss the church services. I want to be there. I look forward to being there, but you have no idea how utterly inconsiderate many people are of a doctor's time. It never occurs to them that he, too, needs a day of rest. If they have some trifling ailment which needs attention, they put off seeing the doctor until Sunday morning. They could have come on Saturday or some other day of the week just as well. But no, they wait to see him then. We can't say we will not see anyone on that day, for occasionally there are people who do require immediate attention."

We have good doctors in our own congregation who after a hard morning in the office or the hospital, minister-

ing to human suffering, come to church. God bless them. Let them come when they can. When I see one of them coming up the aisle late, or slipping into a back pew, I thank God and take courage.

Then we have the Sabbath school teachers who come in late. They have been teaching up almost to the time of morning service. The only chance they may have during the week to talk personally to some of their pupils is after the regular lesson. It is their opportunity and we rejoice when they take advantage of it.

It is not of these we are thinking especially, or of others whom dire necessity or accident delays. It is rather of the habitual latecomers. Every church has them, and usually they are excellent people whose conduct in every other respect is beyond reproach.

These good men and women could not give you any reason for their chronic tardiness. It is merely a habit. If we are to form a habit in this regard, why not a good one, and come on time?

People reason thus with themselves. "It matters if I go to business late. It will react unfavorably on that promotion to which I am looking forward. It would not do for me to be late at a social engagement. It may affect unfavorably my social standing. But it does not matter whether I am at church on time or not." But it does matter.

Several reasons are instantly apparent to anyone who is really thoughtful. First, the latecomer misses the real heart of the service, some or all of it. The most important part of a church service is not the sermon. It may be the most interesting, but it is not the vital thing. The fundamental elements of worship are the reading of the Scriptures, where God speaks to us; the prayer, when we speak to God; and the praise, which is another form of prayer. To miss all or any of this is to disregard the very foundation of our approach to God.

Again, the habitual latecomer is hindering others who do come on time from entering, as they would like to, into the worship of the Father in spirit and in truth. No worship can mean to us what it ought to mean unless we put our minds upon it and keep them there. This is impossible when a constant stream of people are straggling in after the service has begun. When some one comes up the aisle every eye is turning on him, and every mind is diverted from the service.

If one of us had an invitation to dine with the President of the United States, or the Governor of the state, we would not affront his courtesy by being late. Surely the Lord God into whose house we come merits as much consideration on our part. Yes, it does matter when we are late.

There is another meaning of this expression "Late to

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#### GOD THE CREATOR

By E. O. Stewart

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."—Revelation 4:11.

THE ONE to whom creation is here ascribed is seated upon the throne with a book in His right hand, which is scaled with seven seals (Rev. 5:1).

The Lamb, the Lion of the tribe of Judah, which is Christ, comes to Him who is seated upon the throne and takes the book out of His right hand (Rev. 5:5, 7).

The One that is seated upon the throne and holds the book in His right hand is the One who created all things, and for His pleasure they were created (Rev. 4:11).

To the Lamb is ascribed the honor of redemption (Rev. 5:9).

Back of all created things stands the one great Being who created them.

Who is that Creator? Is it God, or is it Christ, who is declared all through the Bible to be the Son of God, one of the created things which was created for God's pleasure?

Let us ascribe to each of these Beings the honor and glory They desire and justly deserve. But let us not dishonor one of Them by giving Him the honor that belongs to the other.

Some being speaks through the Prophet Isaiah, saying, "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."—Isa. 44:24.

Whoever this Being is, says He did these things alone, by Himself.

If this was God, the Father, speaking, then He does not give His Son the honor of being associated with Him in His creative work. Why should the God of all truth take this honor all to Himself, and say He did it alone, by Himself, if Christ was with Him in the beginning, and assisted Him in the creation of all things, as it is generally believed?

#### THE NEW CREATION

In the new creation of which Christ is the beginning, He is associated with His Father. In the new creation, He is before all things. In the new creation, all things are created for, by, and through Jesus Christ.

Not distinguishing these two creations is the cause of the unscriptural doctrine of the personal, conscious, preexistence of Christ.

The doctrine of the preexistence of Christ as the Creator of the old creation, instead of the new, flatly contradicts Isaiah 44:24, where God says, "I make all things alone, by Myself." If Christ was with Him in the old creation, He did not create it by Himself.

That doctrine also contradicts 1 Corinthians 15:46, where Paul in speaking of Adam and Christ says, "How-

beit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

If Christ was before Adam and created all things, then He must have been a spiritual being. For a natural man could not have created anything. But Paul says the natural man was first, and the spiritual was afterward.

Give God the honor of creating all things in the beginning, alone, by Himself, and Christ the honor of being the beginning of the new creation; and all is in perfect harmony.

THE Oklahoma hillmen who refused to buy from stores displaying the Blue Eagle will have to find a new mark of the beast now that the bird is dead.

#### BOOST

By C. E. Lapp

"Boost, and the world boosts with you,
Knock, and you're on the shelf;
For the world gets sick of the man who kicks,
And wishes he'd kick himself."

WHEN a motor starts knocking it stops pulling. There are a number of reasons for a motor to knock, but perhaps one of the most common is that the oil is either very low or is gone completely. We are told that oil is made up of thousands of tiny particles, which if magnified many times would resemble tiny ball bearings. These small particles come in between the moving surfaces and prevent friction. Oil and nothing else has that power to make the motor run smoothly.

Many places in the Bible, oil is given as a type of the Spirit of God. In the very beginning of the Scriptures, when there was only chaos and confusion, the Spirit of God was over the face of the deep. It was exercised greatly during the creation. The Spirit or power of God brought all creation to its perfected form—out of chaos and darkness into light and order and beauty.

In the same way when God's Spirit was withdrawn there remained only sin, confusion, and trouble in its wake. When the Spirit of the Lord left Saul only evil was with him unto the day of his death. So it was with other characters throughout the Bible. As long as God's Spirit was with them there was blessing; when removed, trouble.

Are you a knocker? If you are, you may know what is wrong. You need oil, God's oil of the Spirit. If God's oil of the Spirit is in you, your life will run smoothly with vibrations of love. If God's Spirit is not in you, you will be a knocker until you finally burn out (Rom. 8:9). If you have symptoms of becoming a knocker, better get a fresh supply while the oil is obtainable. Remember the five foolish virgins! They were left outside.—The Beacon.

## TEMPTATION AND HOW TO CONQUER IT

#### Continued from Page Three

she is faced by the dreadful feeling of being alone and singular and conspicuous. She will be the butt of everyone, and her life will be unbearable. And then comes the suggestion: "Do not be silly. Your parents are old-fashioned, and things have changed since their day. Even some churches have raffles, and other forms of gambling, and some Christians buy tickets. Your people do not understand, or, if they do, they know quite well that there is no harm in it, but they do not want you to have a good time You just act for yourself. You are quite old enough to choose, and you will then feel independent and become a woman of the world, and you will be very glad later on that you launched out for yourself."

And so it is in many other temptations. When the first taste of alcoholic liquor is suggested; or when the awful hint that it would be untold pleasure to indulge in some impure act, is presented to the mind, then comes the lie: "You shall not surely die." The suggestion is, that you are being kept back from something that will add considerable pleasure to your life, and that all the warnings and advice of your friends and of the Bible are nonsense. But every man or woman who has been tempted and ruined was first of all led astray by the deceitfulness of temptation. None of them would have yielded if they had realized the ruin that would follow.

Temptation attacks our weak points, and we all have some weak spot. It may be a hasty temper, or a touchy disposition, or a very sensitive nature. Possibly it is a sensual disposition, or a disposition to lie, or cheat, or harbor unclean thoughts; or it may be vanity, with a love of display and admiration, or probably it is something else altogether. But when we are honest with ourselves, we know what our weakness is, and Satan is ever watching for an opportunity to attack us in the weak spot, or at a time of weakness.

With our blessed Lord, who had no weak spot in His perfect life, Satan waited until He had fasted in the wilderness for forty days and forty nights. The whole of those days had been a time of tension and meditation and communion with His Father, and naturally the body was weakened by lack of food; reaction after spiritual strain would be experienced; and it was then that the tempter imagined he had found his opportunity. And he began with a sneer: "If thou be the Son of God . . ." But Jesus rebuked and defeated him.

Be careful, therefore, for if Satan cannot win a victory when he attacks you in a weak spot, he will try and find you unprepared in a moment when your body and mind are weakened by labor, or excitement, or sorrow, or even by joy.

"Every day passed without temptation, brings us a day nearer to temptation," said that holy man, Thomas a Kempis, and all experienced Christians will tell you the same thing.

I heard a boy bragging to a group of chums one day of how he had caught and thrashed another boy. What struck me was his statement: "He thought I had become tired of waiting to catch him. But I hadn't. I waited until I saw him all by himself, and then I caught him and dealt with him."

So Satan awaits to catch us alone—when we have neglected our time of prayer and communion with God, and we are becoming satisfied that we can get on quite well without asking for the constant presence of the Holy Spirit in our lives; or when we have grown slack in church attendance, or have filled in the night on which we used to go to the Christian Endeavor Society, or the church prayer meeting, with some amusement, or some other engagement. But he waits to some purpose, for many people have been east into despair as a result of his unexpected assault, just when they thought they were safe. They were walking alone, instead of with Christ.

There are two passages of Scripture which give us a picture of sin waiting to pounce upon us which are very graphic. The first is this: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8), and the second passage is: "They have now compassed us in our steps: they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places" (Psalm 17-11, 12)

Be sure of this, that no man can safely become lax in spirituality, for Satan never grows weary of watching for an opportunity of leading us into sin. And sometimes when we have conquered some ugly sin—drink, uncleanness of mind or action—he cunningly leads us into those subtle temptations which lead to spiritual sins, which so few people realize are sins at all.

I had a letter from a young man some time ago, assuring me that he had found holiness. He wished me to rejoice with him, because now he had utterly conquered certain sins which before had caused him terrible agony of mind. He had passed through a mighty experience—so he told me—and he was sure that I would rejoice with him. Of course, I did rejoice, but at the same time I was very much saddened, because I realized from the remaining parts of his letter that subtle temptations had caused him to fall into new sins, for the whole of the remaining sheets of his letter were filled with bitter and un-Christly criticism of the ministers and churches and Christians of his town. Because he now felt that he was living on a very high spiritual plane, he concluded that he had a right to break the commandment of Christ, who said, "Judge not."

This illustration is given as a warning to show how, in conquering one sin, or one class of sins, we may have the lion creeping through the grass, bowing down to the earth, so that we may not see him, ready to spring upon us, though we may even think we are walking the new path of holiness, and we never dreamed that he would find us on that path. But mark this—he will find us, whatever path

we tread, and if he cannot tempt us any longer with fleshly lusts, he will creep upon us with pharisaic pride

Our gravest danger is that we think we can conquer temptation once and for all in some new religious experience, whereas the fact is, each new, rich, glorious religious experience is to fit us to be more watchful, more thorough, more Christly, and help us to fling ourselves into the work of God with greater courage and effectiveness. It is never for our ease, or for the indulgence of our desire for spiritual cestasy, or to give us the right to judge and condemn other professing Christians—no matter how widely we may differ from their point of view. One victory should only warn you to watch more closely for the slinking lion creeping through the grass from another direction. He will always be somewhere about-always-and you may be sure that some of his deadliest temptations will come to you in the guise of pious ideas, and great religious indignations against some one who is working for Christ.

The devil is never more objectionable than when he is speaking in pious language. He quoted Scripture to Christ, and he will quote it to you. He filled the mouths of the scribes and Pharisees with theological questions in attempting to trip Christ—see to it that he does not do the same to you. A man may be the agent of the devil as much when he is quoting Scripture as when he is trying to lead some one else into gross evil.—Rev. Lionel B. Fletcher in The Presbyterian.

#### A PLEA FOR THE SHEEP

We oft hear the plea of trying to keep
The lambs of the flock in the fold.
And well we may; but what of the sheep?
Shall they be left out in the cold?
'Twas a sheep, not a lamb, that went astray
In the parable Jesus told,
A grown-up sheep that had wandered away
From the ninety and nine in the fold.

Out in the wilderness, out in the cold, 'Twas a sheep the good shepherd sought, And back to the flock, safe in the fold, 'Twas a sheep the good shepherd brought. And why for the sheep do we carnestly long, And earnestly watch and pray? Because there is danger if they go wrong They will lead the lambs astray.

For the lambs will follow the sheep, you know, Wherever the sheep will stray; If the sheep go wrong, it will not be long Till the lambs are as wrong as they. And for the sheep we earnestly plead, For the sake of the lambs today; If the lambs are lost, what a terrible cost Some sheep will have to pay.

-Author unknown.

#### LATE TO CHURCH

#### Continued from Page Six

Church." We knew an old man past threescore years and ten. All his long life he had avoided church, refusing to share in its fellowship and worship and responsibility. This he had done, not because he had anything against the church, but because he thought it had nothing for him. And then in his seventy-fifth year he became a Christian and took his place among God's people. There he found a satisfaction and joy he had never known before. He said, as he spoke of it, "Why was I so late in coming?"

God wants us to give Him, not the fag end of a life, the best of which we have given to ourselves, but the best, the days of our youth. Don't be late coming to the church.—Stuart Nye Hutchison, D. D., in *The Presbyterian*.

#### ACCESS TO GOD

#### Continued from Front Page

me." This is an unanswerable argument against the oftrepeated notion that it does not matter what one believes if only that belief is earnest and sincere. Let not our Lord's word ever be forgotten. God is Father only to those who believe in Christ. All who come through Him, come truly to the Father. The invitation is, Come, come all the way. It isn't, I will piek you up and carry you in, but, "Come unto me, and I will give you rest." They who come receive a pass from death unto life, from sin and condemnation to justification, from sorrow and anguish into everlasting joy and blessedness.

Jesus is the new and living way wherein faith bids us to walk. He is the infallible truth of every good thing to come, for which we must continually hope. He is the giver of eternal life which must be the object of our love. Out of this way there is nothing but wandering in darkness with no spiritual light.

Philip seems to have taken the Lord at His word. "Yea, Lord, Thou art the way, and through Thee only do we come to the Father. Show us then the Father, and it sufficeth us." He had a longing desire to see God face to face. What Moses and David once desired was Philip's most ardent wish. If he could be permitted to have one look into the Father's glory he would be truly satisfied. But Philip's understanding led Christ to impress upon the apostles' minds the truth that whoever obtained a spiritual and intelligent knowledge of Him would see in Him a manifestation of the Father's love and mercy; of the Father who had always been in inseparable communion, and who manifested Himself through His Son, by words and works.

With the life of Jesus before us as an example, and the revealer of the Father, we have the perfect representation of the Father's compassion for sinners; of His love for the believing; of His eternal faithfulness in His promises. In Him we have the Father Himself brought to our mind's conception and to our sensibilities in every possible view in which we, as mortal beings, can need to see God, or to sense His presence.

That no one can come to the Father except he enter His sanctuary through the door which is Christ, is evidence that Christ occupies the position of doorkeeper or porter. It is His official duty to prevent all comers from gaining access to the Father who do not comply with the terms of admission, which are a firm belief in Christ and a willing obedience to the gospel. To such He is not only the porter but an intercessor between them and the Father. The word "intercessor" conveys the thought that three parties, at least, are considered: one who has been offended, one who gave the offense, and one who strives to restore friendly relations. Before sin entered between man and God they were on friendly terms, and conversed on several occasions; but sin broke their friendship, and man has been a wayfaring stranger ever since. Since man has been unable to restore their friendship by any means which he could devise, God in His love and mercy has provided the means whereby they may become friends. Accordingly He sent His Son into the world, among men, with the gospel message which promises friendship, peace, joy, happiness, and life eternal to all who would believe His message, repent of their offenses, and obey His messenger.

Christ is the messenger or mediator, and all who desire to enjoy God's friendship and gain access to His sure mercies must first come to the divinely appointed mediator. Through the Son's mediation and intercession our friendship with the Father is rendered acceptable. From the spirit's urge it took its rise and by the spirit helping our infirmities, and making intercession for us, our access to God is accomplished; and so it is written, "Through him we have access by one spirit to the Father." Thus we see in our once crucified Redeemer a faithful and glorious mediator, one so merciful and gracious, one who has shared our griefs and borne our sorrows, one who in His extreme agony never forgot our wants, and who, in His wonderful joy, is still touched with the feeling of our infirmities; and through Him we may meekly come and cry, "Abba, Father."

What all men need to learn perfectly is how to walk with God, hour by hour and day by day, as one man with his friend. Live in His presence without intermission, without hesitation, cheerfully obeying Him. If we make it our carnest endeavor to bring every thought, every word, habit, and act of life, into harmony and fellowship with Christ, it would not seriously interfere with our daily duties to lay aside our tasks for a moment to hold communion with Him, but would lighten every pilgrim's burden and smooth his path.

How pleased we should be that we have an advocate in heaven before the throne of God. Sin made a breach between God and man which requires a mediator to heal. God and man are two, and they cannot be made one except by the pleadings of a third party, therefore Christ appears in heaven for us as a faithful advocate. His intercession is part of His priestly office. He is our high priest and advocate. An advocate sometimes refers to one who strives to make peace between two parties, and is called an intercessor; sometimes one who offers words of sympathy and consolation to a sufferer and is called a comforter. We find all these offices filled in Christ, who is our advocate to plead our cause; an intercessor to make our peace; our comforter to fill us with joy.

Christ is our propitiation, who makes possible our pardon by a righteous God. The way being thus opened, the infinite love of God flows out freely in the forgiveness of the penitent, who must accept for himself the atonement made by Jesus. Then let us fix our thoughts on what He has done for us, what He suffered, what He is still doing for us. If He became sin for our salvation, should we not empty ourselves of sinful self to become righteous through Him?

The death is called a propitiation because it makes it possible for God to receive sinners into His favor. It is also called an expiation in that it provides for the removal of guilt and punishment. It is an atonement bringing into friendship those who once were opposed to each other. It is satisfaction because it justifies broken law. It is equivalent to punishing the transgressor, and is considered by the Lawgiver Himself sufficient reason for granting pardon to all who believe and obey. Its first fruit is forgiveness to the sinner, and peace between him and God, satisfaction on God's part and confidence on the penitent's part.

Christ is both the principle and pattern of holiness to His people. They who profess to abide in Him must walk as He walked. The word "walk" means the manner of living—words and actions. The one business of the Christian is to do the divine will. There is a will of God for us in and right through every day, running in line with its duties and cares, a will which we are to discover, and strive to do, and in the doing of which we gain the victory over self and the world. The victory in Christ is made so sure that the Scriptures represent us as already having obtained it. It reads, "Ye are strong, and the word of God abideth in you, and you have overcome the wicked one." It is all accomplished in Jesus Christ. "We are conquerers through him that loved us."

While the Christian is in the world and must remain in it while he is mortal flesh, yet he should not be one of the world. Our daily avocations, our most lawful enjoyments, must be closely guarded lest they insensibly draw us away from God.

The Christian may be compared to a vessel on the sea. It is not the water in the sea that sinks the boat, but the water that gets into the boat. In like manner the Christian is not ruined by living in the world, but by the world living in him. Then let us so live that our work, whether in the church or in the world, may become a discipline for that glorious state of being where sin and its attendant evils cannot enter, where peace and joy and life evermore shall thrill every soul, where work shall be worship and labor shall be rest.

## Berean Department

ARLEN MARSH. EDITOR

#### Dear Diary—

Everybody in history has written, "Dear Diary," when he was starting out a record of what he did and said. Anyway, almost everybody has. So I won't be an exception. I don't like to be different.

Today I had a long talk with Elmer—you know, Diary, Elmer Treakle. We talked about this and that, mostly about that. And that, Diary, was about how dumb some people are about giving to the church.

Do you know, there are some people in this town who actually think they ought to give a lot? Dumb is no good name for it. They're more than dumb, they're simply crazy. How do they think anybody can get along, giving a lot of what he makes away?

What made Elmer bring the subject up was seeing old lady Upbody. What she ought to be called is Busybody. Um-hum. She's always talking in Sunday school or getting the minister to make announcements in church about how every member ought to give till it hurts. As if it's any of her business how much anybody gives.

Well, at that, Diary, I do give till it hurts. It hurts something terrible. Every time I put that dime in the church collection—I do it at least once a week, too—the pain is dreadful. That dime would buy two chocolate bars, or buy almost half a ticket to the flickers. Of course, Pop gives me the dime over my allowance and what I earn; but even so—

Think I'll try Elmer's stunt. He says he uses it every once in awhile. He loses his nickel—his pater only gives him a nickel for Sunday school—his pater doesn't make as much as mine, only about two hundred a month—down a crack somewhere. Then he finds it on the way home from church. A nickel, Elmer says, is a nickel. And a dime's a dime. I'll have to try it.

To get back to old lady Upbody. She's been talking for weeks now about how the minister's salary is months behind, and how the insurance will have to be paid by the 5th of July, or lapse, and how the roof needs repairs—the roof of the church, I mean—and how everybody ought to give a little

Well, what I mean, aren't we? We are. Nearly everybody has pledged himself to give ten cents a week. Maybe a few of 'em are behind, but why not? The Upbody's got to learn there's a Depression.

She's even talked some about how the Jews used to pay a tenth of what they made to the church. I thought the Jews were pretty smart until I heard that. Think of paying a tenth just to keep a flock of musty old priests in good humor! Elmer and I got to figuring it up when we saw her today—how much a tenth would be, I mean. Today's Sunday, and she'd just finished yelping about it in church. Made a special announcement, and everything. Well, what I mean, maybe the minister has to live, but so do I. Live and let live, that's my motto.

And, Diary, a tenth from my allowance would leave me only four dollars and fifty cents a week. And with me busted before the week is out and having to borrow two bits from Sis to see the Saturday movies. Nope. It's out of the question. What with gas and oil and everything, it just couldn't be done. Even if the idea was sensible. A tenth! Diary, must people be so dumb?

The Upbody person was talking all about how we get everything from Up Above. She must be getting into her dotage or something. Does she think that getting fifty cents for mowing a lawn the size of ours is getting something from Up Above? Just dippy, Diary, just dippy. The grass grows, and somebody has to cut it, and why not me—that is, when I can get fifty cents for it? I do the work, and it's my money, and nobody else has anything to do with it.

Yeah, and then there's all the people who pat themselves on the back for giving a lot. Take P. T. Turner for instance. Boasts about paying his tithe, and all that. He's a farmer, Diary. He pays the church a tenth of what he collects off what he sells. I could do that, too. He gets everything he wants to eat, nearly, off his farm—grows his vegetables, butchers his meat, and so on. But he doesn't tithe any of that. No, sir. That isn't income. But we, here in town, have to pay for what we eat, and then he expects us to tithe out of our whole income. Nertz! Take out the candy, and the restaurant now and then, and the sodas, and whatnot, and tithe the rest, and I'd pay the church about ten cents a week—just what I'm paying now. So I can boast, too, Diary; I can boast, too.

Look. Get away from this fool idea of tithing. Suppose every member of the church paid ten cents a week. We have a hundred members. That'd be—nope; that wouldn't do. That'd only be ten dollars a week. Somebody would have to kick through with some more. A minister can't keep a wife and two kids on ten dollars a week. And the Upbody was talking about electricity and insurance and repairs and all the rest of it. And then there's coal. That's a big item. A ton a month, for maybe six months. Sometimes more. And the hymnbooks are in terrible shape—I'm ashamed to show 'em to strangers. They fall apart in your hands. Elmer feels the same way about the pews and the carpet. They're all scratched up and worn out, and the carpet has ravelings a foot long. We need a new one. Yep. Somebody would have to give more than ten cents.

But not me. I'm broke.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

#### CARING FOR THE THINGS GOD HAS GIVEN US

IT WAS so much fun to have Aunty Sue with them on their trip. She didn't have to keep her mind on the ear as Father did. She didn't need to think of each one's comfort as Mother did. She could talk to Betty and Billy and point out interesting and unusual things as they rode.

They were just passing a nice country home with a large rock garden not far from the road. Aunt Suc asked Father to stop the car at the side of the road so that they could all get a better view of it.

"Billy," said Aunt Sue when they were once more on the way, "suppose the one who made that garden had planted only a few vines and flowers."

"Why, he wouldn't have had such a big garden then," promptly answered the boy. "And the rocks would have looked bare."

"You remember when we were studying our lesson for next Sunday, we read, 'He that soweth bountifully shall reap also bountifully,' "said Aunt Suc.

"Sowing bountifully means planting many plants, doesn't it, Aunty?" Billy asked.

"Yes, my dear, but I think the Apostle Paul was thinking of plants we can't see—sowing seeds of kindness, love, sympathy, understanding, and the like. Such seeds grow and bear lovely flowers, even if you can't exactly pick them as we do other flowers."

"Mother always says the more flowers she picks and gives away, the more she has," said Betty.

"Is it that way with the seeds of kindness and helpfulness and love, Aunt Sue?" asked Billy.

"Just the very same way. The more we give of those flowers, the more we have in our hearts. And finally all the weeds of selfishness and hatred are crowded out by the plants of love and kindness."

"When God created the plants and trees and bushes, what about the seeds, Aunt Sue? How did they come to be here, too?"

"Our wise and loving heavenly Father thought of all that and planned that each tree and plant should contain its own seeds, so that they would continue to grow for our pleasure and our food. How do you think we ought to feel toward Him?"

"We ought to thank Him every day," said little Betty.
"And we ought to take good care of our trees and plants," said practical Billy, "so we'd have enough for our-

selves and plenty to give away."

"Do you suppose anyone but God could make a flower, Billy?" said Aunt Sue.

"I guess not; I never saw anybody do it. John's father can make cars, and Fred's father makes houses, but I don't think they could make flowers."

"No, the very best gardener has to have seeds to start with, and he can't make them," said Aunty.

And now it was time to stop for dinner. Father waited till they saw a cool looking spot under a big tree, and there he parked the car. Mother got out the well-packed lunch basket, and all of them enjoyed the meal out-of-doors as they hadn't enjoyed another for months.

After a brief rest under the shade of the big tree they were once more on their way.

"Did God work every day, Aunty?" asked Betty when she woke up from her nap.

"What about it, Billy, do you know?" Aunt Sue asked.

"He rested on the seventh day; it says so on the second page of the Bible," he replied.

"Yes, He looked about Him and saw that all His work was good, and then He rested. I think He wants us to rest, also, when our work is well done."

"We rest on the first day of the week, don't we?"

"Yes, the Christians started that after Jesus ascended to heaven. God expects us to give Him some of our time in return for all His goodness to us. And we ought to give Him Sunday at least. But I think every day may be given to God even when we are about our work, if we do it in such a way as to honor Him," Aunt Sue concluded

She had been busy with her pencil, and now she read a little poem she had written.

In the beginning all was dark; God spoke, and there was light! The light He called the Day for us, And the darkness He called Night.

The firmament above was next; God made it lovely blue; The sky, we call it, and we know God's love is ever true.

God drained the water from the land, And called them earth and seas; Then on the land He planted all The lovely flowers and trees.

And next week watch for the rest of the poem and more of the story, girls and boys.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 11. - June 16, 1935

#### CHRISTIAN STEWARDSHIP

Deuteronomy 8:11-20; Malachi 3:7-12; Matthew 25:14-30; 1 Corinthians 16:2; 2 Corinthians 8:1 to 9:15

#### GOLDEN TEXT

"It is required in stewards, that a man be found faithful."—1 Corinthians 4.2.

#### A STUDY OF THE SUBJECT

Aim: To give to the work of the Lord systematically a definite part of our income brings spiritual blessing and frequently material prosperity.

Class Discussion: One's own expenses should be adjusted so that giving is possible. Our debt to God is as real as that to the Government. Tithing is fair to rich and poor. The

importance of giving cheerfully.

I. Giving Helps Us to Remember God (Deut. S:11-18.) The "good land" into which God led the children of Israel had been prepared for their coming in advance. Its fruitful fields, its fountains of water, its rich val-leys and hills, its iron and "brass," had all been created for their good ages before. They owed all of the prosperity they enjoyed, everything which they came to possess of whatever nature, to God's bountiful provision. Man can ereate not a single blade or grass, not an ounce of metal, not one basic "raw material" with which to manufacture the prodnets of his inventive genius Whatever he makes and whatever he uses and enjoys, came originally from God's great storehouse of nature. As he returns to Him a tithe of the profit he makes out of the use of the Lord's materials he is constantly reminded of the Creator's goodness and of the debt of gratitude he owes to Him, which brings him into closer and more appreciative fellowship with the beavenly Father.

II. The Pleasure and Profit of Giving. (2 Cor. 9:6-8.) One can make no "poor invest-ments" when dealing with God. The success of the Lord's business is assured. The money we place in His hands is in exchange for "bonds" (promises to pay) which are positively guaranteed by the combined resources of the universe. This being true it should, indeed, give one more real joy and genuine satisfaction to contribute to the Lord's work than to use his money in any other way. The needs of the church, local, state, and national, should be prayerfully taken into consideration by those who plan to dispose of their property by will. They should remember that whatever they leave for the advancement of His cause will continue to pay rich dividends until the Lord comes, when the result of their giving will be made known,

#### PRACTICAL APPLICATIONS

#### Christian Stewardship

-credits God with giving power to get wealth (Deut. 8:18);

-is recognition of responsibility to God (Psa. 50.10); -will not juggle figures to keep from giving

God His due (Acts 5.1-11); is always motivated by a willing heart (1

Chron. 29:5, 6); -is ever ready to prove God's promises (Mal. 3:8-12).

Christian Stewardship. Stewardship and Christian stewardship are carried on along entirely different lines. Christian stewardship is always honest and always anxious to render to God the things that are God's (Matt. 22. 20, 21). It is stewardship that engineers fraud and conjures to rob God of His tithes and offerings, but Christian stewardship honors God with the firstfruits of the increase and like Abraham and Jacob gives a tenth to the Lord (Prov. 3.9, 10; Gen. 28.22; Heb. 7:2-6).

Blessings. The blessings of God have always accompanied faithful stewardship. When Israel kept faith with God and supplied His house with meat or offerings, God poured out great blessings upon them (Mal. 3:10, 11). He rebuked the devourer for their sakes God's blessings are necessary for spiritual happiness and prosperity, for if He stays the dew or withholds the rain or allows the storms to destroy, we are like people that earn wages to put them in bags with holes (Hag. 1:3-11).

Inward Joy. There comes to every person who faithfully discharges his duties to God an inward joy and peace that excells description. This inward joy cannot be fully pos-sessed unless we perform our financial obligations to the Lord .-- C. E. R.

#### GOLDEN TEXT

"It is required in stewards, that a man be found faithful."-1 Cor. 4: 2.

A steward is one who has charge of another's business in his absence, and to whom he must give an exact account on his return. Not only ministers, but all followers of Christ are His stewards. All expect His return sometime and an account must be given. The steward had to provide provisions for the family and see that it was served at proper times and in right quantities. He also handled the cash and expended that.

The followers of Christ have the gospel left to them to be told to others. Are we seeing that it is properly given to those who as yet know it not? The faithful steward will always be ready to speak for Christ and help in every way he can to proclaim the gospel to the world -L. A. R.

#### INTERMEDIATE CLASS

#### What Does Stewardship Mean?

Through His right as Creator, God is also the Owner of the universe and everything pertaining to it. Man is only the steward of the things he claims to possess He is the steward of life itself. A steward, according to Webster, is one who cares for another's property. If, as no sensible person will deny, all that we are and all that we have really belong to God, what is plainly our duty? Discuss fully in class, referring to Psa. 96, Mal. 3 7-12, also the parable of the talents, Matt. 25 14.30. All our energies, physical, mental, and spirit-

ual, come from God. They are merely entrusted to us to see what we will make of them. Surely a definite portion of them should be returned to the Giver, just as in the case of one handling another's property. Discuss in class the different things pos-

sessed by a young person who is not yet established in adult life. How may he return part of them to the Giver? It is said that many of our greatest artists, both musicians and painters, considered their talent in the light of stewards and used them primarily for God's glory and man's good. The great ora-torios and religious paintings testify to this. Do you think God increased their talents because of this? But we need not be "great" to be a good steward; each in his own small world may be just as loyal a steward. The New Century Leader for November, 1934, has a beautiful poem on stewardship on page 9. O Thou Giver of all good gifts, help us to show our gratitude to Thee for the many things with which Thou hast blessed our lives by returning not merely a part but all of ourselves to Thy service. For the sake of Him

#### JUNIOR CLASS

who gave His all. Amen. - M. G.

Topic: Being Happy by Giving. Text-2 Cor. 9:1-8.

Memory Verse: "God loveth a cheerful guer."-2 Cor. 9:7e.

Review. Compare God's Spirit with the wind How are they alike? What are some of the things God's Spirit does for us?

Introduction of Lesson. This lesson is onon giving. The text is a rather difficult on , so I am going to ask each teacher to tell the story found in Luke 21:1-4; Mark 12:41, 4 . Tell story in detail, emphasizing difference . . gifts was not so much the amount as the way it was given. Have you ever heard of boys or girls who would spend part of their money given them for church and Sunday school, and not put it in the collection as their parence intended they should? How does God look upon such acts? Again, suppose we have some money we had planned to use for church purposes. But we see something we want to spend our church money for. Of course we decide we should not do it, but put the money in the collection plate with a very cross look on our face. Does God like such a gift? Would you? No, you want a gift given to you willingly.

Memory Verse. Think of all the good our money that we give may do. Let's name some. But God wants us to give it freely, as our memory verse says, "God loveth a cheerful

Notebook. At top of page write, "My Gifts for God." Below it draw pictures to illustrate your gifts Below each gift tell how it will help in God's work. Give "yes" and "no" test, -V. C. T.

## AMONG THE CHURCHES

#### CONFERENCE CALENDAR

June Meeting, Brush Creek, Ohio June 2-9 Summer Conference, Hickory Grove, June 9

Indiana Bible School and Conference,

June 12-23 North Salem, Ind.

June Conference, Eden Valley,

June 13-16 Mınn. Michigan Conference, Dutton, Mich. June 27-30

Arkansas-Oklahoma Conference, Arkansas City, Kansas July 7-14 July 25

Atkansas Conference, Bear, Ark. Illinois Bible School and Conference,

Oregon, Ill. July 30 - August 11 General Conference,

Oregon, Ill.

July 30 - August 11 Ministerial Conference,

July 30 - August 11 Oregon, Ill. National Berean Conference,

August 5 Oregon, Ill.

#### EDEN VALLEY, MINNESOTA

We were privileged to hear a wonderful sermon on prophecy Sunday morning, May 26, by our pastor, Bro. Le Crone, and to enjoy the hospitality of his home for the day. Bro. and Sr. Elmer Magaw of Lester Prairie, Minn., and their son Vivian and bride of Tippecanoe City, Ohio, were also there. joyed hearing of the trip to Virginia which Bro. and Sr. Elmer Magaw had just taken with their son Sydney and wife of Tippecanoe City.
Sr. W. F. Hoskins met with us on a special

committee meeting in the afternoon.

The people of Eden Valley are looking forward to the good meetings we are expecting to have at our June Conference to be held from June 13-16. Plans are being made for entertainment, so we are inviting as many as can to attend our June Conference at Eden Mrs. H. P. Ruhn, Secretary. Valley.

#### SR. MARY A. WOODWARD IN A SERIOUS CONDITION

The following letter from Sr. F. L. Austin is of such general interest to our readers that we publish it. The long and faithful service as an evangelist, pastor, and minister's wife which Sr. Woodward has rendered has endeared her to the Church of God throughout the country, and brethren everywhere will sympathize deeply with her in her affliction, and pray that the Father's blessing may provide solace and strength. Sr. Austm's letter follows:

"Mother has been in bed since April 4. She has suffered a series of what her doctor calls, 'brain showers,' which have gradually rendered her right side helpless. At first she was able to be helped up and down in her own room, but for the last two weeks she has been unable to sit up in bed, and for more than a week has been speechless. She is perfectly helpless, but she suffers no pain and is drowsy much of the time. She is conscious and understands what is said to her. The doctor says that a major stroke may take her suddenly at any time, but that she has the vitality to he in her present condition for a long time. There seems to be little change from day to day during this last week."

#### BEAR, ARKANSAS

The annual conference of our church will meet with us at this place on the 25th of July, and we extend to all a hearty invitation to come and be with us at that time. We hope to have a good representation from all of the churches both North and South.

We are all working in the same great cause, so let's get together and build each other up in the most holy faith.

We will be glad to have some of our able preachers from the northern states with us then. Bro, E. O. Stewart has preached a series of sermons for us over the week-end of the fourth Sunday in May. We also had Children's Day exercises on the fourth Sunday. All enjoyed the day.

We hope to meet many of the dear ones at conference.

Mrs. J. M. Dorris.

#### ANNUAL MAY MEETING HELD AT FONTHILL, ONTARIO

Our Annual May Meeting for 1935 is past, and we have no regrets. We had a happy time in the Lord. Weather was ideal and it just seemed that God smiled on us in every way.

Bro. Conner's messages were practical and exceedingly helpful. I have heard him deliver many sermons, and good ones, too, but to me, and I believe I am voicing the feeling of all who heard him, his sermons during our meetings were the best series he ever delivered. His Saturday night and Sunday night ser-mons were masterpieces. We were sorry to see him in a somewhat crippled condition due to his accident, but it must have jarred a landslide of spiritual power and eloquence loose.

Two came forward Sunday, presented themselves to the Lord, and requested baptism. They are two young people with a life ahead of them, Francis and Eileen Ball. They will be baptized next Sunday. Their home address is Lyford, Texas. They, in company with their parents, are spending the summer with relatives around Fonthill, where they were born and lived until the last few years.

One of the outstanding features of the meetings was a program put on by the Truth Seekers' Class entitled "The Seven Steps Into Christ." These young people did a splendid service to their Lord in this program.

Our church has just received a new coat of paint inside and out, and the coming Sunday we will have a reopening and consecration service.

C. E. Randall, Pastor.

#### REPORT FOR MAY

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Funerals, 1. Money received: Pleasant View, \$30.25; Rensselaer, \$24.60; Hillisburg, \$20.83; Plymouth, \$12.00; Sr. Fields for the North Salem Church, \$1.00; Conference Board, \$9.55. Expenses, \$15.00

The Indiana Bible School will be held, the Lord willing, June 12-23. You should be there. Mal. 3:16-18; Heb. 10:25.

On June 27 we hope to begin a special meeting about twelve miles north of Lockwood, We believe this is a good field for the Mο truth. All who come will find a welcome.

J. H. Anderson, Indiana Evangelist.

#### ILLINOIS BIBLE SCHOOL

#### General Class

This year the class which all ages are invited to attend will be in charge of S. J. Lindsay, founder of the School and at present pastor of the Church of God at Tempe, Ariz Here are some of the subjects which he will present:

For What Is Your Life? Obedience the Essential Thing.

New Testament Evidences of the Truth of the Old.

Philosophy of Evil.

Lying Wonders.

Every Creature After His Own Kind. God's Law of Development.

The subjects sound interesting. And they will be if the teacher presents them in his usual style. Why not be here to enjoy them and profit by them.

The other teachers for the School are Louise Lapp, Mary A. Gesin, V. Earl Thayer, C. E. Lapp, F. L. Austin, James A. Patrick, and G. E. Marsh. Esta Starbuck is planning some special work for those interested in carrying on church work effectively.

Come to Oregon. Ill., from July 30 to August 11, for General Conference and Illinois Bible School.

#### ILLINOIS CONFERENCE OF 1860

The first semi-annual conference of the Church of God in Illinois met in 1856. This. however, was not the first general conference of the body to be called in the state, as gatherings had been held as much as ten years carlier, but no effort was apparently made to form a permanent organization in Illinois untıl 1856.

While referring to its organization as the "Church of God," this Illinois group identified itself more closely by applying to the body the same designation still used by our breth-ren in England, that is, "Immersed Believers in the Kingdom of God and the Name of Jesus Christ."

The conference of 1860 was held at Geneva, III., December 23-26. Among those present whose descendants are still actively connected with the church in this and other states, were Joseph Wilson, A. W. Button, R. Appleyard, H. Chase, James Wilson, and Thomas Wilson.

The following from the conclusion of the secretary's published report is of interest as showing the spirit that pervaded the confer-

"Bro. L. H. Chase then made a few remarks appropriate to the close of the present session, exhorting all to continue in well-doing, and to make sure the high calling to which we are called. There were many present who were touched to tears, especially when he appealed in such an affecting manner to the younger brethren and sisters We feel sure that everyone felt well pleased and highly edified with the proceedings of the present conference, and no doubt all will endeavor to be present at our next one in July.

"(Signed) Thomas Wilson, Secretary."

## BETWEEN YOU AND ME-

As we go to press no word has been received from our brothren in the flood-stricken area of southwestern Nebraska, and we are much concerned for their safety. Oxford, Holbrook (where the Western Nebraska Conference is held), and Cambridge, according to newspaper reports, have suffered the loss of lives and much property damage, and we have brothren at all of these points. We trust that God has protected them throughout the period of danger.

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The sermon topic of Norman John Mac Leod at Los Angeles, Calif., on June 16 will be, "Unmerited Favor," based on 1 Corinthians 12:9. No services will be held at Long Beach on that date.

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Do not overlook the announcement of the Minnesota Annual Conference which is to meet at Eden Valley June 13 to 16 inclusive. We cannot afford to miss these great spiritual

#### WE VISIT SOUTHERN ILLINOIS

Editor G. E. Marsh and Associate Editor Paul C. Johnson of The Restitution Herald, accompanied by Sr. Marsh and Bro. Harold Hardesty, made a flying week-end trip to central and southern Illinois, visiting various brethren on the way and holding services at the Salem Church near Marshall and the church in Eldorado.

In spite of the fact that the farmers of both communities were exceedingly busy owing to the delay in their work due to prolonged rain, satisfactory audiences greeted the visitors at both places. Bro. Johnson, who is president of the Illinois Conference, urged the brethren, and especially the young people, to attend the Bible school and State and General Conferences next August. Many expressed a desire to do so.

The Eldorado church and Sunday school met Sunday afternoon in a grove on Bro. H. J. Edmister's farm, where, after a picnic dinner, members of the local organization discussed with their visitors the spiritual condition of the church and the possibility of engaging in more efficient work in the future.

Bro. Hardesty contributed to the success of the services at both churches by rendering three inspiring solos. He was accompanied in his singing by Sr. Marsh at the piano.

At all places visited the travelers found the brethren still deeply interested in the truths pertaining to the kingdom of God, and anxious to see the work flourish in their localities.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

The Mothers and Daughters Banquet recent ly held in the school auditorium was a very interesting gathering. The meal and talks were enjoyed by about 125 ladies and girls. The fathers are planning a banquet for themselves and sons for about the middle of June.

This week brings to a close another term of our local schools. There are 47 in the Godwin graduating class.

On Monday night, May 27, a social evening was held in our church parlors partly as a reception to Sr. J. S. Lyon, of Citronelle, Ala., and partly in honor of the birthday of her daughter, the vastor's wife. Sr. Lyon is spending a few week patting acquainted with Michigan and the Grand Rapis church folks

The vacation season is on. Bit and Sr. Niles have started this week on a do to visit relatives and friends in Kentucky Missouri. Sr. Holmes is with them as far as Kentucky, where she expects to visit relatives. also.

F. E. Siple, Pastor.

#### MINNESOTA CONFERENCE PROGRAM

A special mimeographed bulletin has been issued by A. E. Hoskins, pastor of the Burr Oak, Ind., Church of God, giving the pro-gram of the Minnesota Conference (June 13 16, at Eden Valley) in detail.

Speakers from a distance will be A. E. Hoskins; Miss Lucille Le Cronc, pastor of a com munity church at Helena, Okla.; and Harvey Klogh, Jr., pastor of the Plum River, Ill.. Church of God. John L. Denchfield, Ray Abbott, J. R. Le Cronc, and V. R. Thoms wil be the speakers from the state. Mrs. Grace Ruhn is to be the choir leader.

The conference will open Thursday evening at 7:30 with a song service, followed by a sermon at 8:00 delivered by A. E. Hoskins. Thereafter each day will be filled. A special sunrise service is scheduled for 5:30 Saturday morning. The business session will con vene at 2:00 that afternoon. Classes will be held each morning at 10:00; song services each evening at 7:30; worship services each morning at 11:00; Communion on Sunday at noon; and a variety is scheduled for 3:00 p. m. Friday and Saturday. Two sermons will be delivered Sunday afternoon, at 2:15 and 3:15, accompanied by a song service at 2:00 and a children's program at 3:00. At 7.30 m the evening the St. Cloud church chorus will give a half hour's program, with the conference concluding at 8:00 with a sermon by John L. Denchfield.

#### MEETINGS AT KOSZTA, IOWA May 12 to May 31

The first Sunday was given to Mother's Day. A good sermon on "The Woman Who Feared the Lord" was delivered by the evangelist, C. E. Lapp. Bro. McLain very impressively sang "That Wonderful Mother Mine."

Five services were held the second Sunday with a basket dinner at noon and a good attendance at each service.

The music conducted by Bro. McLain and Sr. Lapp was an inspiration to all.

The good seed sown by Bro. Lapp will surely be reaped in an abundant future har-

During the meeting there was one conversion, Harold Slaymaker. This unites his family in the faith of our church.

The meeting closed Friday night with a record crowd. The attendance, regardless of such a busy season, far exce ded our expectations. In saying good bye these three it was returne hope that God ald see fit for their little later of ctl rs. J. M. Kiger.

#### RIPLEY, ILLINOIS

The Lord willing, Bro. Grover Gordon of Holbrook, Neb., will be with us from June 16 to June 23. He will speak each evening during the week.

All brethren within driving distance please take notice of this announcement and attend all services possible.

Ednah Cooper, Secretary.

#### VIRGINIA

The newly organized Bible class at Winchester, Va., was made to rejoice very much on Tuesday afternoon, May 28, because of the baptism of Mrs. Eva L. Funk, who re-sides at 315 National Ave., Winchester.

Mrs. Funk is a daughter of the late Ashby Updake, and she freely admits that the Chris tian life which her father lived has greatly influenced her toward obedience to the Master. This sister has been attending the Bible class very regularly since it was organized, and we trust that others in the near future will follow her courageous example in obeying the gospel's call. Today, it takes faithfulness, love of God, and heroism to set one's self apart to the Master, and to continue service to the name which is above all others names, God.

V. Earl Thayer, Pastor

#### MEMORIAL SERMONS AT OREGON, ILLINOIS

June is the month of beauty and life. The church at Oregon, Ill., is joining with Nature and with Nature's God in making it a time of joyful remembrance by dedicating each service to a man or a woman who has rendered special service to the church in the past.

Next Sunday morning at the worship hour the pastor will speak on "The Service of Humility," in memory of Sr. Martha J. Knodle, one of the four original members of this church, and who had much to do with the beginning of the work in this city.

In the evening his sermon will be, "The B1ble: Its Place in Modern Life." This service will be appropriately dedicated to the memory of Elder Benjamin Wilson, for many years an active preacher, editor, and publisher of Church of God literature in Illinois. He was the translator of the Emphatic Diaglott, which is said by many scholars to be the most ac curate translation of the New Testament nov. available in the English language.

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2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing [falsehood]? Se'-läh.

Ps. 12.2; 31.6,18; 69.7-10.

PSALMS 88:13

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent come before thee.

Facsimile of type showing corrected renderings in bruckets and references after each verse.

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# Under Sentence of Death

By Arlen Marsh

THE wages of sin is death (Rom. 6:23). All have sinned (Rom. 3:23). Ergo, to complete the syllogism, all die. The premises are known facts; the conclusion is a flat necessity, the inevitable result of facts.

The first of two articles on the importance of one of the cardinal doctrines of the Church of God. Is it true that men are mortal, and, if so, what difference does it make? The first question frequently is answered; ..the second, almost never.

be an eternal sleep. Their hopes lean blindly toward some recovery of life; but since they have no knowledge of what life actually is, they are unable to make more than inchoate steps toward that recovery—inchoate, because

All men, therefore, have made a covenant with death; and all men are responsible for the framing and execution of that covenant. And death, in view of these conclusions, becomes the protagonist on the stage of human experience and life.

Because of this fact, the problem of determining the exact significance of death is an acute one. Death is the skeleton at every feast. Death abrogates all plans, annihilates empires, brings chaos out of order and turmoil out of peace. It is a subject for hopes, for fears, but never for indifference. Men are not indifferent about death. What lies beyond in the silent land is the greatest concern of mankind.

"Death is an eternal sleep." At the command of Joseph Fouche (1763-1820), this inscription was written across the gates of cemeterics.

And so, in five short words, he defined a term which ever has been the interest and despair of the sages. . . .

Death is the exact opposite of life. Life consists in the function of the organs, but in something more than that. It consists also in the operation of the brain, but in something more than that. To determine definitely what life is has baffled scientists. The Bible suggests that the life is in the blood—but what is it that is the life? No man can tell. Men have created many things; they have discovered many things; but they have not created nor discovered life.

Death, however, they can define. They find that, in death, a man's organic functions cease. They can unearth, in death, no trace of thought. They can discover no hint of activity in any form. They can isolate no entity that is not an integral part of the body of the dead. They can find nothing but a steady decomposition of a physical body.

This, then, they decide, is death. They pronounce it to

the steps themselves are but the formless beginnings of experiments.

This is the death that is adopted by the Bible for its standard—an eternal sleep. And here a second syllogism arises.

Say what one will about Ecclesiastes being the opinions of men, written down at the direction of God, the book occupies as firm a place in the Canon as any of the other sixtyfive scriptural books. This in itself is a whole-hearted admission that the book is inspired. Inspiration forbids the fallacies to which man is prone. Indeed, when Paul desired to write something that was the product of his own thought, he observed the fact that what he wrote was not by inspiration. These facts would indicate that Ecclesiastes was the opinion of God, and not of man-although man, too, may have held it-since nowhere in the Bible, with the exceptions noted by Paul, is there any indication that human experience or philosophy intrudes upon the basic philosophy of God. There is, to be sure, some weakness in this argument; but, when considered in the substantiating light of Peter's declaration that the Old Testament writers wrote only as they were moved by the Holy Spirit, it acquires a power which cannot altogether be ignored.

So when the author of Ecclesiastes revealed that "there is no work, nor device, nor knowledge, nor wisdom, in the grave," and that "all go unto one place; all are of the dust, and all turn to dust again," it is quite certain that he wrote, not merely his own idea, but the idea of Jehovah as well.

In reference to these texts, George Livingston Robinson, Professor of Biblical Literature and the English Bible, McCormick Theological Seminary, Chicago, observes in the Abingdon Bible Commentary (Please turn to Page Ten)

# Abreast of the Times

### English Church Bans Remarriage

"And they shall be one flesh."-Genesis 2:24.

London, June 6.—"The church cannot formally bless a second making of vows 'till death do us part' while the former partner is still alive," declared a joint committee of York and Canterbury on behalf of the Church of England. "The testimony of human experience and the study of Christ's teaching indicated alike the ideal of marriage as a lifelong, indissoluble, monogamous union," the report insisted.

Marriage as a temporary experiment as now practiced by some men and women was strongly condemned and the granting of divorces "under cover of an inferred act or series of acts of misconduct" as strongly assailed. The church leaders expressed the hope that the State would act to prevent such divorces.

The action of the English Church will be vigorously applauded by Christian people everywhere who appreciate the deplorable conditions with regard to divorce prevailing in this country. Two lives that have been blended into one by marriage cannot be separated by any act of men. A definite educational campaign should be constantly carried on, especially among the young people, to acquaint them with the permanent nature of the marriage covenant.

#### Floods Devastate Southwest

"For this shall every one that is godly pray unto thee.... Surely in the floods of great waters they shall not come nigh unto him."—Psalm 32:6.

McCook, Neb., June 7.—Seven more bodies have been recovered from the mass of tangled debris resulting from the tornado and flood which swept the Republican River Valley a week ago. The Red Cross officials now estimate the death toll in Nebraska at 145. Among the towns inundated were Oxford, Holbrook, Arapahoe, and Cambridge, in all of which are located members of the Church of God. The campground at Holbrook, where the Western Nebraska Conference met for many years, formed the bed of a great river through which the muddy waters surged in fury.

No information has as yet reached The Herald directly from our brothren in the devastated region.

### Quake Takes Toll of 56,000

"The Lord was not in the earthquake."

QUETTA, India, June 5.—The terrific earthquake which visited this region last Friday, it is estimated, took the lives of at least 56,000 people. Relief workers wearing respiratory masks continued tonight digging into the debris seeking thousands of bodies still buried in the ruins of the city.

(Quetta, known locally as Skalkot, is located near the

northern frontier of Beluchistan in northwestern India, commanding the Bolan Pass and the Pishin Valley. It is headquarters of the British agent in Beluchistan, and is strongly fortified. Consequently it is regarded as a vital link in the chain of British defenses to the approach to the interior of India. In all probability it will be the scene of a great battle when the eastern divisions of the armies of the Antichrist sweep forward in the attack on Jerusalem)

### Radio Broadcasting in Palestine

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2:3.

Jerusalem, May 20.—People with a talent for music, playwriting, and public speaking, among other forms of entertainment, are being sought to go "on the air" in Palestine, according to a display advertisement in The Palestine Post which is published by the General Post Office authorities, under whose jurisdiction broadcasting comes. Those who believe themselves to be qualified for such work are asked to inform the Palestine Broadcasting Service of the languages with which they are familiar and as to what particular form of radio service they are prepared to render.

### Second Coming Proclaimed in Jerusalem

"Behold, he shall come, saith the Lord."—Mal. 3:1.

JERUSALEM, May 17.—The American Church announces that next Sunday morning Rev. Ralph Fried will preach on "The Second Coming of Christ." This sermon should be an interesting sequel to the address of Sir Ronald Storrs, former Governor of Jerusalem, delivered last week in London, in which he said, "If we kept our hand to the plow what has happened before might happen again, and from Jerusalem there might come out of Zion a God-given voice that would dominate humanity." Sir Ronald explained that he had no particular reason for expecting the advent of a Messiah, but that the possibility always existed. "In the East you never know," he declared.

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# Back to the Land

Nor only today is Palestine the center of interest to the Jewish people of the world, but it is also of utmost interest to the Christian and Moslem worlds. The doings which are taking place in that strip of country on the Mediterranean coast have attracted the attention not only of statesmen, but also of philosophers and writers, for we are witnessing today in Palestine an undertaking that is unparalleled in the history of people.

The Jews cannot live outside of Palestine with ease, but

they can live in Palestine without fear. During the past thirty-five years, a million Jews have been slaughtered by pogroms in many countries where they live, especially in Russia and Poland. Today the most cruel persecution the Jews are undergoing is from Germany, where doctors, lawyers, teachers, and workers are forbidden to continue their work, causing them to face starvation. The Nazis even confiscated everything belonging to one of the most famous professors in the world, Professor Einstein, causing him to leave Germany. It has been said that in barbarous countries only the Jews are living in fear, but Germany was not a barbarous country, but one of the most highly respected, civilized, and cultured nations of the world. Yet in Germany the Nazis are starving out over 600,000 Jews, not allowing them to take their money with them when they leave the country, but forcing them to buy

goods in Germany when leaving. Although there are some countries where the Jews have a standing, yet very often even in those the non-Jew societies show a hidden but effective hostility toward the Jew; thus anti-Semitism is rampant. Great hostility is now being shown toward the Jews in Austria, Hungary, Greece, and Roumania. During the recent revolt in Greece, a little over a month ago, the secret police found documents stating that if the revolutionaries succeeded in taking over the government their program was to make a bloody slaughter of the Jews and take all their properties and confiscate all their money which was in banks. Thus is Moses' prophecy fulfilled even today: "And among these nations shalt thou find no case, neither shall the sole of thy foot have rest: . . . and thy life shalt hang in doubt before thee; and thou shalt fear day and night."-Deut. 28:65, 66.

Thus the world persecution, which Moses foretold, is

upon the Jew in every land, and that is the reason why the Jews are going back to Palestine (Eretz Israel), their own land. According to the latest estimation, there are nearly 400,000 Jews in Palestine, and thousands arriving monthly, as they strive for an independent life, free from oppression, tyranny, and anti-Semitism, which are found around them in other nations.

It is marvelous how the Jews have made a turnover commercially in Palestine last year of 8,000,000 pounds

A DAY AT HAND

On that day will I raise up the tabernacle of David which is fallen; and I will close up its breaches; and its ruins will I raise up, and I will rebuild it as in days of old: morder that they may take possession of the remnant of Edom, and of all the nations, which are called by my name, saith the Lord that doth this.

Behold, days are coming, saith the Lord, when the ploughman shall come close up to the harvester, and the treader of the grapes to the one that scattereth the seed: and the mountains shall drop with sweet new wine, and all the hills shall melt away. And I will bring back the captivity of my people Israel, and they shall build the wasted either, and dwell therein; and they shall plant vine, yards, and drink their wine; and they shall lay out gardens, and eat their fruit. And I will plant them upon their own soil, and they shall not be pulled up any more out of their land which I have given unto them, saith the Lord thy God.

-Amos 9:11-15, Leeser.

Before the Jewish immigration began, Palestine had only a few industries which produced for the Arabs only about 100,000 pounds a year. Today, the Jews own 4,000 well established industries, with a capital of 12,000,000 pounds. The joint stock companies are declaring dividends for each of these past twelve years in these dividendless days of ours. These Jewish industries are making rapid progress, in which 50,000 Jewish workers are employed. Considering the fact that twelve years ago there were only 1,000 industries in Palestine, with a capital of 250,000 pounds, the development of industry may be regarded as extremely satisfactory. The increasing output makes the country more and more independent from abroad. The formerly heavy duties on machinery, fuel, and other industrial requirements are now greatly reduced. Raw materials are now admitted free of duties. The articles manu-

factured in Palestine compete successfully abroad, also compete very satisfactorily with many European markets in Syria and Mesopotamia, and some articles have gained a place for themselves in other neighboring countries, as well as overseas.

Some of the articles manufactured by the Jews are: aluminum ware, acrated waters, automobile bodies, artificial teeth, biscuits, boots, polish, bath stoves, bathing costumes, bromides, buttons, batteries, accumulators, cement, cardboard, boxes, custard powder, corks, combs, cutlery, cinema films, cigarettes, candles, drugs of various kinds, envelopes, electricity, furniture, floor tiles, fruit juices, fertilizers, glue, hosiery, hand bags, insect powders, iron safes, ice, jams, knitted goods, locks, leather, lithographic stones, matches, mirrors, mentholated spirits, nails, plaster of Paris, paper bags, pajamas, paints, perfumes, perambulators, razor blades, suits, (Please turn to Page Nine)

6.

# What Is Wrong With the Church?

By Lucy Lapp

WHAT is wrong with the Church of God? We support no foreign missionaries. We have no Bible schools. We support no radio work, so our ministers can preach to the dying world the gospel, and we don't have half enough preachers in the U. S. A. to carry the gospel to the people who have never heard the truth on many subjects.

In the following article the author, who has been an adherent of the Church of God for many years, suggests some interesting questions and presents some unusual ideas for the consideration of our readers. In a personal letter she says, "I think our church needs a little rebuke once in awhile to make them stop and think." Although many will disagree with Sister Lapp's conclusions, her article is worthy of thoughtful study.

Forty years ago, when I first came into the church, I wanted to go to a Bible school, but our people had none. And, after all these years, how much have we grown spiritually?

Not long ago, I heard of three young men in the Church of God who want to be ministers. Yet we have no school where they can go to be taught the Bible. They either have to dig it all out for themselves or go to some other school, and if they do the latter they will likely come out with a lot of error or nothing at all to speak of. I think the Church of God has the most truth of any church I know of, but what are we doing? Are we letting our light shine before men, that they may see our good works and glorify our Father which is in heaven, or are we just satisfied to sit and fold our hands and let some one else take our crown? Most every denomination, except ours, has at least one Bible school, and some have as high as four or five in the United States.

No doubt, a great many of our young men and young women would go to a Bible school, if we had one, even if they didn't ever expect to preach. By being well taught in their Bible, they would be able to live much better Christian lives and also be better able to combat the false teachings which are so prevalent everywhere. How much of an education do you think our children would have if we had no public schools to send them to? Not much, I am thinking, if they had to do their studying at home.

Some will say we haven't the money to run a Bible school. Well, God has provided a way for the upkeep of His work. If we would all pay out tithes, from the least child to the grown-ups, we would soon be surprised to see how quickly our small tenth grew into dollars. Even if we tithe of the few eggs and cream we sell, God will bless us, but if we don't sacrifice for Him we should not expect Him to do much for us. I believe God wants His children to be on fire for Him. He doesn't want us to be lukewarm, but rather to be hot or cold, just as we want hot or cold water to drink, but don't like lukewarm water to drink.

Jesus said, "Go ye into all the world, and preach the gospel to every creature." But if no church made any more

of an effort to send missionaries into all the world than ours, there wouldn't be many of the poor heathen across the waters that would ever find out 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."

Last February there were two young men preached here in Sunnyside who had just come home from Borneo for a rest. One young man was only 25, and he had been over there four years telling those blinded people about Jesus and His love, how He died on Calvary's cruel cross for them, that they might have eternal life, "in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1 14). It was wonderful to hear them tell how God had been with them in their work and how He had protected them from harm. while there. Those dear people are anxious to hear the gospel and make wonderful Christians, for the gospel "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). In Romans 13.11 we read these words, "And that, knowing the time, that now it is high time to awake out of sleep for now is our salvation nearer than when we believed." and it would be well for us to take heed.

My dear brothers and sisters, what the Church of God needs is the power of the Holy Spirit in their individual lives like that the people received on the day of Pentecost.

"Oh! my!" some one will say, "we don't need that That was only for the apostles." Well, what was good for the apostles is good for us. If in these times we don't need some divine help from above, I don't know when they ever did need it. In Acts 2:38, 39 Peter said it was for our children and to "all that are afar off, even as many as the Lord our God shall call." That takes in us, too, for he said, "And to all that are afar off." Praise the Lord.

Don't you all want this blessing, dear ones? I do, for it is the most wonderful thing to have a touch from heaven I have ever experienced. As Peter says, "It is joy unspeakable and full of glory."—I Peter 1:8.

Now, brothren, let us search the Scriptures on this subject and see if the Bible doesn't teach the baptism of the Holy Spirit, and let us be as honest with God's Word about this as we are about the nature of man.

In Acts 1.8 Jesus said unto His chosen people, "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 Judæa, and in Samaria, and unto the ut-

termost part of the earth." Do we see any power in the church today? Read Mark 16, the last four verses, and see what signs were to follow them that believe Do we see these signs in the church? No, indeed! Then there is something wrong.

I heard a preacher say not long ago that we don't need these signs following now to get people to believe; we have the New Testament. Well, friends, these things are in the New Testament.

Don't you think it would be nice if the church had the power to anoint the sick and pray over them and the Lord would heal them, through their prayers?

One brother said, "Well, if the Lord would heal us we will have to die sometime, anyway." But, if this same brother had had the faith that God would heal him, and he had called for the clders, as we are told to do in James 5.

14, to anoint him and pray over him, he might have been able to attend conference one year instead of having to stay home to recuperate from an operation. And how much nicer it would have been for him.

Once there was a priest said to a monk, "The church cannot say now, 'Silver and gold have I none.'" "No," said the monk, "neither can we say, 'In the name of Jesus Christ of Nazareth rise up and walk."

# The Logical Basis of the Atonement

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 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 5:14, 15.

THIS scripture has been chosen because it affords some I measure of justification for our approach to this most important Bible subject. It anticipates and should meet any possible objection that the fundamental teaching of the atonement is beyond the pale of human reason. It is true that the matters dealt with are vital. They are concerned with sin and its remedy, and intimately affect our standing and relationship with God. Therefore, we should approach such a theme with due reverence, for surely we stand on holy ground. Then, again, the love revealed in the provision of the "unspeakable gift," and manifested in Him who was the embodiment of it, in His service and sacrifice for us, is certainly beyond human comprehension. It is a matter for the heart to receive by faith, rather than for the mind to explain. Nevertheless, it is that very love which is the constraining influence with the Apostle to bring this doctrine to the tribunal of sound judgment. In this connection no one would charge Paul with a lack of reverence in his presentation of holy things; and surely he was second to none in his appreciation of the love of which, in his own estimation, he was such an unworthy recipient. If, therefore, under the same constraint of love, and in a spirit of true humility, we endeavor to discover that logical basis of the atonement as here presented, we shall do it no disservice, but believe it will result in lifting the subject from the sphere of more credulity into the realm of a living and well-grounded faith.

Before proceeding to examine some of the details connected with the atonement, it should perhaps be pointed out that the doctrine as such belongs properly to the Old Testament. It was instituted under the law dispensation, and belonged to that order of things which could not make the comers-thereunto perfect (Heb 10.1). The word "atonement" is found in the New Testament only once, i. e., Romans 5.11, and even here it is a mistranslation of

the original Greek. If we read the context, it will be noticed that the subject is reconciliation. The previous verse speaks of being "reconciled to God." Then verse 11 follows with the resulting joy in God, through our Lord Jesus Christ, through whom we have now received the katallagereconciliation. The Revised Version so renders this passage. It is also of interest to note that this forms the subject of the chapter from which our reading was taken, i. e., 2 Corinthians 5.18, 19. In the Hebrew, the word for atonement is kaphar, and this has the meaning of its nearly pronounced English equivalent to "cover." This is appropriate, for the introduction of this ceremonial was to cover the people's sins, it could never take them away. As an annual observance there was in those sacrifices a remembrance made of sins every year (Heb. 10:5). It was for that reason that the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh to God (Heb. 7:19). This latter result has been accomplished through the offering of the body of Jesus once for all. With this accomplishment comes the promise, "Their sins and their iniquities will I remember no more." That is reconciliation.

Having thus shown the essential difference between the atonement and the reconciliation, we will now proceed to consider some of the many points of similarity. The fundamentals in each are identical. The one is the perfected development of the other. There are three points conspicuous in both which demand our attention as being especially appropriate for our study. They are these—(1) Sin, (2) Sacrifice, (3) Salvation. Taking them in this order, we notice first the fact of sin.

That was the needs-be for the atonement. It was instituted "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. 16·16). Now what is  $\sin^2$  We are sometimes told

that the Greek word translated "sin" signifies "missing the mark," and that is no doubt true, for we have all fallen short of the glory of God. But is this an all-sufficient explanation? We think not. Sin is that something in our nature which is the antithesis to all that we understand by holiness as applied to the nature and character of God. In human experience it stands as the contrast between that brief period of innocence, knowing only the "good," and the succeeding ages of sorrow, suffering, and death, through the added knowledge of evil. With the entrance of sin, the harmony which had previously existed between God and man broke down. Man was no longer suited to such a condition of high and holy fellowship. Therefore, the Lord sent him forth from the Garden of Eden (Gen. 3.23, 24). Thus was the character of God revealed and vindicated. Surely He is of purer eyes than to behold evil, and cannot look upon iniquity (Heb. 1.13). There can be no union between the sinner and God unless some way of restoration to the divine favor be found.

At this stage in human history there is very little revealed about this "way" back to God. There are some glimmerings of light, however, which it will be well for us to trace. In that list of Old Testament worthies singled out for special mention in that biographical sketch found in Hebrews 11, the first to be noticed is Abel. Now the important thing concerning him is his sacrifice.

This has an important bearing upon our theme. Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous (Heb. 11: 14). If we turn to the early record to discover the nature of his sacrifice, we find it consisted of the firstlings of his flock, with the fat thereof (Gen. 4.4). Through this offering he was accounted righteous, and later received from our Lord that significant epithet righteous Abel (Matt. 23: 35). To this we hope to refer later. The "altar" is also found with Noah and Abraham; and the "firstlings of the flock" are prominent again upon that memorable night in the land of Egypt. the night of the Lord's passover. This latter was the prelude to the salvation of the people from Egypt, and their separation as a kingdom and priests to Jehovah. It was in connection with this latter service that the Day of Atonement was instituted. The details connected with this are found in Leviticus 16. Jehovah would now dwell in the midst of His redeemed people, but the way of access to Him in the holy place must be guarded. Only the feet of the high priest could tread the floor of that sacred court, and then only once a year, and in any case not without blood. The fullest instructions are given as to the provision of the requisite sacrifices, and the application of the shed blood by the priest in the holy place for himself, and for the sins of the people. These were to be strictly observed "that he die not." While the atonement was thus being made, the Israelites waited about the holy place looking for the reappearance of the high priest. This would be to them the token that their sacrifice had been accepted, their sin covered, and their salvation made sure for another year. It will thus be seen that benefits accruing from this Old Testament observance are limited by its

recurrence, "once every year."

If we review the ground so far covered, what do we deem to be the lesson of greatest import? Is it not the consistent testimony to the requirement of death: the shedding of blood, as the only means of acceptance with or access to God?

Let us now turn to the New Testament, and what do we find there? Why, upon its very threshold we are confronted with the terms we have just been considering. Is not John's introduction of the Lord Jesus as the Lamb of God (Mary's firstborn) which taketh away the sin of the world (John 1.29)? Yes, the terms are similar, but the added revelation is new. The "atonement" "covered the people's sins; the Lamb of God is to bear them away." Here indeed is the discovery of

"That wonderful redemption, God's remedy for sin."

That which preceded it was merely a palliative. This is a cure. It is the great antitype to which the types pointed. and by which they were superseded. In the Gospels we have the historical record of the Savior's life and teaching, His death and resurrection; but we have to wait until Pentecost and afterwards to learn the true import of His coming. It is the development of the redemption story. It has the same dark background of human sin. These conditions have not changed. "By one man sin entered into the world, and death by sin."-Rom. 5:12. None have escaped its contamination, nor therefore its penalty, for all have sinned (Rom. 3:23). Thus the natural gulf between God and man still exists. No amount of education or development can bridge it; and men still die as witness to this solemn fact. But in the chapter from which our text is taken, we read of another being made sin (a sin offering) for us-One who knew no sin; and this One the provision of infinite love. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."-Rom. 5:8. Here is a new sin offering. Further, it is asserted that "we have redemption through his blood, the forgiveness of sins, according to the riches of his (God's) grace." We also learn that our High Priest has entered the holy place for us, not with the blood of bulls and calves, but by His own blood, having obtained eternal redemption (Heb. 9:12). He is now the Author of eternal salvation unto all that obey Him. We are thus enabled to identify the terms used in connection with the Old and New Covenants. The Antitype follows the type perfectly. In this is manifest the consistency of the divine purpose throughout revelation. With this perfect attainment it might conceivably have been expected that the figures would change. The Pentecostal pronouncement was a proclamation of the glory of our risen Lord. He had been exalted above all things. He was to be King of kings and Lord of lords, and as such to reign forever.

The conditions precedent to and leading up to this glorious consummation were revealed to "his servant John."
They are recorded in the book of Revelation. The Revelator sees in vision the kingdoms of this world subdued, and giving place to the kingdom of God and of His Christ. But is it not strange that when the Claimant to this power appears, He comes forth as "a Lamb as it had been slain"? The hosts of heaven acclaim the worthiness of the Lamb. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people. and nation."—Rev. 5.9. Thus again we find those expressions with which we are familiar.

What conclusions, therefore, are to be drawn from these recurring terms? They are found in the types of the bygone days; they are used in that which is symbolic of future days. They are also used of the reality itself. Is it not clear that Scripture speaks with but one voice? Whatever is intended in type or symbol has the same meaning. only to an infinite degree, when applied to the Lamb of God, Himself. John's vision of the Lamb slain bears witness to the fact that the character of His redeeming work had not altered by one iota the lesson taught by the paschal lamb of nearly three and a half millenniums ago. What, then, are the important lessons to be learned? John sees in vision the Lamb slain. This is the very kernel of the subject. Abel presents a lamb slain. The altars of Noah and Abraham speak of a victim slain. The Passover lamb was slain; so also the sacrifice of the atonement: all slain. And as we approach that place called Calvary, we behold there the precious Lamb of God: slain. What must be our conclusion as to the significance of this persistent testimony to death? It should be recalled that the very basis of our redemption is borne in the words, "Christ died for our sins according to the scriptures"; and these are the Scriptures with the very types we have been considering.

Is it not apparent that in all these there is an eloquent witness to the fact that "the wages of sin is death"? The penalty pronounced in Eden was death: "Thou shalt surely die." This knowledge was undoubtedly passed on to Abel, who, acknowledging the just judgment of God, brings in faith a lamb slain in his stead. "Righteous Abel!" He offers a life for his life, and is accepted by God. The atonement witnesses the same truth. The blood of the victim is sprinkled, that he die not. The New Testament follows up this testimony by reiterating that by one man sin entered into the world, and death by sin, for the sting of death is sin. This is the doom to which man is appointed. Nowhere do we find it altered or contradicted. And all this is pretty generally admitted. The difference lies in the definition of this death. What is death? What is its nature? To use the simplest possible language it is the exact opposite of life. We have no difficulty in defining it when applied to the lower creation. We accept it in its literalness when used in connection with the typical sacrifices. Why, then, confuse the subject by looking for some fresh meaning when applied to man? As "life" predicates "being" with all that is attendant upon it, such as consciousness, activity, feeling, love, hatred, etc., so death is the loss of being, and a state of utter inactivity with "no knowledge, wisdom, nor device in the grave, whither thou goest." So hopeless is man in his natural condition that nothing short of regeneration can give him any hope of a future life.

We will return to consider another feature which has

arrested our attention by reason of the prominence given to it. That is the frequent reference to the blood. Wherein lies the virtue of this precious blood? It is precious, for without the shedding of it there can be no remission. Turning again to the first book of the Bible, Genesis 9.4, we read, "The flesh with the life (margin, soul) thereof, which is the blood thereof, shall ye not eat." And similar teaching is found in Leviticus 27:11, 14. From these references it is clear that the blood of all flesh is its life or soul. This might be new to some readers, but it is true. This view differs considerably from the Platonic conception of the soul as a spirit entity. It is this pollution which has so corrupted professed Christian thought today, and is the foundation of all modern heresies. The Bible teaching shows that the shedding of blood is the forfeiture of life or soul. This is also understood to be the fact in its general acceptation. although it is rarely accepted in its theological sense. Just why we cannot understand. To put it plainly, the shedding of blood signifies death, and the resulting redemption is a redemption from death. Thus the equity of the Jewish law, a life for a life (soul for soul, margin), eye for eye, tooth for tooth, etc., is vindicated, and made the foundation for a righteous reconciliation. Yes, the law is holy, just, and good: and we establish the law.

Now let us conclude by applying all this as it concerns the death of Christ for us. Let us repeat that the natural life, the blood or soul life, is forfeit through sin. To accomplish our redemption, therefore, we must have a kinsman redeemer. This is perfectly expressed in Hebrews 2:14, where we read, "Forasmuch then as the children are partakers of flesh and blood (not flesh and spirit), 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." This carries the story back to the entrance of the serpent with his poison of sin and its resulting death. Our redemption to God, therefore, is with the "precious blood of Christ." That is the purchase price. This was explicitly foretold by the Old Testament Evangelist, who foresaw the resulting glory of the Christ because He had poured out His soul unto death (Isa, 53:12). What meaning can this have other than the shedding of His precious blood for us?

The further we pursue our study, the more we find this balance preserved. Take the following passage, "And as it is appointed unto men once to die . . . so Christ bore the sin of many." There is here perfect equilibrium between the need and the remedy. Time forbids further reference. We will therefore hear the conclusion of the matter. Is this not summed up in the words with which we commenced our reading, "that if one died for all, then were all dead"? Or to put it as Dr. Weymouth has it in his new translation even with greater force, "His death was their death." This is the crux of our subject. His death was identical in value and extent with that death which was our due. And this must be so, or how else could our reconciliation be complete? This is a logical proposition, as well as a scriptural fact, and commends itself to our reason as well as to the deepest emotions of our being. Abel's was a righteous, al-

though an insufficient, sacrifice. But it typified the greater; and it laid the righteous foundation which the greater established. But how could his sacrifice be reconciled with the teaching of everlasting conscious punishment? In what sense could it be considered a righteous equivalent? And if we reverently transfer this comparison to the greater Sacrifice, it is difficult to see how God could be just, and the justifier of a soul condemned to everlasting torment, in virtue of the only remedy revealed for human sin, i. e., the death of Christ. Such a theory has no logical foundation. If true, no sinner would go free, for that price has not been paid. But, thank God, no such incongruity exists within the pages of the inspired Word. The message of the gospel is unambiguous. It declares the wages of sin to be "death," and reveals a "death" also for our sins according to the Scriptures. Thus we have a perfect correspondence.

Now the triumph of the gospel consists not only in the death of Christ, but rather in the fact that He has risen again. It was not possible that the Holy One of God should be holden of death. Herein lies the difference between Christ and His brethren. They are identified in death; but by His own inherent power He leaves the tomb, and now lives within the power of an endless life. He is the firstborn from the dead, the firstfruits of them that sleep. In this way He has abolished death, robbed it of its power, and borne away its sting. He has brought life and incorruptibility to light through the gospel. To him also has been conferred the power to give eternal life to as many as the Father has given Him: and His promise to such is, "Because I live, ye shall live also." This conferment will take place at His coming, when Christ, who is our life, shall appear; and then the dead in Christ shall rise first, and we who are alive and remain be caught up with them in the clouds, to meet the Lord in the air; and so (in this way and no other) shall we ever be with the Lord. Then will be brought to pass the saying that death is swallowed up of life. This will be the grand consummation through Him "who died for us that, whether we wake or sleep, we should live together with him."-E. W. Sceats in Words of Life.

# The Wonders of the Bible

The Ten Commandments in the Ark

By J. H. Anderson

"And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overland round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."—Heb. 9:3, 4.

WHEN God called Moses up to the top of Mount Sinai and gave him the Ten Commandments, Israel went into idolatry and worshiped the golden calf. As Moses came down from the top of the mount with the tables of the Ten Commandments and saw what Israel was doing, he became angry and dropped the tables and broke them (Ex. 32: 15-19). Later God called him back and rewrote the Ten Commandments and commanded Moses to put them into the ark where they would be safe (Ex. 34:1-4, 28; 40:20).

The first effort to keep the law was made by Israel, and they failed. In the first conference held by the apostles after God had opened the way for the Gentiles to come into the little flock, a conference called to decide whether or not the Gentile converts should keep the law, we find these words spoken by Peter: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"—Acts 15.5-29. Nothing was said about keeping the Sabbath day for the Gentiles.

After Israel had failed to keep the law, it found its fulfillment in Christ the Ark, who nailed it to the cross, thus taking it out of the way. "Think not that I am come 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.

The Ten Commandments were placed in the ark for safekeeping after Moses had broken them. The law was fulfilled by Christ the Ark, after Israel had broken it. Then it was taken out of the way, and God's people are not under it, but under grace. "Blotting 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 "For sin shall not have dominion over you: for ye are not under the law, but under grace."—Rom. 6:14. The law could not bring about righteousness. "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."—Gal. 2:21.

As the law could not bring righteousness, it could not give life. "Is the law then against the promises of God? God forbid: for if there should have been a law given which could have given life, verily righteousness should have been by the law."—Gal. 3:21.

Reader, if troubled about the law I suggest that you read the following references: 2 Cor. 3:1-18; Gal. 3:1-29; 4:10, 11; Rom. 6:14, 15; 3:19; 7:1-4.

The words "ceremonial" and "moral" are not in the Bible. Why do some people add these words (Deut. 4:2)?

#### BACK TO THE LAND

#### Continued from Page Three

shirts, securing powder, shaving soap, silicate bricks, springs, sanitary ware, toys, umbrellas, wire netting, washing soda, zincography, poultry feed, polish, rope, refrigerators, and raincoats. This list is far from complete.

A large sugar factory is now being established; also, a large metal factory is being opened up at Haifa, giving hundreds of newcomers employment. Also, the Palestine Window Glass Works is starting to function with many hundreds of new employees. A large factory for spinning and weaving is starting. A large soap factory has already begun operations; and a furniture factory, as well as a clothing factory, will also begin operations in the near future. It is said that 4,000 workers will be needed. During the past two months at least 200 small industries sprang up in addition to the several large ones.

Some of the small industries which began with a small capital are now flourishing. One factory which began to produce hand bags in 1927 began to export merchandise in 1928 valued at 900 pounds, and by 1932 it had grown to 5,000 pounds, by 1934 to 7,000 pounds. Mirrors exported in 1928 were valued at 90 pounds, in 1932 at 3,551 pounds, but in 1934 at 6,000 pounds. All these values are in addition to the home sales. Iron bedsteads were exported in 1928 to the value of 95 pounds, but in 1932 the amount was 4,343 pounds, and 1934 was 8,560 pounds. These values are apart from the sales in home markets, which in 1932 amounted to 40,000 pounds, and 155,000 pounds in 1934. An artificial teeth factory started in 1926, and, aside from the products sold in the home markets, an export was made to the value of 1,100 pounds in 1927, in 1931 of 16,162 pounds, in 1934 of 23,429 pounds. When it is realized how these industries are expanding it causes more capital to flow in, and thus, by additional capital, a further expansion in industry is experienced. The rapid progress in the industries of this country gives an opportunity for safe and profitable investments in all kinds of new undertakings. In this day of bad depressions and economic downfalls there is a pleasure in knowing that there exists one country in the world which is not spoiled by the economic crisis, but, on the other hand, is making rapid progress. Not only is there no unemployment (generally speaking) in Palestine, but there is a shortage of workers.

The agriculturists are greatly helped by the Jewish National Fund, which acquires land for the poorer Jewish farmers, helps them build houses, etc. The Fund only leases the land to the Jewish farmers, who must work on the land themselves so as to avoid absentee landlords. They may not transfer or sublease the land, nor may they sell it.

In 1920 the Jewish National Fund possessed 22,000 donums (5,500 acres). Today it owns 400,000 (100,000). The area is distributed in various parts of the country, mostly in the Plain of Esdraelon around the Bay of Haifa, which is now called the Emek. When the Fund bought the land it was infested with malaria, which was eradicated

by the Fund, thus earning the praise of the League of Nations, and the Anti-Malarial Commission. The area of sixty-five square miles was bought for 120,000 pounds. Fifty settlements have been established with a population of 10,000 farmers. In all, it is estimated now that there are in Palestine 95,000 farmers. In the cities the Fund provides cheap facilities for workers' cottages. This Fund operates with means derived from voluntary contributions by the Jews of the world. In all activities, the Fund has invested up to date 3,000,000 pounds.

All of the agricultural settlements are today self-supporting, receiving no aid from anybody. The figures are now available showing that, in addition to meeting their own needs, the 10,000 farmers who are settled on the land of the Jewish National Fund sold in 1933, through their cooperative sales organization, milk and dairy products to the amount of 350,000 pounds, poultry and eggs for 75,000 pounds, various fruits for 65,000 pounds, and vegetables and honey products to the amount of 70,000 pounds. And it is estimated up to date for the past twelve months they have sold products to the value of nearly 1,000,000 pounds. and this in addition to their own needs. But the other farmers, of the older settlements, are doing much better. When the Fund bought the sixty-five square miles about eight years ago in the Emek, there were only four small Arab villages, with a population of about 300 souls. The villages were long distances apart one from the other. The people were very poor in the villages, and many died each year from malaria fever. On this same land now there are 10.000 farmers well established in fifty settlements around the Bay of Haifa.

Before the Jews began to return to Palestine the country not only had no industry, but no fruit was grown, the land being bare even of trees. The Arabs only produced about 10,000 boxes of oranges yearly, whilst the Jews last year produced 6,000,000 boxes. The average egg production from the Arab's poultry was about 70 eggs a year, whilst the Jew's poultry produce 200 large eggs a year. The Arab cow yields 600 litres of milk a year, whilst the Jewish cow yields from 5,000 to 8,000 litres annually. The Arabs plow their land in the primitive manner with wooden plow and horse or mule, whilst the Jews plow theirs with modern tractors, thus getting a much larger yield. While the Arab's land, upon which he has lived so many centuries, is bare of fruit trees, the Jewish land is full, and producing apples, pears, oranges, plums, watermelons, grapefruit, lemons, dates, grapes, etc., though the Jews have been in their own land only since 1922. We can imagine how Palestine will look in another thirteen years. By being back again on their ancient land of Israel, the people of Israel avoid being solely middle men, but are creative workers, tillers of the soil, and cultivators of their own culture. The Holy Land is beginning to blossom again as it was in the time of King Solomon.—H. Herschel (Jerusalem) in The Bible Advocate.

#### UNDER SENTENCE OF DEATH

#### Continued from Front Page

that "there are other passages in Ecclesiastes, like these, which seem to intimate that *Koheleth* (used to designate the author of the book) had lost completely all hope of immortality; but other Old Testament saints did so too (Psalm 49:12, 20)."

The same commentary, this time under the influence of Elmer Archibald Leslie, Professor of Hebrew and Old Testament Literature at the Boston University School of Theology, comments on the fact that Psalm 49:11 should read, "Their (men's) graves are their houses forever," and continues with the statement that verses 15 to 20 of the same chapter form "one of the very few places in the Old Testament where is to be found a suggestion of a noble destiny beyond the grave for the individual."

The aggregate force of the Old Testament, then, would seem to be directed toward a conviction that man's termination is the grave; that man, like the beasts, perishes; and that man decomposes in common with all other animal life.

There are, however, as intimated by Professor Leslic, signs in the Old Testament pointing to a recovery of life. The suggestion is made specifically by the Psalmist in the 49th song: "Like sheep they (men) are laid in the grave: death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me."

Webster's New International Dictionary, accepted as authority in all courts and as expository and grammatical standard by most universities, defines death in much the same way as do Ecclesiastes, Fouche, and the Psalmist: "The cessation of all vital functions without capability of resuscitation, either in animals or plants."

This definition leads to a third syllogism. Animals die. Their death is the permanent cessation of all vital functions. Man is "the highest type of animal existing or known to have existed" (Webster). Ergo, man's death is the permanent cessation of all his vital functions. Again the argument is without a flaw because the premises are both demonstrable facts. If either of Webster's definitions is questioned, it may be confirmed by actual experiment, observation, or reference to numerous biblical texts.

In one sense only do the Bible writers stand at variance with the dictionary, and that one sense has already been noted. The Old Testament writers held out suggestions of the possibility of reviviscence—a restoration of life in a dead body. The dictionary proclaims death to be "the cessation of all vital functions without capability of resuscitation."

But the dictionary, of course, necessarily adapts itself to the apparent. It is apparent that, in death, thought, action, and volition cease; it is apparent, also, that, with certain rare exceptions, death results in a permanent severance from life as far as man's own capabilities are concerned. To this extent the Bible writers and the dictionary agree.

The sole hope held out by the Scriptures for a restoration—not a continuance, but a restoration—of life to the dead lies in a miracle; and dictionaries deal only with natural phenomena. Hence, comes the divergence in the view held by the editors of the New International and the authors of the Bible.

As has previously been mentioned, the Psalms contain several references implying the possibility and certainty of a future resurrection. On the other hand, they contain no references whatsoever to either the possibility or the certainty of there being any life among the dead. The dead, according to the Psalms, are dead. Only by such hints as those noted from the 49th Psalm do they give any sympathy to a thought of life beyond the grave.

The New Testament, which was a compilation of the combined experiences of the Old Testament writers, plus the expositions of the Son of God and the acts of the apostles, lends full credence to the idea that there is no hope for life following death except in a resurrection Nowhere in its writings is there a hint to substantiate the argument made by the serpent to Eve in the Garden of Eden. The entire sum of Jesus' preaching depended upon the resurrection; the apostles set forth a resurrection as the only means by which redemption from death could ever be made possible. And there certainly can be no question concerning the validity of the teachings of Jesus Himself, unless the skeptic be in the ranks of the modernists, in which event the question would be of no moment.

"But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . 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."

And so Paul established the belief of the apostles in a death that meant precisely what it means today and what it meant to *Koheleth*, a death that results in the total extinction of any form of life, either physical or mental. Paul, at the same time, proclaimed the teachings of Jesus and of God Himself, for Paul was writing and speaking under the direct command and inspiration of both. His argument was reasonable; his premises supported by several of the five senses; his process of thought aided by divine intervention; and his conclusions the result of an irresistible logic.

There are, then, two bases upon which to build the belief that death consists in the complete cessation of all mental and physical functions: the divinely inspired Bible; and the equally effective, if perhaps less certain, method of empiricism—test by experience. By both means, death is established as an eternal sleep; and men, who are, without exception, under sentence of death, are subjected to a penalty which can be removed only by a miracle.

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The depression must be over. Church and Sunday school attendance are well below last year's almost everywhere.

# Berean Department

ARLEN MARSH, EDITOR

#### What a Difference

The old records of the National Berean Society possess considerable interest for anyone concerned with Berean activity.

For example, there is the report of the Literary Committee (changed by constitutional revision in 1929 to simply the Editor) of April 26, 1919: "Articles have been coming very nicely and we were able to keep The Herald supplied once a month and about every six weeks were able to send to The Restitution and Day Dawn. It seems most of the contributors want their articles published in The Herald." The Restitution has been discontinued, and Day Dawn combined with The Restitution Herald. At the time of the report, no established section of any one of the three papers was devoted to Berean work.

The report of the same committee for 1916 remarks that "we have supplied two papers with a column once a month since November" The report is dated April 22. It continues, "Three Bereans sent articles without solicitation." Today, only a few articles on specified subjects or for certain issues are solicited.

But the cream of the old records comes in the minutes of the first meeting of the National Berean Society, the meeting at which the Society was organized. "The Bereans of the Church of God, feeling a need of a spiritual strengthening power would be brought about (filled?) by banding themselves together, sent out a call far and wide for the Bereans to meet.

"So in the eventide of a perfect summer's day, from the far North, East, and West, there came the sturdy and loyal soldiers of Jesus Christ....

"As we awoke on the morning of August 20, 1914, we felt the presentiment of a wonderful work to be done by us and it would go down in our history as the first general Berean society and Oregon, Illinois, was to have the honor of being its birthplace."

Thus came the genesis of the present Berean organization, whose committees and affiliated societies bind together the younger members of the Church of God "and their associates." It was the first permanent organization to be made among the Churches of God on a national scale.

There is a wide difference between the conditions surrounding the initial organization and those surrounding the present one. The Society today is much larger than the one of 1914; but there is some doubt as to its zeal being anywhere near so great.

When the organization was founded, its principles were the same as those of today. For some reason, however, the active interest in those principles appeared to be greater then than it is now.

As time has passed, for instance, the Illinois State Berean Society, once a power, has fallen upon hard times. Even greater deterioration has overtaken the state organization in Iowa. The Michigan State Society, which at one time had many members in several towns, now consists—or at the last report consisted—of a single local organization in Grand Rapids. The Texas Bereans have disbanded and have given up their work entirely. No state society holds together the Bereans in Ohio. In fact, it would seem that the only active forces moving in the Berean world are the local societies affiliated directly with the National Berean Society. There are, of course, exceptions, such as the Berean organization at Marshall, Illinois, and in Minnesota.

The cause for this retrogression lies partly, at least, and perhaps largely, in the change in personnel. There is now a dearth of driving leadership.

Reports made to the National Berean Society have been systematized; the social correspondence committees write a thousand letters a year; the lesson books have been modernized. But, where once lesson books were issued each year or every two years, books now are published at intervals of four to six years. We wonder if less modernization and more books would not prove more satisfactory. For in the intervals between the publication dates of lesson books, societies must study; and in studying lessons of their own or others' manufacture, they lose the habit of using the Berean outline, and, consequently, their true identity as Bereans. In the same way, the real necessity for any organization other than a local one is destroyed.

There is still much argument in favor of the National Berean Society, despite the apparent dry rot that has taken its ranks. The committees of social correspondence, with their letters to the bereaved, the invalids, the newly baptized, and the younger—and older—members of the church, are performing a valuable service. The home study committees likewise, through their direction of Bible study by correspondence, are accomplishing great things, although during several years the work was allowed to lapse. A constant department for Bereans and young people is maintained in the official organ of the Church of God, The Restitution Herald. Without a national organization, all of these services would necessarily be limited or abolished.

Possibly the greatest difference between the old and the new lies in the motto: Search the Scriptures Daily. Time was when it was more or less observed; now that Berean who really does search the Scriptures daily is rare as the Australian moa. Study of the lesson is essential to maintaining interest and understanding the Bible; yet study of the lesson has become almost extinct. The one great problem is how to correct this fault.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."

### GOD'S WORLD ABOUT US TELLS HIS LOVE

οοκ, Aunty, some one's canary got out of its cage!" exclaimed little Betty, as they noticed a bright yellow bird perched on a near by bush. The tiny songster was pouring forth its heart in a burst of song. It seemed such a little body couldn't hold such a lovely melody.

"No, my dear," said Aunt Sue, "that is a wild canary. It never lived in a cage. No wonder it is so happy!"

"Once upon a time there were no wild birds nor wild animals at all, were there, Aunt Sue?" commented Billy, who was rather proud of his knowledge, being a small boy.

"God made them all tame, my dears, in the beginning," Aunt Sue responded. "Not one was afraid of Adam and Evc, and they were not afraid of any of the animals."

"The lions would even eat out of Adam's hand," Billy bravely asserted. "And the birds flew right up and perched on his shoulder."

"Some day," said Aunty, "they will all be tame again, and a little child like you, Betty, will not be afraid to pet a big lion."

"O my, I think I'll be afraid," said Betty. But Billy, nothing daunted, wished he had a pet lion right then.

"How did they all get their names?" asked Betty.

"Now, you know, that's rather interesting," answered Aunt Sue. "Of course God, who made them, could have named them, but He brought everything He made in turn to Adam to see what he would call them. And whatever Adam called them, why, that was their names."

"Seemed more as if they belonged to him that way, I guess," said Billy, "just like Rover."

Dusk was falling by this time, and finally they reached the lake where Father had promised them they would camp. Tents and cottages near by were for rent, and they chose a large double tent for their "house." Supper tasted the best ever, cooked over an open fire and eaten under the stars.

As they rested on the shore before retiring, Betty declared she could pick a handful of stars, they seemed so close. The moon had never seemed so bright nor the stars so twinkling before.

"The day, it seems," said Father, "proclaims God's goodness to us. But when night comes it seems more apparent even. Think of His marvelous power and wisdom, holding the moon and stars in their places, night after night, year after year."

He then proceeded to point out to the children some of the more familiar of the great stars. Sloping downward in the northwest was the "Great Dipper," composed of seven large stars, and the "Little Dipper," opposite, with its handle bent in another direction.

Betty thought the "Milky Way" looked like a path of white clover blossoms through which she would like to walk. Billy liked best of all "Orion," with his belt of three magnificent stars forming the most splendid group in the heavens.

"Truly," said Mother, "the heavens declare the glory of God; and the firmament showeth His handiwork. No one else could create and uphold them."

"Tomorrow is Sunday," said Father, "and we must find a church in which to worship."

"Why not just remain here?" said Aunt Sue. "Surely we cannot come any closer to the Creator than in the beautiful out-of-doors He has given us to enjoy."

Aunt Sue, you see, was a teacher in a big city school, and by June she grew weary of the city's heat and noise. The country seemed to her like the Garden of Eden.

"If we want to do our part in God's great work, Suc, we must all be missionaries, letting our lights shine as far as we may and to as many as we can," said Father. "We mustn't keep anything so good just for ourselves. Who knows what opportunity may come our way by attending church tomorrow? Now read us the rest of your poem, and then to bed!"

To make the pretty flowers grow God made the golden sun; The moon to give us light at night, The sparkling stars, each one.

With His own power God made the fish, To swim in rivers clear; The birds He made to fly above; To us their songs are dear.

By God's own word the animals Were made, and were so tame That man could lead them where he would; And last of all man came.

God looked about Him, and He saw That everything was good; And then He rested on that day, As everybody should.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 12. - June 23, 1935

#### CHRISTIAN MISSIONS

Genesis 12:1-3; Isaiah 45:22; 49:6; Jonah 3:1-10; Matthew 28:19, 20; Acts 1:6-8; 13:1-12; 16:6-10; 26:12-20

#### GOLDEN TEXT

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

#### A STUDY OF THE SUBJECT

Aim: It is the duty and the privilege of every believer in Christ to help in some way in spreading the gospel of the kingdom of God.

Class Discussion: How has the spread of Christianity benefited the world? Are we the products of foreign missionary work? Are there any Christians in the world, aside from the Jews, who are not "foreign mission converts"?

I. The Gospel Message. (Acts 1:6-8.) The question which the apostles pressed Jesus to answer, "Wilt thou at this time restore again the kingdom to Israel?" suggests the central theme of the gospel message, which is the kingdom of God. The coming of the kingdom, or as the Jews rightly looked upon it, the restoration of the kingdom, will bring with it eternal life for the believer, world-wide peace, prosperity, and contentment, for all of which the hearts of men most earnestly long. The exact time when the kingdom is to be established no man knows, it has never been revealed, but God knows and at the appointed time it will come. We should be constantly watching and working that we may be accepted by Jesus when He returns.

II. The Gospel Messengers. (Acts 13:1-4.) The church at Antioch was a missionary church. It was not satisfied to rejoice in the truth of the gospel for itself alone, but would reach out into the far places of the earth that others also might come to know the glad tidings of God's coming kingdom. The best talent the church possessed was chosen by God to go forth as its messengers of hope and grace into lands beyond the sea. No local church can long succeed, or grow in membership and spirituality, that does not possess the

missionary spirit. III. The Gospel Power. (Acts 13:5-12.) The early missionaries entered every door that was opened to them to present the truth. Access to Jewish synagogues was easiest, besides

being the plan of God, and so they always started there. But when those doors were closed they preached in a schoolhouse (Acts 19:9), on the river bank (Acts 16:13), in the assembly of philosophers (Acts 17:22), and in homes (20:20, 21), the "unsearchable riches of Christ" (Eph. 3:8).

#### PRACTICAL APPLICATIONS

#### The Missionary Spirit

-is needed to convert sinners (Psa. 51:13); -18 well set forth in Isaiah's answer to the Lord (Isa. 6:8);

-secks to show forth the praises of God to those in darkness (1 Pet. 2:9); -is necessary in every church to make it ac-

tive (Matt. 28 19, 20); -helps others to go into new fields (Phil. 4:

15-17).

Missionary Spirit. The spread of the gospel has been accomplished through the missionary spirit that has inspired men and women to move out in different directions in response to the call, "Come over and help us" (Acts 16: 9). Unless one is imbued with a missionary spirit, fired with a passion for winning people to Christ, and with militant determination attacks the strongholds of sin, his religion is of the passive sort that means and does very little. The Church of God needs an awakening in missionary zeal, interest in others besides selves, to be driven by an indomitable spirit, determined to push the fight deep into the enemies' territory. With such a courageous Christian spirit, defeat will be unknown, victory the battle cry, and success the crowning glory

To the Work. The fields of harvest are white, the laborers are few. The complex troubles of the peoples of the world today offer to the stewards of the gospel of Christ a fertile bed for the seeds of truth. Without hope, east down by discouragement, and oppressed by tyrannical rulers, people are waiting for the redemption and hope that the pure gospel offers. Let us accept the challenge of the day and rise to the demands of the hour and GIVE IT THEM!-C. E. R.

#### GOLDEN TEXT

"Go ye into all the world, and preach the gospel to every creature."-Mark 16:15.

The Diaglott reads, "Proclaim the glad tidings to the whole creation." Up to this time the gospel had been preached only to Jews, but God is no respecter of persons, so the message is now to be sent to all nations. In God's sight when one accepts Christ, he loses his nationality, for "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."

Notice the two commands in this verse. The first is "go," and the next is "preach." The two go hand in hand. If the whole world is to be taught much going must be done, and it will take a great deal of preaching to reach all nations. Christ, by the grace of God, tasted death for every man (Heb. 2:9).

—L. A. R.

#### INTERMEDIATE CLASS

#### How Can I Be a Missionary?

We have been studying during the quarter some of the greatest subjects in the world, some of the facts about God and His Son, Jesus our Lord. If you have agreed thus far as to the truth of these facts, you will also agree as to their importance. And if you agree that they are more important than anything else in life, you will want to do your part, small or large as it may be, in teaching

these truths to others. Have you ever known some one who meant a great deal to you, who was a very fine and most capable person, but who knew very little about God or Christ? Didn't you feel how much greater that person would be if he were a Christian? Didn't you wish that you could teach him the "good news"? If you did and tried to perform your small part toward that end, then you are a missionary.

If God, in truth, "so loved the world," then He wants all men to be saved (2 Peter 3:9), and it is our duty to help, in so far as we are able, so that those with whom we come into contact may have at least as full an opportunity as we. Enumerate on your classroom blackboard the many ways in which you may let your light shine, always remembering that old proverb about actions and words. To whom is the honor due when we have led another to Christ (Matt. 5:16)?

Dear heavenly Father, teach us the truth concerning Thee and Thy dear Son that those who observe us may know we have learned of Thee and may desire to know Thee also. For Jesus' sake. Amen. - M. G.

#### JUNIOR CLASS

Topic: Our Friends Across the Sea. Text-Acts 1:6-8; 13:1-5.

Memory Verse: "Go ye mto all the world, and preach the gospel."—Mark 16.15b.

Review. Give briefly what everyday lesson we learn from last Sunday's lesson. Can we give other things besides moncy? Explain,

Introduction of Lesson. In the lesson about Philip and the Ethiopian, do you remember the Ethiopian's answer to Philip's question, "Do you understand what you are reading It was, "How can I, except some one teach me?" And we know that Philip immediately did teach him. All through the Bible at stories about people who were sent by God to teach others. From the Old Testament teacher may tell story of Jonah as found in Jonah I 1-1-17, 2:1-10; 3:1-10. Then in to day's lesson from the New Testament Jesus sent out what persons found in Acts 1:6-8? Explain carefully what they were told to do Also from Acts 13:1-15. Who was sent out? Why? Today, right here in America, are lots of people who do not know about Jesus. Across the sea in many countries are many others. Some one must go to teach them. If we cannot go, perhaps we can help send one who can.

Memory Verse. Repeat what Jesus said to His disciples, "Go ye into all the world, and preach the gospel,"

Notebook. Collect picture of children from various nations. Paste in notebook. Under it write first verse of song, "Jesus Loves the Lit tle Children." Sing it in class if possible

—V. C. T.

## AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Indiana Bible School and Conference,

June 12-23 North Salem, Ind.

June Conference, Eden Valley, Minn.

June 13-16

Michigan Conference, Dutton, Mich. June 27-30

Arkansas-Oklahoma Conference,

Arkansas City, Kansas July 7-14

Aikansas Conference, Bear, Ark. July 25 Illinois Bible School and Conference,

July 30 - August 11 Oregon, Ill.

General Conference, Oregon, Ill.

July 30 - August 11

Ministerial Conference, Oregon, Ill.

July 30 - August 11 National Berean Conference,

Oregon, Ill.

August 5

#### RIPLEY, ILLINOIS

Due to conditions on account of floods in his locality, Bro. Grover Gordon of Holbrook, Neb., finds it will be impossible for him to be with the brothren here until the fourth and fifth Sundays in June. Please take notice of the change in dates.

Mr. and Mrs. Allen Hendricks are the par-

ents of a daughter, Rita Darlene, born Saturday, May 25. The mother is a member of our church here.

We pray God's blessing may rest upon us as we labor in His name.

Ednah Cooper, Secretary.

#### MAGAW TO BE AT INDIANA BIBLE SCHOOL AND CONFERENCE

Elder S E. Magaw (Tippecanoe City, Ohio) will join the teaching force at the Indiana Bible School and Conference (to be held at North Salem Church, near Plymouth, Ind., June 12-23). He will arrive Monday, June 17, and remain till the closing day

Indications are that we may be inconvennenced by water in the church basement.

F. A. Stilson.

#### MICHIGAN CONFERENCE TO BE HELD AT DUTTON; AUSTIN, SPEAKER

The Michigan State Conference will meet at Dutton from June 27 to 30. Services Thursday, Friday, and Saturday evenings. Services morning, afternoon, and evening on Sunday Bro. F. L. Austin will be the speaker. Bring a basket dinner and your dishes and plan to spend the day. A very hearty invitation has been extended to all to spend the late Sunday afternoon intermission at the home of Bro. and Sr. George Holly.

This is your conference. Come and help make it a success.

Mrs. F. L. Slocum, Secretary.

#### ILLINOIS TREASURER NEEDS FUNDS

Miss Leota B. Hanson of Lebanon, Ill, treasurer of the Illinois State Conference, reports that the sum of about \$40 is needed to finish out for this conference year the evangelistic work which the State Conference has undertaken. Send your remittance to her at the above address.

Paul C. Johnson, President,

#### INDIANA BUSINESS SESSION

The business meeting of the Conference will be held Saturday at 2:00 p.m., June 22. Have your delegates present and your church report in the hands of the secretary, Verna Himmelright. The business meeting of the state Bereans will be held at 1:30 o'clock on Wednesday, June 19.

The treasurer informs me that about \$95.00 in pledges are still unpaid. Remember last year? We made a record. Every pladge was paid by the time we met in business session. We can do no better. Will we do as well?

This year we will have a much needed sink and cesspool for the kitchen and a new well,

F. A. Stilson, President.

#### ILLINOIS BIBLE SCHOOL

"The New Testament Setup As Seen Through the Tabernacle of the Old" is the theme of the lessons which F. L. Austin will adapt to his two classes at Illinois Bible School. A study of the old tabernacle is very interesting, for it reveals much of God's plan of salvation.

Bro. Austin's morning class will be composed of senior young people and the after-

noon class of adults. Remember the place and the time-Oregon, Ill., from July 30 to August 11.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

The various activities in connection with the closing of the school term have just been concluded as these lines are written. The splendid new stage on the gymnasium was used for the first time and is a wonderful asset to this community, furnishing a room capable of scatnig about fifteen hundred people. Our Children's Day program will be held in this building June 30.

At a meeting of the Church Board June 2 decision was made to follow the custom of the past few years in having no Sunday night meetings during July and August. Following this brief relaxation the full program will begin again September 8.

Bro. Richard Skeels, our beloved honorary elder, continues to suffer severely with a painfully swollen right hand. This has continued for weeks and the doctors call it neuritis. Many prayers rise in his behalf and others are encouraged to join the prayer circle.

Bro. Stevens, our very efficient Sunday superintendent, announced that all above \$5.00 in the Sunday school collection on June 2 would be turned into the fund for our new kitchen. The collection amounted to more than \$17.00, which showed a splendid spirit of cooperation.

F. E. Siple, Pastor.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Fannie Le Crone; Mr. and Mrs. Delos Andrew; M1. and Mrs. Paul C. Johnson; Mary J. Calkins; Mr. and Mrs. J. H. Williams; Virginia R. Kincheloe; Mr. and Mrs. C E. Netts; E. Dorothy Magaw.

Mae Mick; Ella M. Siple; Albert Siple; Anna Mar Bottolfs; Lydia Railsback; Helen M. Chisholm: Eva H. M. Fletcher: Maybelle Hanson; G. Long; Jessie M. B. Kauffman: W. A. Reid.

#### MEETINGS AT KOSZTA, IOWA

Upon entering this new field of work we started with some doubts and misgivings, but after having worked here three weeks we feel much encouraged. Even though the season was a busy one the farmers were faithful and the meetings were well attended,

We enjoyed the hospitality of the lowa people very much and had many pleasant experiences One young man accepted Christ and even though a number of others should have, we are glad for at least one. The last day of the meeting was a very busy one. At 9:30 m the morning we assisted Harold Slaymaker in putting on Christ by baptism. We pray God will bless our associations together for good, and may others accept the Savior before He comes.

C. E. Lann.

#### SOUTHERN CALIFORNIA

June, the month of brides, is with us. No sooner were we privileged to announce the coming marriage of Bro. Wesley Saylor to Miss Melba Hunt on the 28th of June, than we were pleasantly startled by another mat-rimonial venture. For some time the birds have been whispering to us that Anna and Martha Hammond were going to embark, and now we are delighted to be able to make the official announcement. They will be married to the Myers brothers of Fullerton, Calif, on June 25 at 4:00 p m., at the Presbyterian Church, Placentia, Calif. Admission is by card; cards were left by Sr Anna Hammond for those of the church who cared to attend. We have known both girls from the time they were much smaller than they are now, and know that the brothers to whom they will be wed are getting two very capable girls By way of auticipation of these happy events we are in the midst of a shower of showers. On Saturday evening, June 1, we met at the home of Sr. Stantial for a shower honoring the Hammond girls. And "a good time was had by all" is stating things mildly for that occasion. Sr Saylor, after having been absent from our midst for a short vacation period, came Sunday morning to in-vite the church to a reception and shower m honor of Miss Melba Hunt at the Saylor home on next Sunday afternoon from 2 00 to 6.00

The people of Los Angeles have been pleased to hear of the successes of their former member, Sr Railsback, in her field of labors in the Northwest. The only thing that we fear is that she will become so much attached up there that she will not want to return to her old field of activities in Los Angeles and vicinity.

Norman John MacLeod.

#### HERALD RECEIPTS

W. D. Weingart; Marian L McClellan. Mrs E. L. Griffin; Elizabeth Dauterich; Mrs. Thomas Lewis; Mrs O W. Umphicy; Sarah Dashwood; Helen Schafer; Freeman Fike (for others); Mrs. R. A Robinson; Winfield T. McKaig.

Mrs A. M Ross; N Goodreau; Ohyo Wood; Mrs Sid Martin (for others); Mrs Charles E Page, Silas Overton, Pauline Chapman. George Knife, Mrs Wallace Woolf, Albert Eberhardt; Ferne Moore; Mrs. J. M. Reid.

# BETWEEN YOU AND ME-

Last Friday morning Sr. Azalia Winfrey, eacher in the Oregon, Ill., High School, unlerwent an operation at a Rockford hospital or the removal of tonsils. She is convalescing or a few days in Oregon, after which she will go to her home in Bosworth, Mo., for the sum-

Mr. and Mrs. Frank Moran of Clinton, Iowa, were welcome visitors at last Sunday's morning service at Oregon,

Next Sunday morning the pastor of the Oregon church will speak on "The Fruitage of a Godly Life," dedicating the service to Sr. Edith Andrew, a beloved member of this church who rests in the Lord. The evening subject will be, "The Message of Jesus," and will be given in grateful appreciation of the faithful labors of Elder A. J. Eychaner.

commenting on the articles which recently appeared on the Berean Page, said among other helpful things, "I enjoy the editorials im-mensely, especially the one on divorce." He then enlarged on the evil of the modern dance so forcefully that the Berean editor plans to publish his entire letter in the near future. We are especially pleased to find our young men and women recognizing these modern social evils for what they are, menaces to the church and to the nation.

Reports from Chicago inform us that the condition of Sr. Mary A. Woodward remains practically unchanged. She is still unable to speak or to help herself in any way. Let us continue to pray for her.

From Bro. S. J. Lindsay's excellent little paper, "Messenger of Truth," we learn that he expected to close his work at Tempe, Ariz., for the year last Sunday, and start out on a very crowded schedule of evangelistic activities immediately thereafter. His itinerary for the summer is as follows: Arkansas City, Kan, July 7-14; Delta, Ohio, July 21-28; Illinois Bible School, Oregon, Ill., July 30-Aug. 10; Eastern Nebraska Conference at Omaha, Aug. 11-16; Blush, Mo., Aug. 18-25; and Cushman, Ark., Aug. 26.

To our many young people who have gradvated this month from high school and college we extend our hearty congratulations, and pray God's blessing may attend them in the use of their education that He may be glorified in their lives.

June 23, the sermon topic of Norman John One of our younger ministers in the West, MacLeod at the Los Angeles Church of God, 264 West 42nd St., will be "Destroying Mountain," based on Jeremiah 51:25. This service will be held at 11:00 a.m.

> This Bible sold originally at \$3.25: bound in genuine leather; maps; India paper; no marginal references and helps; small but very readable blackface type; especially suitable for children or a pocket Bible; \$2.00, postpaid. National Bible Institution, Oregon, Ill. Order No. 01254X.

> At 2:30 p.m., 3027 East 7th St., Long Beach, Calif., on June 23, Norman John Mac Lood will conduct a Bible class on "Teaching the Gospel to Others," illustrated by a study of the judgment.

#### A GOOD MEETING

I returned last week from the Fonthill, Ont., May Meeting, feeling stronger physically and spiritually from making the trip and my experiences while there.

To me, its sessions reached the high point on Sunday evening, when the young people put on their program: "Seven Steps Into Christ." I do not recall ever hearing a better one given by our young people anywhere. Each "step" had been thoughtfully and well prepared, and was presented in that simple, kindly way that attracts and holds attention and wins approval. Appropriate musical numbers, well rendered, were interspersed with the "steps" as they were given, providing for all a very profitable and delightful hour.

Some very good work evidently has been done in that section by their pastor, Bro. Randall, and his work has met with hearty response by the people there.

On Sunday almost, if not, indeed, the entire membership of the Niagara Falls church were in attendance, indicating the loyalty, unity, and spiritual interest of that splendid group of workers in the Master's cause.

The church property of the Fonthill church has been much improved recently, repainted, redecorated, and the basement completely overhauled, and is now the neatest and homiest of any it has been my privilege to enter

The weather was ideal. I do not recall sceing a cloud in the sky from the time I arrived until I left the following Monday.

To me it has always been a joy and pleasure to attend and assist in the Fonthill May Meetings, and the one just ended was one of the most joyous, and not to be forgotten.

L. E. Conner.

#### HELLER - KOTEZY

On Saturday, June 1, at 12 o'clock, in the home of the bride's parents, Mr. and Mrs. Guy Heller, Miss Pauline Heller and Mr. Fred Kotezy were united in marriage. Mr. J. W. McLain sang "Ah, Sweet Mystery of Life" and "I Love You Truly." He was accompanied at the organ by Mrs. C. E. Lapp. The single ring service was read by C. E. Lapp. The bride and groom exchanged their vows in the presence of immediate relatives. The couple was attended by the bride's brother, Leo, and his friend, Miss Gaynelle. Immediately following the ceremony the wedding luncheon was served. The couple have established their home near Marengo, Iowa, and we pray God may bless them with a long and happy married life. C. E. Lapp.

#### CRONBAUGH - DOLMAGE

On Saturday evening, June 1, it was our privilege to be in the home of Mr. and Mrs. Bert Cronbaugh near Belle Plane, Iowa, to officiate in the marriage of their daughter, Miss Wilma Cronbaugh, to Mr. Max N. Dolmage. The young couple was attended by Mr. and Mrs. Beyer, friends of the bride and groom. After the bridal party had taken their places, James W. McLain sang "I Love You Truly" accompanied by Mrs. C. E. Lapp at the piano. The wedding vows were exchanged and their mutual faith was scaled by the single ring service. Only near relatives and friends were present.

After congratulations a delightful wedding dinner was served. The young couple left the following day for a honeymoon trip to the Black Hills, S. D. They will be at home near Victor, Iowa. We pray God's blessing may be with them throughout life. C. E. Lapp.

#### ECKERT - HOEY

At a very pretty but simple home wedding, At a very pretty our simple nome vectors, without ostentation or display, at the home of the bride's parents, Miss Mary Jane Eckert became the bride of Mr. Arthur Hoey, in a marriage upon which we pray God's rich blessing.

These two most estimable young people start in their new relationship with bright hopes and prospects to encourage them on their journey together. Arthur is an industrious young man and Mary Jane is a sweet and faithful young woman of sterling qualities, and we bespeak for them a happy, rich, and successful life as they travel together on the road that generally is rugged, sometimes velvety, sometimes thorny, but always enjoyable so long as patience endures and love controls

The above happy event occurred May 1, 1935, but the report was overlooked and delayed through neglect of the writer.

L. E. Conner.

#### VERNON BAKER HAUPT

Vernon Baker Haupt was born in Bijou Hills, S. D., January 26, 1887, and died May 21, 1935,

His family moved to Lake Charles, La., when he was seven years old, where he attended school, working at the American Press the last few summers before his removal to Crowley in 1903. He graduated from the Crowley High School in 1904 and the following year from Southwestern at Lafayette, where he held the highest office among the students and was exempt from all examina-

He taught for several years in Acadia and Calcasieu Parishes, giving up this work for a more active, outdoor life in the postal service. He was saving for a medical course when he had a nervous breakdown after giving up his vacation to others who wished theirs carlier, thereby overexerting himself. He began to lose his reason when he was 23 years old, and was conscious of his state and told his father he had the worst illness there was, that of the mind. He had no bad habits and never gave his parents any uneasiness before his reason began to fail.

He went first to the Central Louisiana State Hospital in Pineville, then to Portsmouth, N. Hospital in FineMile, then to Fortsmouth, N. II., with Dr. S. M. Cowles, the noted psychiatrist; to Johns Hopkins, Baltimore, Md.; to the Macon, Mo., Hildreth Sanitarium, all in vain search for health, then home again for years. Ten years ago he returned to the Central Louisiana State Hospital at Pineville, where his sisters and parents have seen him as often as once a week much of the time The last few years he has been a great sufferer physically, also, so that death in his sleep was a blessed relief.

He put on Christ by baptism, joining the Church of God, when he was fifteen years of age and was loved by all who knew him, even by the attendants at the hospital.

He leaves an aged father and mother, Mr. and Mis. J. G. Haupt, and two sisters, Hope and Bortha Haupt, of Natchitoches, La.

The services, in charge of the Blanchard Funeral Home, were held at 10 o'clock on Thursday morning, May 23, in the American Cemetery, Natchitoches. The sermon was preached by Mr. II. J. Sudbury of the college faculty. Mr. Scriven sang "I Need Thee Every Hour" and "Asleep in Jesus" The pallbearers were members of the college faculty, Pres. A. A. Fredericks, Mr. E. B. Robert, Dr F. A. Ford, Mr. A. C. Maddox, Mr. Paul Weiss, Mr. Alvin Good, Mr. J. E. Guardia, and Mr. L. J. Alleman.

Hope Haupt,

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#### PSALMS 4:2

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing [falschood]? Se'-läh.

Ps. 12.2: 31.6.18: 69.7-10.

PSALMS 88:13

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent [come before] thee. Pa. 5.3: 119.147.

Facsimile of type showing corrected renderings in brackets and references after each verse.

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#### RULER AND CITIZENS

This kingdom, in order to be classed as such, must of necessity have a ruler and citizens. The Scriptures reveal that Christ will be king in this kingdom. "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."—Isaiah 9:6, 7.

Referring again to the angel's words in Luke 1:32, 33, we find, "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." Surely these words bear sufficient testimony that Christ will be ruler and king.

Now, concerning the citizens of this kingdom, we find that they will include those who have been faithful to Christ. "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."—Rom. 8:17.

Hear also the words of Paul in 2 Timothy 2.12, "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

We go to the book of Revelation, and we hear the voice of Jesus speaking to John. "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. Yes, Christ will be ruler and the saints will be the citizens of that wonderful kingdom.

We are living in perilous times, and it behooves us, therefore, to live close to God's Word and to glean therefrom the blessings that God has promised those that obey Him. May we be worthy to reign with Christ our King in His glorious kingdom.

This article has been published as a tract. Copies may be obtained free, postpaid, by addressing the National Berean Society, Oregon, Illinois.

# Pulpit Echoes

By M. W. Lyon

EMPIRE after empire has gone down into the dust of antiquity, yet Israel, after more than thirty centuries, still remains. As God gave to Moses the sign of the burning bush, so has He given to us this sign, a nation continually burning in the fires of affliction, yet not consumed! How can men not believe in God, in the face of this great historic miracle? If God has kept His word to Israel, O thou of little faith, will not He keep His word to you?

Conscience is like a violin, which may be tuned to play in harmony with any instrument. Before we can safely say, "I can do this with a clear conscience," we must be sure whether that conscience is tuned with the orchestra of public opinion, or with the voice of God's Word.

It is easy to laugh at God and sacred things, but God always has the last laugh. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" But "he that sitteth in the heavens shall laugh: the Lord shall have them in derision," when they shall see Him coming in the clouds of heaven to execute judgment on ungodly men! If you plan your life without taking God into consideration, you are myiting His derision at the last. But He does not want to laugh at men's misfortuncs. He desires all men to be saved.

With pleading He invites, "Turn ye, O turn ye, for why will ve die?"

The mark of Cain was not an outward mark made by God, but an inward one made by his own murderous heart Of him Jesus said (John 8:44), "He was a murderer from the beginning." If you are one of those who think there is nothing to faith, behold what the lack of it led to, in the case of Cain!

Lot didn't intend at first to move into Sodom IIe only "pitched his tent toward Sodom." But before he knew it, the great wicked city had drawn him into its toils. And see what it cost him. Although keeping his own integrity, he lost his home, his business, his wife, two of his daughters, and all his earthly possessions, because at the first he "pitched his tent toward Sodom." Was it worth the price. How many young men and women there are today who are pitching their tents toward the Sodom of sin, not knowing the sorrows that await them there!

Nothing was so important to a priest of Israel as h 5 genealogy. Yet Melchizedek had none whatever! He did not inherit his priesthood, but was appointed directly by God So it is with Jesus Christ, Melchizedek's great antitype.

-Golden Rule News

thing that is beneficent in character. So we send for the doctor to try and save ourselves and our loved ones, because we believe sickness and death, pain and sorrow, are evils not directly brought into our lives by God, for we carry the seed of corruption and dissolution in the flesh from the cradle to the grave. But God did not plant that seed of corruption and dissolution in our being at first Hc forewarned man it would be the subsequent effect of evil and wrongdoing. It is more a natural working out of the law of sin than a vindictive penalty from God. If sin had not carried with it suffering and death, man would have been an immortal sinner. What kind of a world would this have been by now, if all the vilest characters one has known, read, or heard of, had lived on into our lives? Not many of us would care to live here. God in His merey prevented such a calamity for the sake of man and allowed death to carry him away, but not without a chance of the renewal of his nature by salvation through Christ

#### VII

The fact that God would not permit an immortal sinner on earth is in itself proof that the doctrine of eternal torment in hell is a false doctrine invented by pagans and adopted by Popes and clergy generally, and dishonoring the character of God. The Scriptures clearly teach that after a fair chance of salvation deliberately rejected by sinners, their end "after few or many stripes" is "eternal destruction (not torment) from the presence of the Lord." God is just, but never vindictive: even the destruction of unrepentant sinners is in mercy for their good; a destiny prearranged through eternal love, it is the severity of love.

We thank God, then, for the knowledge He has imparted to our great physicians to reduce pain and prolong life, while carrying with us in our being this germ of corruption and dissolution from the eradle to the grave, and for making the final passing away comfortable by killing pain in hopeless cases. So when we suffer, don't let us say, as the fatalist, "God wills this lot for me, there is no help for me." Rather let us say, "An enemy hath done this."

I rather like Professor J. Alexander Findlay's reply to a lady through the British Weekly, who asked him "why God made poisonous germs." "The answer the Gospels give us from the lips of Jesus is clearly that God did not make them, they are the work of the devil." "Ought not this woman whom Satan hath bound lo! these eighteen years, to be loosed from her bond on the sabbath day?" . . "Jesus," he said, "never for a moment suggested that God had anything to do with disease except to fight it, or that there is anything good about pain except pain borne for the sake of others."

The fact that every year disease is having to give way to new-found cures, is proof in itself God does not directly send us and will us sickness and pain. Man invited his trouble by wrongdoing, the whole human race has inherited disease, and only resurrection to eternal life will cure it. God, while permitting evil to exist for a time to act the part of a schoolmaster to the human race, is at the same time doing all He can, or all man will allow Him to do, to

alleviate our lot consistent with the recognition of our free agency.

One day, when our course is run and the Savior appears a second time, He will bestow upon all His true followers the gift of immortality. As I read my Bible, we enter eternal life not through the gate of death, but through the gate of lesurrection 1 Corinthians 15-23: "But every man in his own order. Christ the firstfruits; afterward they that are Christ's at his coming." He who holds the keys of life and death will make up to all who through misfortunes of this life and premature death have not had a fair chance to embrace the light and do the will of God. It must be so. "Shall not the Judge of all the world do right?" That's why I am not a fatalist.—A. J. Clark in Words of Life.

#### EVILS TO BE OVERCOME

By Harry A. Sheets

IT HAS been declared by some who should know that drunkenness has increased 31 per cent in the United States since the return of legal liquors. If true, it should serve as a terrible warning. It points to the coming of Christ

Every nation and every age that has come to a full end has gone down at a time of moral degeneration. The evidences of this degeneration have been a mad seeking for pleasure. This consuming urge for pleasure has, among other things, led to drunkenness. Babylon ended in a two weeks' drunken feast at which women were drunk and danced in the nude. This one example is sufficient

The warning of the Apostle Paul would indicate that the coming of Christ would be preceded by drunkenness and a general moral let-down. To the Thessalomans he wrote, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night... Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober."—1 Thess. 5·2, 6-8.

Paul's contrast of "sober" with "drunkenness" would lead to the conviction that he feared general drunkenness even by those who profess to be Christ's

Drunkenness is but one of the indulgences which, when practiced, will keep one out of the kingdom of God Paul warned the Corinthians; "Know ye not that the unrighteous shall not inherit the kingdom of God' Be not deceived neither formeators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God'—1 Cor 6.9, 10. We have no right to say that drunkenness is worse than the other sins recorded above. Any one will bar from the kingdom and all must be avoided.

# The Nebraska Flood

By Lulu Johnson

I SUPPOSE you have read of the disastrous flood in southwestern Nebraska and other states near by. The elements are having their fling in this territory.

VOLUME 24

This has been a very out of the ordinary and eventful spring. First we had dust storms and dry weather. I have lived in

this state over twenty-five years and I never saw such dust storms here. Several times we had to have lights in the middle of the day. Then came the rain. It is wonderful how things grew. In a few weeks' time a dry, barren, almost desert land changed to a rich, luxurious green, reviving the hopes of man. It seems that it takes troubles to make people think of God. When all is well they continually forget Him.

We have just witnessed the worst disasters to come to this part of the country. In fact it would have been considered impossible for such a thing to happen. The Republican River is a slow, shallow stream, almost dry much of the time. Then suddenly, in just a few hours, it became a raging torrent reaching from bluff to bluff. In its wake are hundreds of head of dead stock, wrecked homes, farms, bridges, railroads, and highways, added to a heavy death list in human lives.

It's a thing that makes people think. The questions one hears. Did God cause this? Why did He permit it? Could minds which so seldom think of such things be expected to know the answer?

Man is his own worst enemy. He is the cause of his own calamities. It would be hard to convince people that they had anything to do with the flood, that they were in any way responsible for the tornadoes, or much less the dust storms. How can man be held responsible when he has no control over the elements?

The fact that the majority of the human race have no place in their lives for God is why it places the responsi-

We have been waiting with much anxiety to hear from our brethren who live in the flood-swept region of Nebraska. In this article Sr. Johnson brings the situation vividly before us and draws impressive spiritual conclusions from it. The article reached us in the form of a personal letter, but permission was granted to publish it if we desired to do so.

bility on them. They live their lives in their own way, accepting the blessings of life, neither giving God praise nor asking His help. Man takes the Godgiven materials and builds great dams, takes it into his own hands to undo some of God's own work by straightening streams and rivers in order to rush the water

out of the country in the shortest possible time.

A few years ago the little river in our county was straightened. Meetings were held and many speakers convinced the people of the benefits to be gained. The valley would be saved from so much overflow. The same thing took place in many other places. The Mississippi was dredged, great dikes built to keep the water from overflowing the land. In all this work man placed his confidence entirely in himself. Never once did he ask God's help

Man succeeds in getting rid of a great water supply. Then we have drought. Then comes the rain and man's great dams break, sending death and destruction through the land. It just shows how puny is man's work and how weak is his judgment.

And these things are only the beginning. We have seen little yet. Better times are not just around the corner. These things are necessary. The only way to turn people to God is to touch them where it hurts the most. Only those who love Him can expect to escape the perils of these days. Is it just a happen-so when the main current of the flood waters cuts a new channel and leaves one town in its path without serious harm, or are there some in that place whom God is protecting? Is the day of miracles past? No, not to those who can see them.

The unemployment problem has been settled in this part of the country for some time, also the reduction of livestock. Man's work and methods are foolishness. God permits him to go his (Please turn to Page Ten)

# The Kingdom of God

By Harry Goekler

THE kingdom of God is one of the outstanding themes of the Bible; yet we venture to say that to the great majority of people the kingdom of God is a hazy and vague subject. However, the Scriptures offer abundant testimony concerning the nature of the kingdom, its location, extent, duration, and citizens. It is our purpose to present briefly the kingdom in its different phases and to show that it will be a real, literal kingdom.

#### LOCATION

The Scriptures are very definite in regard to the location of God's kingdom. Although the great majority of people believe our future home will be in heaven, the Scriptures offer no such testimony. Nowhere can we find that God promised heaven as a home for the righteous. On the contrary, we find that time after time the Bible speaks of a kingdom to be established on the earth. Observe the promise made to Abraham in Genesis 13.14-17. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." This same promise of an inheritance in the earth was also repeated to Isaac and Jacob (Gen. 26:1-3; 28:10-15).

Daniel, in his vision of the kingdom, was told 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" (Dan. 7.27).

David, in the 37th Psalm, verses 9, 11, and 29, is very emphatic as to where the righteous reign in their future home. "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land, and dwell therein for ever."

Solomon, the wisest man that ever lived, substantiates the fact that the righteous shall inherit the earth. "The righteous shall never be removed but the wicked shall not inhabit the earth. .. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."—Prov. 10.30; 11 31.

In the New Testament we find that Christ promised His followers the earth for their home "Blessed are the meek for they shall inherit the earth."—Matt. 5.5. "And hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:10.

Thus, from beginning to end, the Scriptures unite in declaring that the earth is to be the eternal home of the rightcous in the future kingdom. In fact, the Bible's last scene is laid in the new earth and pictures it as it will be when, in the kingdom reign of Christ, the "former things are passed away" and all things become new (Rev. 21 1-4)

#### ExTENT

When fully established, the kingdom will cover the entire earth and be universal in its sway. This is shown by the following scripture: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72.8 Zechariah 9.10 carries the same thought as the above verse.

Daniel, in his interpretation of the king's dream recorded in Daniel 2, said that the stone which smote the image became a great mountain and filled the whole earth The stone, of course, represented God's kingdom.

Again, our Savior, in Mark 4.30-32, spoke the parable concerning the extent of the kingdom as follows: "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." The kingdom starts from a small beginning and eventually fills the whole earth.

#### DURATION

This kingdom, unlike the kingdoms of history, will stand forever. We refer again to the book of Daniel, and we find these words recorded in 2:44, "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."

Again, in Daniel 7:14 and 18, we find these words, "And 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, and his kingdom that which shall not be destroyed.... But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." These verses need no comment.

Also, in Luke 1.33 we hear the angel speaking to Mary concerning her son Jesus and His kingdom. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

We further find in Revelation 11:15 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."

TUNE 18, 1935

# Why I Am Not a Fatalist

I THINK it would be best, first of all, to explain what a "fatalist" really is, because there are so many people who are fatalists, but don't like to admit it. Indeed, there are a good many who claim to be Christians who are fatalists. But how they harmonize Christianity and fatalism is a mystery to those of us who sincerely study the teachings of Christ.

A fatalist, then, is a person who believes that everything that happens in life was ordained by God to happen just at the time and in the manner it does. And consequently we are without any power to intervene otherwise. A fatalist is not a person who says, "What is to be will be," so much as a person who says, "What is, was to be." I hope we note the difference. We all, I trust, believe "what is to be will be," but we don't all believe "what is, or all that has happened, was ordained to be." At least, I hope we are not slaves to such views. To believe, as the fatalist does, that "what is, was to be," brings us up against some very serious difficulties, which to my mind are absolutely inexplicable.

If I am to accept the fatalist's creed, I must believe that a woman who pushes her perambulator containing her three children to a certain river bank and after throwing them one after the other into the river then throws herself in, was born to end their lives that way. It was decreed to be her fate. If no person dies before his or her time and dies only in the way fate ordains it, then I have to believe that the person who dies a drunkard, or the man or woman who dies on the scaffold, suffering capital punishment, is only going the way fate ordained. I must also believe all those poor little children who died in the Paislev Cinema disaster were ordained to that end. All railway accidents, colliery disasters, shipwrecks, plagues, famines, revolutions, indeed, everything that happens, was to be. God ordained it, and there the matter ends so far as man's power is concerned.

#### П

Can I believe this very common and all too familiar doctrine? To do so, I must believe that for some unforescen and unforeknown reason to man, God is behind all these calamities. He not only knew they would occur, but planned them and carried them out to His own time-table. I must believe He is responsible for the action of the woman who destroys her children and herself in the river, who caused the man to come to an early grave through drink, who ordained the loss of all those poor children in the Paisley disaster, and brings men and women to untimely ends by capital punishment; who ordains all disasters on land, sea, and in the air, and who is responsible for all dreadful diseases the world over, with all the suffering, sorrow, and death in their train. I must believe this if I

believe that no one dies before his time and only dies in the way God ordained he should die.

#### III

I cannot believe the fatalist's creed because it turns the God whom Jesus taught is our loving Father into a criminal. The arch-criminal of the whole universe and all creation. I cannot possibly believe that the God whom Jesus revealed to man is the Author of all these awful events. Yet to be a fatalist I must believe it. How illogical are the ways of men to send the manager of the Paisley Cinema to prison for culpable neglect and believe at the same time the whole affair was God-ordained. Why do the laws of men condemn and punish crime, if certain lives were preordained to end in crime? Why do we send for doctors to try and restore ourselves and our loved ones to health again, if we must believe God sent the terrible diseases we suffer from and ordained these to lead to the death we must die? Why should we thus fight against God? And yet this is what we actually do if we are fatalists and the fatalist creed is true

You see, to believe these things our Christian God is no better than the god the heathen worships. And yet there are thousands of people who read—or hear read—the Bible, and have listened to such reading of the Scriptures for years, who are fatalists, who really believe all that happens and all that will happen in the future is preordained to happen and so no intervention by man can alter things in the least. I confess I am amazed at the number of educated people who believe this baneful doctrine of demonic origin.

#### τv

I cannot possibly believe such a cruel doctrine; to do so would make me an atheist. I could not be otherwise.

Another reason why I refuse to believe the fatalist's creed is, it robs me of the Bible teaching of the pre-agency of man and leads people to be careless how they live and make no attempt to rise above the sordid side of life. The fatalist says, "Why should I bother about things in the least? I cannot alter my destiny, consequently I cannot improve the road to it. I am as I am meant to be, I shall end as fate decides for me. Therefore I resign myself to my lot." This is the devil's slough of despair, and is responsible for endless present-day suicides.

How can we reconcile this teaching with the teaching of Jesus, who always appealed to the will—not the education—of the people, but to their powers of choice and free agency, to yield their wills to His control and power to improve their lot, sweeten their lives, and help them to decide their own destiny? I repeat there are multitudes of people, educated people, who are fatalists, and know not the full joy of life, because of their helpless creed imprisoned in a

cramped mind with less freedom of thought than animal creation.

Then again, the wealthy fatalist is hindered from doing good because of his creeds. He believes God meant him to be wealthy and the poor to be poor; for him to seek to help the poor would be interfering with the ways of Providence. A welcome poultice to those of a mean disposition who want an excuse for not being given to hospitality. Therefore he stifles his better nature by his baneful, cramped, cast iron belief, and shrivels up the soul. It is also most difficult to make an appeal to the drunkard and gambler and evildoer generally subject to the fatalist's creed. They reply they are as fate intended them to be and fate will either for weal or woe decide their destiny.

Indeed, it is a creed that is an incentive for those with corrupt natures to follow the desires of their own sinful hearts, irrespective of all appeals to reform and seek the higher life in Christ, the Giver of life and immortality.

#### V

Then again, I am not a fatalist, because if their creed does not obliterate every trace of the love of God, it so obscures it that one cannot discern in God a love that can be understood by finite beings. You pick up your daily papers and sometimes the things that catch your eye make you feel like throwing the paper on the fire; you instinctively feel that what you read cannot possibly be the will of God, indeed, you are certain that if the teaching of Jesus was observed many of those things would never happen. That in itself is sufficient proof they are not God-ordained, for Jesus is the manifestation of God to men.

Then some one will say, "I quite believe the fatalist is wrong in his creed by attributing all that happens in life to be the design and purpose of God, but we cannot get away from the fact that things don't happen without His knowledge, if not by His design." Quite so. "Then why does He not interfere and put things right?"

We have heard the argument often returned to the Socialist that if all the wealth and goods of this world were equally shared among the people today, in less than a week it would begin to gather itself into heaps again, while others would begin to be in poverty again; difference in ability to trade and work would probably cause that to happen, also difference in thrift and wasteful expenditure according to individual character would contribute doubtless to that end.

Just so, if God directly intervened today to put the world right, unless man himself be put right, things would be all wrong tomorrow. Man is so self-willed and of such an independent tendency that he would not appreciate direct intervention in the affairs of life by his Creator. Nay, we have evidence he would resent it. There may be a time when man will be glad for God to intervene on his behalf; indeed, we believe there will. But as things are at present it has pleased God to let man learn wisdom by the experience of evil. Not that God wills evil. Far from it. But since man brought it upon himself, He permits it

to exist to teach man the lesson of the folly of being disobedient to his Creator. All that the human race suffers was foretold to happen in the event of transgression. There are two sources from whence good and evil spring, God and Satan. The old Book tells us of numbers of instances when man by his sin has grieved away the protecting power of God. When God has withdrawn His presence and power, evil under the command and power of Satan has overwhelmed nations. It was not God who brought on the evil, man willed it. When these things happen men say of God and His church, as Ahab of old did to the Prophet Elijah, "Art thou he that troubleth Israel?" We would answer the modern Ahabs concerning their inquiry of the troubled state of the world with the Prophet Elijah's reply to Ahab, "I have not troubled Israel: but thou, and thy father's house, in that we have forsaken the commandment of the Lord, and thou hast followed Baalim."

#### VI

Many things happen, also, through man's ignorance. It is not God's fault man is ignorant. I believe when God looked upon man at the creation and pronounced him "good," he was very "good." If God said man was good, he certainly would not be ignorant. Indeed, he was so intelligent that God delegated to him the privilege and honor of naming all the animal creation. Genesis 2:19: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." No man today could equal Adam at this. My Bible teaches me ignorance, sin, and death are the works of Satan, and Jesus came to "destroy the works of the devil," and this He will surely do in the end of time. Man is only truly enlightened as he knows God through "Christ, who lighteth every man that cometh into the world."

Then again, explosions in coal mines sometimes take place because men will take risks and expose naked lights—sometimes by smoking—where there is a presence of gas. God cannot be blamed for this folly. Men are sometimes heavily fined for this inexcusable and willful offense Railway accidents happen through defects which, if men observed their duties properly, would be averted. Others come from causes which men have still to find out and until then cannot be held guilty, though indirectly man may be a responsible agent.

Famines we cannot always attribute to God, because man by increase of knowledge and experience is gradually preventing the occurrence of these misfortunes by works of irrigation, producing food without rain. That again in itself is proof God does not will famines, neither need there ever be a famine where rivers are scarce, for crops the world over, if spread over a number of years, are sufficient to supply the world need, even if there be a severe drought in different parts of the earth. It is selfishness in men that causes more want and poverty to fellow creatures than famines—not God. Then why blame Him?

We are slowly learning that God's love is behind every-

thing that is beneficent in character. So we send for the doctor to try and save ourselves and our loved ones, because we believe sickness and death, pain and sorrow, are evils not directly brought into our lives by God, for we carry the seed of corruption and dissolution in the flesh from the eradle to the grave. But God did not plant that seed of corruption and dissolution in our being at first. He forewarned man it would be the subsequent effect of evil and wrongdoing. It is more a natural working out of the law of sin than a vindictive penalty from God. If sin had not carried with it suffering and death, man would have been an immortal sinner. What kind of a world would this have been by now, if all the vilest characters one has known, read, or heard of, had lived on into our lives? Not many of us would care to live here. God in His mercy prevented such a calamity for the sake of man and allowed death to carry him away, but not without a chance of the renewal of his nature by salvation through Christ.

#### VII

The fact that God would not permit an immortal sinner on earth is in itself proof that the doctrine of eternal torment in hell is a false doctrine invented by pagans and adopted by Popes and clergy generally, and dishonoring the character of God. The Scriptures clearly teach that after a fair chance of salvation deliberately rejected by sinners, their end "after few or many stripes" is "eternal destruction (not torment) from the presence of the Lord." God is just, but never vindictive, even the destruction of unrepentant sinners is in mercy for their good; a destiny prearranged through eternal love, it is the severity of love.

We thank God, then, for the knowledge He has imparted to our great physicians to reduce pain and prolong life, while carrying with us in our being this germ of corruption and dissolution from the cradle to the grave, and for making the final passing away comfortable by killing pain in hopeless cases. So when we suffer, don't let us say, as the fatalist, "God wills this lot for me, there is no help for me." Rather let us say, "An enemy hath done this."

I rather like Professor J. Alexander Findlay's reply to a lady through the *British Weekly*, who asked him "why God made poisonous germs." "The answer the Gospels give us from the lips of Jesus is clearly that God did not make them, they are the work of the devil." "Ought not this woman whom Satan hath bounl lo! these eighteen years, to be loosed from her bond on the sabbath day?" . . "Jesus," he said, "never for a moment suggested that God had anything to do with disease except to fight it, or that there is anything good about pain except pain borne for the sake of others."

The fact that every year disease is having to give way to new-found cures, is proof in itself God does not directly send us and will us sickness and pain. Man invited his trouble by wrongdoing, the whole human race has inherited disease, and only resurrection to eternal life will cure it. God, while permitting evil to exist for a time to act the part of a schoolmaster to the human race, is at the same time doing all He can, or all man will allow Him to do, to

alleviate our lot consistent with the recognition of our free agency.

One day, when our course is run and the Savior appears a second time, He will bestow upon all His true followers the gift of immortality. As I read my Bible, we enter eternal life not through the gate of death, but through the gate of resurrection. 1 Corinthians 15·23: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." He who holds the keys of life and death will make up to all who through misfortunes of this life and premature death have not had a fair chance to embrace the light and do the will of God. It must be so "Shall not the Judge of all the world do right?" That's why I am not a fatalist.—A. J. Clark in Words of Life.

### EVILS TO BE OVERCOME

By Harry A. Sheets

IT HAS been declared by some who should know that drunkenness has increased 31 per cent in the United States since the return of legal liquors. If true, it should serve as a terrible warning. It points to the coming of Christ.

Every nation and every age that has come to a full end has gone down at a time of moral degeneration. The evidences of this degeneration have been a mad seeking for pleasure. This consuming urge for pleasure has, among other things, led to drunkenness. Babylon ended in a two weeks' drunken feast at which women were drunk and danced in the nude. This one example is sufficient

The warning of the Apostle Paul would indicate that the coming of Christ would be preceded by drunkenness and a general moral let-down. To the Thessalonians he wrote, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night . . . Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober."—1 Thess. 5:2, 6-8.

Paul's contrast of "sober" with "drunkenness" would lead to the conviction that he feared general drunkenness even by those who profess to be Christ's.

Drunkenness is but one of the indulgences which, when practiced, will keep one out of the kingdom of God. Paul warned the Corinthians; "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. 6.9, 10. We have no right to say that drunkenness is worse than the other sins recorded above. Any one will bar from the kingdom and all must be avoided.

### NAMES

#### By Mrs. L. M. Kiger

"O MAGNIFY the Lord with me, and let us exalt his name together "—Psalm 34:3. "That men may know that thou, whose name alone is JEHOVAII, art the most high over all the earth "—Psalm 83:18. "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."—Psalm 72:17 "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed."—I Tim. 6:1. "And they shall see his face, and his name shall be in their forcheads."—Rev. 22:4.

There is wondrous power in the name of God. Earth is the place to learn God's name, to know God truly. As you lose sight of your own name in loving God's name, your own name is apt to grow in beauty in the eyes of others.

#### CHRIST'S NAME

In Jesus was seen the true name of God.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3:17. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:20. "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."—Acts 3:6. Peter also said, "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.

"His name," or "in his name," occurs over 100 times in the Bible.

"There is a name I love to hear,
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth.

"No word of man can ever tell

How sweet the name I love so well;
O let its praises ever swell,

Exalt the name of Jesus.

"So now, upon His Father's throne, Almighty to release us From sin and pain, He gladly reigns, The Prince and Savior, Jesus,"

#### OUR NAME

"The Lord knoweth them that are his."—2 Tim. 2:19. In Revelation 2:17 Jesus says, "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."

The Lord calls us each by name. Recall Him saying, "Martha," and her answer was, "Master."

We make our name by service, as Christ did. ITe said, "I am among you as he that servefh."

In Bible times a name meant far more than it does now People of that day thought of the meaning of a name when it was spoken. Names were often changed. You will recall that Naomi said to her friends, when she returned to them in great sorrow, "Call me not Naomi (meaning "pleasant"), call me Mara (meaning "bitter"): for the Almighty hath dealt very bitterly with me."

We contrast in our own minds the way others' names appear to us with the way we think our names appear to them.

Only one thing is necessary: to possess God—all the senses, all the forces of the soul and of the spirit, all the exterior resources are so many open outlets to the Divinity; so many ways of tasting and of adoring God. We should be able to detach ourselves from all that is perishable and cling absolutely to the eternal and the absolute and enjoy the all else as a loan, as a usufruct. . . . To worship, to comprehend, to receive, to feel, to give, to act: this our law, our duty, our happiness, our heaven.

-Henri-Frederic Amiel in his Journal.

### THE FABRIC OF LIFE

#### By Mary A. Gesin

My life is but a weaving between my Lord and me, And though I am the weaver His eye alone can see The pattern of the fabric and the wisdom of design That He uses to accomplish all His purposes divine. His firm hands hold the threads and pass them one by one Into my hands unerringly until my task is done; And when, impatient, faithless, I tangle up the skein, He clasps my hands in His and smooths it out again.

Some threads of gold and silver He holds within His hand; Every one is needed in the pattern He has planned; Those days fly as on wings when the golden threads I use, And I'd work with them alone if I could always choose; But in His greater wisdom some dark threads must be spun, Some dull and lifeless colors, ere the beauty may be shown Of the pattern we are weaving, just my Lord and me; In the fabric of my life dark and golden threads must be.

And so I use with courage the dull ones with the bright. Until my work is finished and faith is lost in sight;
And when my loom is silent and the shuttles cease to fly,
Then He reveals the pattern, and I know the reason why
The dark threads have been needful as well as those of gold,
Why in His loving hands all colors He did hold;
And then, the fabric woven, with undimmed eyes I'll see
The beauty of the pattern my Lord has given me.

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We make our name by service, as Christ did. If e said, "1 am among you as he that serveth."

In Bible times a name meant far more than it does now People of that day thought of the meaning of a name when it was spoken. Names were often changed. You will recall that Naomi said to her friends, when she returned to them in great sorrow, "Call me not Naomi (meaning "pleasant"), call me Mara (meaning "bitter"): for the Almighty hath dealt very bitterly with me."

We contrast in our own minds the way others' names appear to us with the way we think our names appear to them.

Only one thing is necessary: to possess God — all the senses, all the forces of the soul and of the spirit, all the exterior resources are so many open outlets to the Divinity; so many ways of tasting and of adoring God. We should be able to detach ourselves from all that is perishable and cling absolutely to the eternal and the absolute and enjoy the all else as a loan, as a usufruct. . . . To worship, to comprehend, to receive, to feel, to give, to act: this our law, our duty, our happiness, our heaven.

Henri-Frederic Amiel in his Journal.

#### THE FABRIC OF LIFE

By Mary A. Gesin

My life is but a weaving between my Lord and me, And though I am the weaver His eye alone can see The pattern of the fabric and the wisdom of design That He uses to accomplish all His purposes divine. His firm hands hold the threads and pass them one by one Into my hands unerringly until my task is done; And when, impatient, faithless, I tangle up the skein, He clasps my hands in His and smooths it out again.

Some threads of gold and silver He holds within His hand; Every one is needed in the pattern He has planned; Those days fly as on wings when the golden threads I use, And I'd work with them alone if I could always choose; But in His greater wisdom some dark threads must be spun, Some dull and lifeless colors, ere the beauty may be shown Of the pattern we are weaving, just my Lord and me; In the fabric of my life dark and golden threads must be.

And so I use with courage the dull ones with the bright, Until my work is finished and faith is lost in sight; And when my loom is silent and the shuttles cease to fly, Then He reveals the pattern, and I know the reason why The dark threads have been needful as well as those of gold, Why in His loving hands all colors He did hold; And then, the fabric woven, with undimmed eyes I'll see The beauty of the pattern my Lord has given me.

#### UNDER SENTENCE OF DEATH

#### Continued from Page Three

neighbors, endured the insults of His inferiors, and finally died in the most degrading fashion the Roman Government and the Jews could concoct.

These thirty years were wasted. His death was wasted. His sufferings were wasted. God was not a God of love, but a God of cruelty. There can be no other conclusions unless a belief in man's mortality be adopted. In effect, any other belief would indicate that Paul's idea that "in due time Christ died for the ungodly" was either self-deception or a deliberate lie.

The entire Bible centers about the Christ The Old Testament is a mass of prophecies concerning Him The New Testament is an exposition of what He taught and did and why He taught and did that way. If we are to deny that Jesus' mission—for He Himself declared that the giving of everlasting life was His only purpose—was unnecessary, we deny the truth of the Bible as a whole, we deny the wisdom and love of God, and we deny the truth of what He says. All of which, of course, is sheer blasphemy

It has, furthermore, long been a dictum of the church that baptism by immersion is essential in the securing of eternal life. The act of baptism is taken to represent the death, burial, and resurrection of Jesus Christ, and fothis reason only immersion can serve. Aside from barest mention of the fact that Jesus Himself commanded baptism, that the apostles treated none as Christians until they had been properly immersed, and that much of the New Testament is given over to a discussion of baptism, it is unnecessary to consider the necessity of the act.

Obviously, however, non-belief in the mortality of man destroys the significance of baptism and, subsequently, its necessity. If Jesus could not die, and if men cannot die, then baptism is a meaningless rite. Baptism represents death and resurrection. Immortality forbids death. Immortality abolishes the necessity for a resurrection. Consequently, belief in immortality does away with baptism altogether. This places the Christ in the position of demanding two unnecessary things and of lying twice instead of once.

No one, with the exception of those modernists who deny that the Bible is inspired, fails to believe in the burial and resurrection of the Christ. No one, with the exception noted, does not believe in the resurrection of Lazarus, of the widow's son, and of the several others whose miraculous restoration to life is recorded in either the Old or the New Testament.

It has been said that immortality abolishes the need for a resurrection. This is too obvious to require any extended comment. Indeed, if men possess inherent immortality and cannot literally die, a resurrection would be a curse and not a blessing, for their free souls—free from the trammels necessarily visited upon them by the encumbrance of a physical frame—would be bound again to an irksome prison. This would be the natural result of reviviscence of the body. And it is such reviviscence that the Bible teaches.

"All men desire to be immortal," said Theodore Parker. That is true. But that immortality cannot be secured by blasphemy or by abnegating the necessity of Jesus' living at all. Immortality is a gift of God, and is not given to everyone. "All things are in common among friends," was the observation of Diogenes; and until the conditions set for friendship with God are met, immortality, which is His alone to give, will never be man's.

### THE NEBRASKA FLOOD

Continued from Front Page

way and he brings destruction upon himself.

For men are as "the rejoicing city that dwelt carelessly, and said in her heart, I am, and there is none beside me; how is she become a desolation."

Our most learned minds are teaching the thought in this verse, that there is none beside us, no God; people are more interested in foolish pleasures than anything else, feasting; nearly every gathering must be accompanied by a big meal, reveling, drunkenness, the abomination of indecent dressing, serving the gods of popularity, wealth, and pleasure.

The gift of God is passing by while men and women are wracking their brains trying to figure out how to play the next card. Their haughtiness, cars, jewels, and wearing apparel are accurately described in the third chapter of Isaiah. The desolation which follows is in the fulfilling. If the world only knew, the few faithful ones are their only safeguard.

When God removes His own from this confusion and withdraws His merciful hand, then and not before will man be made to realize that through God alone can he hope for peace, safety, and happiness. He must remove the obstacles which he has built up between himself and God. The clearer the line, the better the contact.

So far as I am able to find out, none of the brethren bave suffered any great loss here. Information is hard to get, as communication was cut off or badly crippled. Airplane and radio service was certainly a great help.

#### SEVEN EXCUSES

Through seven issues the calendar of Wesley Methodist Episcopal Church, Minneapolis, Minnesota, carried on the front page arguments against joining the church. The seven reasons and final discussion of them appeared on the issue of March 25, 1934. They are given below:

- 1. I am not good enough.
- 2. I cannot afford it.
- 3. Not sure of staying in the city long.
- 4. I do not know that I believe in all the doctrines of the church.
  - 5. Sometime, but not now.
  - 6. I have not had a religious experience.
  - 7. I am just putting it off.

# Berean Department

ARLEN MARSH, EDITOR

### That's That

"In reading your pointless and asinine editorials in The Restitution Herald I begin to wonder if that grand old paper is trying to compete with College Humor, Ballyhoo, or Esquire. Undoubtedly you are quite familiar with these publications.

"Really, I am quite fascinated and turn to your page to see how much farther you have gone, but allow me to add, if it were my money paying for THE RESTITUTION HERALD it would not come into my home.

"Get your mind above your belt, kid.

"Hot and Bothered."

This treasure arrived in the editorial mail on the morning of Saturday, June 8. It came unsigned, and with no return address. Your editor appears to have a faculty for stirring up ire in the readers who are not subscribers. With pointless writing, the Berean Page seems to have the ability of a cactus to draw out howls of pain.

On the other hand, it recently came to our attention that one reader—a paying subscriber, by the way—elipped the editorial, "Dear Diary—" and mailed it to a Methodist minister, feeling that he could fully appreciate it. The same reader expressed special liking for the paragraphs of May 28 that were entitled "Correspondence," and which apparently led to the courageous signature, "Hot and Bothered."

Then there's a letter that arrived on Monday, June 11. It came from Wilsie McKnight, a Church of God minister from Nebraska. "I enjoy your articles immensely, especially the one on divorce—'Modern Problem.'" And so on with a series of comments on the modern dance evil—or the evils going with the modern dance—which will find an early place in these columns.

At least the Page is being read.

### Are Our Feet Being Stepped On?

Did you ever see a person sitting on a park bench near a walk, with his feet stretched out so far that they were in the road of passers-by? that he was too lazy, mean, or self-centered to move his feet, rather than have pedestrians go around? that if they stepped on his feet, he would give them a kick, start a fight, or chase them out of the park?

Such is the case of many Christians. If a minister or pastor steps on their toes—sins—they will try to remove him for one that will go around. Even though they remove their treaders, others will come along and step on their toes again. It would be much more pleasant for the ministers, better for the church, and cause themselves much less grief and pain, if they would move their feet. They would also

find themselves growing more in grace and in the knowledge of our Lord and Savior Jesus Christ.—Wilsie Mc Knight, North Platte, Nebraska.

### The Fearless Quality

Much has been written and spoken about the love and tenderness of Jesus, but almost nothing has been said about that phase of His character which was manifested in many of His dealings with the Pharisees.

Jesus was more than tender; He was more than kind. He knew when to become righteously indignant. In the face of great personal danger, in the face of insult, in the face of insolence, He was moved to denounce the Pharisees, the scribes, and the Sadducees with the bitterest vituperation.

Jesus' was no vocabulary for those who prefer the tolerantly indifferent attitude toward evil for the sake of not antagonizing members of the church or other factions Jesus' vocabulary was one of scorn, of intense denunciation, of power, of contemptuous disdain. He glossed over no sins, He tolerated no evil, He toadied to no group or friendly clique.

When the Pharisees approached Him, He called them whited sepulchers; when the subject of divorce was mentioned, He decried the hardness of their hearts and put the stamp of adultery upon those who remarried while their former wives or husbands were yet living; when He discovered merchandising in the temple, He drove the traders from the place with whips.

There was love in all of this. Love exists, or should exist, in the midst of all reproof. But the fact that love is there, is no excuse for an attempt to cover up or to whitewash any sin by any person. Sin is sin, and it is for the Christian to combat it.

This does not signify that the sins of individuals should be blazoned to the world. Scandal is not the breath of Christianity. It means simply that, when sins are being committed by one person or by many, it is the Christian's duty, particularly if he be a leader in his group, to denounce those sins as sins and state the reasons why.

### Independent

For the encouragement of readers, it should perhaps be stated that the editorial policy of the Berean Page is not dependent upon the policy of the main body of the paper In view of this fact, opinions editorially expressed on this Page are the opinions of only the Berean editor. On him alone rests the responsibility for any unsigned articles appearing in this space.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought,
... The Lord, the God of hosts, is his name."

### HOME AGAIN!

"Every road that we shall choose
Other pilgrim feet will use;
Some will follow where we lead
Long as life shapes life indeed.
Have a brother's care and pray
God to mark thy road each day"

A UNT SUE finished the quotation and said, "I think that expresses very nicely the thought of the lesson for tomorrow"

It was Saturday afternoon, and they were just a few miles from home. After their week's vacation it seemed good to be on the old familiar road, though their trip had been a most happy one.

"Am 1 my brother's keeper? That is the central question of the lesson, is it not?" asked Father.

"Yes, and to reduce it to simple language, the thing that is right for me to do is the thing that will help, not hinder anyone," said Mother. "I must have love in my heart, and then I will not desire to do anything purely for my own selfish pleasure."

"Jesus said, 'A new commandment I give unto you, That ye love one another. By this shall all men know that ye are my disciples.' And that is a safe rule by which to measure all our actions,' said Father.

Billy had seen the museum to which he had looked forward with such cagerness. A separate room for all manner of birds, one for fishes, one for great and small animals, one for snakes even! He had not been disappointed in the amazing array.

They had all attended a church which they had not known existed before, but they hadn't felt at all like strangers. A love of the same dear old Book and its promises seemed to make them friends.

They had become better acquainted with the wonders and beauties of God's world all about them. And now they were glad to be home once more.

Tomorrow they would meet their friends, who would want to know all about their trip. And Billy and Betty would have much to tell.

"I think I liked best the nights out under the quiet stars with God keeping watch above," said Aunt Sue "Some of the peace and rest is with me still."

"I liked the museum best, Father," said Billy, just as they all expected. "Some day I'm going to learn to mount birds and animals, and make them look alive, too."

"I liked our visit with cousin Barbara best of all," chimed in tiny Betty.

Mother said she enjoyed best of all listening to Aunt Sue teaching Billy and Betty the creation story.

And Father said, "I liked it all!"

They thought Father gave the best answer, considering he had to take care of the car, patch a tire, watch the road, and such things that seemed very tiresome to the others.

Just before they turned into the driveway at home Aunt Sue read them another of her poems. It seemed to review her creation lessons in such a fitting way. Here it is:

> The heaven God's glory does declare, And shows His power to men; For in its beauty everywhere His spirit speaks again.

The earth His power, too, does show; It speaks His wisdom rare; And in its splendor here below Repeats His message fair.

The sun is constant in his race To bring us warmth and light; The stars continue in their place, And sparkle through the night.

The animals that now are wild God made as tame as lambs; They then were led by every child, And fed by tiny hands.

The birds sing songs of God above, Assure us He is near; The flowers tell us of His love; They speak His tender care.

In His own image God made man, The last and best of all, To show on earth His wondrous plan, His honor to extol.

We, too, should show His mighty power, And sing His praises sweet; By all His precepts live each hour, And worship at His feet.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 13. - June 30, 1935

#### LIBERTY UNDER LAW

Romans 14:13-21; 1 Corinthians 8:9-13 Devotional Reading: Galatians 5:16-24 GOLDEN TEXT

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth."-Romans 14:21.

#### A STUDY OF THE SUBJECT

Topic: Liberty Under Law.

Aim: Many things are harmless in themselves, but should be avoided by the Christian for the sake of others.

Class Discussion: Conscience a matter of education. The selfishness of intemperance. Our unconscious influence for good or ill.

- I. The Right to Judge. (Rom. 14:13-17.) No code of written laws governs the Christian in his service before God, and yet his every word and action is more thoroughly controlled than were the Jews under the Mosaic system The will of God, written in the heart of the believer, has taken the place of the law of God, written on tables of stone or m a book. When the written law was in effect each could judge his fellow by comparing his action with that which was contained in the law. But under Christ we can only judge ourselves, because we do not know what is written in the heart of our brother. For this reason our chief concern must be our own action, not his.
- II. Our Obligation to Others. (Vv. 18-21.) Becoming a member of the body of Christ places upon one the same responsibility for the salvation of others that Christ experiences From the day of his baptism forward his chief purpose in life is the conversion of sinners and the spiritual upbuilding of his fellow Christians. Like his Master who sacrificed all, he is willing to give up any desire connected with this present life if it interferes in any way with the success of the Lord's great work.
- III. Love Stronger Than Law. (1 Cor. 8: 9-13.) The world is governed by law, the Christian by love. Law will often permit an action that love forbids. Law takes into account only the outward manifestations and the immediate results of sin. Love considers sympathetically the inner passions, needs, inherited tendencies and proclivities of each individual who is brought under its scrutiny, and acts in accordance with these elements of character which are entirely hidden from the eyes of the law. One need but break the law outwardly to be a transgressor of it. But one who disregards the tender urgings of affection m his attitude toward others, sins against Christ.

#### PRACTICAL APPLICATIONS

- 1. Our God is one God, a real God, longsuffering and plenteous in mercy.
- 2. Jesus Christ is the Savior of the world and will soon return to earth.
- 3. Future life is a gift of God and comes to the believer at resurrection.
- 4. The Word of God is pure and able to make us wise unto salvation.

- 5. Sin in its many and varied aspects is abominable to God.
- 6. The church is the body of Christ united together by truth and led by the Spirit of
- 7. Baptism received its divine seal when Jesus was baptized.
- 8. The Lord's Supper was instituted by Je sus for His body and points to His death and second coming.
- 9 Worship should be regular and entered into with spirit and understanding.
- 10. The Holy Spirit has goodness, righteousness, and truth as its finits.
- 11. Christian stewardship recognizes its responsibility to God and will not juggle figures to avoid rendering it to Him.
- 12. The missionary spirit is vital to the life of every individual and church who would be active in Christian service.-C. E. R.

#### GOLDEN TEXT

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth."-Rom, 14:21.

Am I my brother's keeper! Yes, to a certain extent I am. All persons do not have the same strength of character. The strong must bear with and help the weak in every way that he can. If the one with the stronger character drinks and smokes, a weaker friend or brother will no doubt be influenced by it. While the stronger one may be able to control his appetite for those things, the weaker one is more than likely to sink to the very depths of sin. Who is to blame? I would say the stronger one of the two.

Let us be careful in our daily life that we do nothing that would cause some one else to fall into sin. Let us "abstain from all appearances of evil" so that our influence will go out for good instead of bad Lift up the weaker brother rather than do anything that will lead him into sin.-L A, R.

#### INTERMEDIATE CLASS

Following My Leader in All Things

Though as we grow up from youth to adult life we begin to feel that we have learned many things and are perhaps quite able to take care of ourselves, yet a very wise man once said, "It is not in man that walketh to direct his steps."-Jer, 10:23. Another wise man said that "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments? (Psa. 111·10). But the wisest man who ever lived, excepting of course the Master, con-

cluded at the end of a long life filled with wealth, power, wisdom, everything man could desire, that the greatest thing in life is to God. and keep his commandments" (Eccl. 12:13). Do you agree with the wisest The important thing, then, is to learn man ' what God's commandments are.

The past three months have been given to a study of God and His plans and purposes for These have been shown to us most clearly through the life and teachings of Jesus while He was on earth. Turn to John 13:34, 35, and read aloud in class. Simple, isn't it? Just how much is included in this is further described in many places. See I Peter 2 21-23, 2 Peter 1 5-11, 1 Thess. 5.14-22; Gal. 5:22-26; Col. 3:12, 13. Read especially Paul's instruction to the young Timothy (1 Tim. 4:12). "If ye know these things, happy are ye if ye do them."

Our Father in heaven, we desire to be taught of Thee that we may obey Thy commands and be counted worthy of the love of Thy Son when He comes to claim His own. In His name, Amen. -- M. G.

#### JUNIOR CLASS

Topic: A Christian's Attitude Toward Others.

Memory Verse: "Thou shalt love thy neighbour as thyself."—Mark 12:31b.

We hope that you have done the work ask ing for a thought that you were to get from each lesson that would help you every day We will have some or all of these read in class this morning.

Then we will open our notebooks each one to your favorite lesson. Now each one as he holds up his notebook will tell us this story.

Which one did you like next best? We'll tell these stories.

Next we'll review our memory verses. We'll

see who remembers the most of them.

Now we'll give a little review test. may be done orally or as a written test. Ex Why ample Who is our heavenly Father? did Jesus say He was a good shepherd? How long was Jesus in the tomb? If children are small, it would help to have answers written and let the child find the answer to fit the question. Another way to review is to give blanks. Example (lesson 7): An spoke to Philip and told him to go toward -- He went and on the way met an - The Ethiopian was reading Philip said, "Do you from his what you read?" etc. The words to fill blanks may be written above or below

May God bless each boy and girl and may each be better for having faithfully studied these lessons .-- V. C. T.

# AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Indiana Bible School and Conference, North Salem, Ind. June 12-23

Michigan Conference, Dutton, Mich. June 27-30

Arkansas-Oklahoma Conference, Arkansas City, Kansas

July 7-14

August 5

Arkansas Conference, Bear, Ark. July ! Illinois Bible School and Conference,

Oregon, Ill. July 30 - August 11

General Conference,

Oregon, III. July 30 · August 11

Ministerial Conference, Oregon, Ill.

Oregon, Ill. July 30 - August 11 National Berean Conference,

Oregon, Ill.

Iowa Conference, Waterloo August 20-26

# GENERAL CONFERENCE ANNOUNCEMENT

The fifteenth Annual Conference of the Church of God will convene at Oregon, Jil., from July 30 to August 11, 1935. Many important matters of business will be considered in which the church in all parts of the United States and Canada is vitally interested. Local churches and state conferences are urged to select delegates at once that every congregation and every conference may be fully represented.

Representation in the General Conference is provided for in the Constitution under Sec-

tion VIII as follows:

VIII, (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates. Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its Executive Board 50 per cent of its membership Each organized church in the state shall be entitled to appoint delegates with power to vote 50 per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent 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 cust.

G. E. Marsh, Secretary.

Blue cloth Oxford New Testaments, originally 75¢ each, printed in type the size of that used in the main columns of this paper, with references; excellent for prizes, gifts, or library use; 40c each or 3 for \$1.00, postpaid National Bible Institution, Oregon, Ill

#### HERALD RECEIPTS

John F. Green; Beulah B. Harris; Ida Vogel (for another); C. E. Lapp (for others).
Mrs. W. L. Pearec; Verna Himmelright; J. E. Herriott; Mrs. C. H. Bassett; Alma Brandt; Fay Logan (for another).

#### BRUSH CREEK, OHIO

Following a week of good interest in the Bible study classes and evening sermons the June Meeting came to a close Sunday, June 9, with a full house and with every member thankful for the good results of Bro. Patrick's work among us. We are glad to report the addition of five young ladies, who were baptized in Brush Creek on Sunday afternoon, June 9. They are Miss Clara Pearson of Tippecanoe City; and four sisters, Bernadine, Lorna, Betty, and Mary Ellen Maey of Troy, Ohio. We hope to see others soon follow the example of these true ones. We were glad to have with us the closing two days of the meeting Bro. and Sr. H. H. Hawkins of the Golden Rule Church of God in Cleveland, Ohio. Word has just reached us that Bro. Patrick is back at home in Ashland, Ohio. We trust God will long continue him in the gospel ministry.

We are sorry to report the death of Sr. Mary Doll on Tucsday morning, June 11, in the Stouder Hospital of Troy. Death followed an operation. Funeral services will be conducted by the writer on Thursday, June 13, at the Brush Creek Church of God Sr. Doll accepted the truth and became a member of the local congregation under the pastorate of Bro. Melville Lyon, about eight years ago

Monday, June 17, we plan to leave for a week with the brethren in conference at North Salem, Ind. S. E. Magaw, Pastor.

#### ROCKFORD, ILLINOIS

We have adopted the name, "Blessed Hope Church of God" for our church here in Rockford. This was done in an effort to distingush it from another "Church of God" loented in the city.

We will miss Sr. Verna Thayer from our services, as she has finished her school work for this term and has gone to Virginia to spend the summer months with Bro. Thayer and Lyle.

After the morning service, Sunday, June 9, we enjoyed a basket dinner and picnic in one of our beautiful forest preserves.

We were very glad to have Bro. and Sr. Lewis Lindsay and son, Edward, of Oregon, Ill., in attendance at our services Sunday. They were formerly members of our congregation here, and we are always happy to welcome them back.

For the past several months we have been enjoying the fellowship of some of our Advent Christian brethren. Three different families hvang in and near Rockford have been attending our services quite regularly. We sincerely appreciate their cooperation

Our next regular preaching service will be Sunday, June 23, with sermous both morning and evening by Bro. Conner. We have Sunday school every Sunday morning at 9:45; but our Friday evening Berean service has been discontinued until September.

# FINANCIAL STATEMENT OF THE

### NATIONAL BIBLE INSTITUTION

January 1 to May 31, 1935

Month	Receipts	Disbursements	Difference
January	\$ 642.85	\$ 581.24	\$ 61 61
February	509.42	682.57	-173.15
March	906.05	854.20	51.85
$\Lambda$ pril	630.26	826.80	-196.54
May	523.96	706.15	-182.19
Totals	\$3,212.54	\$3,650.96	-\$438 42

The total excess of necessary disbursements over receipts, in cash only, came to \$438.42 for the first five months of 1935. Bills payable on or before July 1, 1935, \$303.48. It will be seen that, for cash receipts to equal cash disbursements, the Institution must have a weekly income of at least \$182.00. This does not cover interest charges payable, on which almost no payment has been made since 1932.

(Signed) Arlen Marsh, Asst. Treasurer.

#### FOR NEXT QUARTER

"Some of our teachers," writes Mrs. Mary J. Lansbery, secretary of the Casey, Ill., Sunday school, "say this has been the best (series of) lessons we have ever had, in this last quarer"

Still in reference to the Truth Seekers' Sunlay School Quarterly, she continues, "I think the change in the color of the backs of the quarterlies is nice, as we don't get them mixed with the old ones. We have done that here, and destroyed some of our new ones."

Have you placed your order for the third quarter yet? The price of the quarterly is 65¢ a year, 17¢ a copy; or 15¢ a copy in lots of 3 or more to one address. Sample copy free, Order from the National Bible Institution, Orgon, Ill.

#### ILLINOIS BIBLE SCHOOL Young People

The morning class for the junior young people will be laught by C. E. Lapp; the one for the senior young people by F. L. Austin. In the afternoon these two classes will be combined, with James A. Patrick as teacher Bro Patrick will take for a subject, "Life and Its Problems," and will endeavor to help the young people to a better knowledge of how to hve the modern life as young Christians.

The opening classes of the school will come on Tuesday morning, July 30, and will continue regularly throughout except when it is necessary to use class time for the business sessions of the General Conference.

#### FROM KANSAS CITY, MISSOURI

Entering his subscription to The Restitution Herald, Elder John F. Green of Kansas City writes interestingly of the work there and of the way in which he was brought into fellowship with the Church of God.

"I have been standing for the teaching (The Herald) puts forth for years, but only recently found any of the brethren. Through correspondence with some of The Herald family at Oregon, III., I obtained the name of one family biving in this city. I called, and after a little visit was given the names and addresses of others, and in a little while I became acquainted with the whole group of Greater Kansas City and vicinity. This was late in the fall of 1934, and they told me that Evangelist Almus Adams had been coming about once a year and holding meetings. Ten days or so each year were all the services they had

"Being an ordained minister and of the same fath, I saw no reason for the mactive stuation continuing longer. Bro. Adams came, held a number of meetings, baptized me into the body, and set the church in order. Now we are letting the blessed light shine in Kansas City and God is blessing our efforts."

#### SPECIAL SERVICE HELD AT EL PASO, TEXAS

Bro. John R. Fiske, Jr., of Milan, Kan., spent the first week in June with the Church of God believers in El Paso, Texas. It was indeed a privilege to have him in our midst. Bro. Fiske is well known to the brotherhood, and is an able minister of God's Word. He conducted a series of Bible lessons, and his exhortations were excellent and timely.

On Sunday, June 2, 1935, he assisted two to put on the all-saving name of Jesus in baptism, Mrs. Dorothy Mitchelltree and Miss Lucille Ezell. We rejoice exceedingly that these two young women have chosen the better part in dedicating their lives to the Master's cause May God bless them and nourish them on His Word Our love and gratitude follow Bro. Fiske into other fields of endeavor in the Lord's work.

Mrs. Beulah B Harris.

#### MEETINGS AT HICKORY GROVE, IOWA SOUTH LAWN CHURCH, GRAND RAPIDS

The very first sermon was well attended, and as the meetings progressed each evening the attendance increased till the very last night.

These meetings were conducted by Bro. C E. Lapp, a very able speaker for the truth of God's Word. His good wife and Bro. McLam led the singing, and it was an inspiration to all. Even the children were enthused and many outsiders came and enjoyed all meetings. You could readily notice the light which shone in their faces as Bro. McLam led them in song.

Bro Lapp's sermons were along the lines of practical living, and led up to baptism and Christ's coming.

The last Sunday the State Spring Conference was held with Sunday school and three sermons. Brethren from Marengo, Stanhope, Waterloo, Eagle Grove, Cedar Falls, and Glarksville attended the all-day meeting Bro J. W. Williams' sermon at 11 o'elock on "Farth" under three headings, Behef, Confidence, and Trust, showed there was no other way to be saved only through Christ Bro Lapp spoke at 2 o'elock on "Bread" and a the evening on four great things Christ did for us: He died, lives, intercedes, and is coning again.

Thus closed a very profitable meeting. There was one baptism Sunday afternoon, Muss Barbara Jane Fish of Maxwell, oldest daughter of Bro and Sr. Lee Fish.

Mrs. Flora Fish, Secretary

The young people of our church have been especially active in recent weeks. The advanced young people's Sunday school class had an unusual type of monthly meeting on June 10 when they had a dinner with the three different courses served at different places. The advanced young people's Bereau deport.

different courses served at different places. The advanced young people's Berean department is carrying out some outdoor activities. One class of Sunday school girls gave a full evening in the church parlors for all on June 14. It is good to see these young men and young women active and interested both a time of sacred services and at other times.

Our summer schedule of activity is mostly in force now and will be complete when the Sunday night meetings are discontinued for July and August.

Superintendent Thomas has been working out some splendid plans for Borean and we expect to see good results.

F. E. Siple, Pastor

#### ILLINOIS TREASURER NEEDS FUNDS

Miss Lecta B. Hanson of Lebanon, Ill., treasurer of the Illinois State Conference, reports that the sum of about \$40 is needed to finish out for this conference year the evangelistic work which the State Conference has undertaken. Send your remittance to her at the above address.

Paul C. Johnson, President.

# BETWEEN YOU AND ME-

The sermon theme of Norman John Mac Leod at Los Angeles, Calif., 264 West 42nd 5t., on June 30, will be "From Strength to Strength," using as the text Pasim 84-7. No services will be held at Long Beach on that date.

Services are held each Sunday morning (Sunday school at 10:00; sermon at 11:00) in the Williams Street Chapel, Williams Stwest of White Ave., Pomona, Cahf J E Adamson is the pastor

Remittances made to this office should always be made out and addressed to the National Bible Institution or The Restitution Herald, never to any individual.

As is usual during the late spring and summer months, the office has almost no original manuscripts on hand. Articles from our own writers will be appreciated

Your attention is called to the financial statement of the National Bible Institution on these pages. Expenses have been reduced to an absolute minimum; still they exceed receipts. The salaries of the four regular employees of the office now equal only \$5.77 a week more than the salary paid to a single mechanic a few years ago. Your assistance will be very gratefully received.

Sunday morning, June 23, the sermon topic at Oregon, Ill., will be "The Power of Fath." dedicated to the memory of Mrs. Georgana Phelps. The evening service, in memory of D. M. Hudler, will be on "The People of the Covenant."

John A. Railton of the Rockford, Ill., congregation has moved from 2209 N. Main St. to 1110 Rockton, Rockford.

Mrs. Irena Margrave, accompanied by her husband, her sister, and a young lady friend, called at The Herald office last week. Mrs. Margrave and her sister are daughters of Sr. Ida Jeffrey. Their grandfather was an able exponent of the faith many years ago. After inspecting the Oregon church the group started back for their homes in Herrin, Ill.

A business meeting of the Oregon, Ill., church will be held after the evening service of June 30, to select delegates to the General Conference and to consider various other matters pertaining to the work of the congregation.

Bro. Harvey U. Krogh, Jr., and his wife were in attendance at the Minnesota State Conference at Eden Valley, where Bro. Naogh was one of the guest speakers. They may remain for a few days after the meeting to assist Pastor Richard Le Crone in a special scries of services which is to follow the conference.

St. Lottie Logan Pickerl of South Bend. Ind., says: "I want to tell you how much I enjoy reading The Restitution Herald Bro. Anderson's article on 'The Ark of the Covenant' was especially good, and gave new light on its typical meaning. Bro. Hawkins' article on 'The Lord's Supper' I think was fine, and it suggests the way I have always wished our church would observe it." Sr. Pickerl suggests that foot-washing should be observed in connection with the Lord's Supper. The editor would welcome an article on this subject.

Reward cards: 150 m a package; pictures printed in colors; Bible verse under each picture; assorted; suitable for awards, primary class use, and memory drill; 10¢ a package, postpaid National Bible Institution, Oregon, Ill. Order No. G120.

# SHORT TENURE OF EARTHLY GOVERNMENTS

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave.
Awaits alike th' inevitable hour,
The paths of glory lead but to the grave."

THE governments of men do not last long. They may seem to endure forever, in the unthinking speech of men. But at the longest they are but a fleeting shadow, having but the shadow of power beside the might of the true King, and abiding but a moment.

Where are the democracies of Greece? Who wields to-day the scepter of Nebuchadnezzar? Into what dust have fallen the thrones and armies of Persia, of later Greece and Rome? The empire of Charlemagne spread its culture and dominion over great portions of Europe, but the mighty monarch has lain for eleven centuries in the clutch of death and uncounted kings and petty princes have divided his domain. Napoleon the Great dreamed of subduing Europe to his power and of founding a dynasty of the ages. But his family dwindled to "Napoleon the Little" and to a pair of colonels in the armies of Belgium and Russia

Where are the Hapsburgs, the Romanoffs, the Hohen-zollerns? In 1914 the German Kaiser was accounted the most powerful man on earth. Now, how few there are "to do him reverence"! Three of the proudest dynasties on earth have gone down through war and blood into the dust of forgetfulness. Their power is broken, their dominions are diminished or dismembered, and their scepters are held by common men without skill or by monsters who have made themselves the dread of the earth.

Will democracy endure where monarchy has failed? What assurance have the friends of republican institutions that these will abide in America when they could not continue in Greece or Rome? that they will stand the shock of clashing interests and overawe and restrain the forces of anarchy? The governments of Babylon, Persia, Greece, and Rome fell because they were composed of sinful men and because they formed parts only of Gentile world power as symbolized in the dream image of Nebuchadnezzar, which was appointed by God but for a season and then was destined to fall. And the democracies of the present, including our beloved America, are formed of the same elements, sinful men, belong to the same governmental system, and must share in the final downfall.

#### EARTH'S UNIVERSAL KING

God wills that the earth shall have just government Israel's folly and Gentile pride and incompetence have been revealed in the past millenniums of selfishness and misgovernment. God has accomplished much for men, however, through human governments in spite of their failures But He cannot much longer endure their obstruction of His purposes. Their time is limited and their end draws

near. In the World War God began their final break-up. He has appointed His Son to be King over all the earth, as revealed in Zechariah 14:9. The annunciation to Mary was, "Of his kingdom there shall be no end."—Luke 1:33. His throne will abide forever.

For this coming wondrous and glorious dominion of the Son of man all preceding ages have been the preparation. The rise and fall of kingdoms have led the way to this Ezekiel's great prophecy, 21:27, shows Jehovah at work in behalf of His own appointed King: "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."—Jewish Missionary Magazine; selected by R. A. Curtis.

### MODERNISM AND ATHEISM

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POR several years it has been a conviction of mine which has sometimes found public expression that Modernism in the church leads to atheism outside of the church. Both are against belief in the Bible as a divinely inspired and reliable book. Fundamentalism and Fundamentalists do not find in me an ardent defender. Some Fundamentalist conventions endeavor to make scriptural interpretations which they expect all not classed as Modernists to accept. But they do stand true concerning the divine origin and authority of the Word.

A recent report from the American Association for the Advancement of Atheism is worth considering. I quote, "The Modernists seem to attack atheism only to screen their own belief. No better proof of this contention that the church is losing can be given than that the Modernists are now in control of all the large Protestant denominations and, working from the inside, discredit the basic teachings of Christianity in the name of Christianity. In this grand farce, fortunately for us, the dumb Fundamentalists through contributions pay for the destruction of their own belief in the Bible as a superhuman, infallible book. The Modernists are superior in strategy."

It is true that much atheism is the outgrowth of Modernistic teaching in the church. I quote further from this report. "Higher critics within the church, carrying on the work of Voltaire, Paine, and Ingersoll, in milder language it is admitted, have made many Christians so ashamed of their creed that we now hear of that acme of absurdity, a 'creedless faith'—of persons who believe, without believing anything. Thus Christianity slowly dissolves."

We who are acquainted with the Bible teaching concerning the predicted apostasy in the church need not be surprised; we need not be a part of the apostasy. We may be tolerant towards others, but always insist that the Bible is God's Word. We need to know the doctrinal basis contained in that Word, and live zealous, godly lives as taught therein. — W. S. Bowden in Present Truth Messenger; selected by R. A. Curtis,

## Fundamentalism and Modernism

Fundamentalism

By Norman John MacLeod

THE foundations here mentioned we presume to be the "fundamental" doctrines of the Church of God, for the dictionary defines a fundamental as a foundation or basic principle.

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Among these things that are listed we find those that are not easily explained. Infinite doctrines dety analysis by the finite mind. But that is not our purpose at the present writing.

Not so long ago we were in conversation with a minister of a church which has sprung up recently in the United States calling itself by the proud name of "Fundamental-1st." He immediately began to feel sorry for us because we denied the doctrine of "eternal torment" How could such a situation arise: that was in his mind the most fundamental of all doctrines We concluded shortly that we were anything but fundamentalists. These are his list of fundamental doctrines (not itemized but in substance) (1) eternal torment; (2) immortality of the soul; (3) reward at death; (4) reward in the heavens; and (5) conseeration Specifically baptism was to be discarded as not only non-essential but ridiculous, and even, perhaps, injurious to the spiritual well-being. Are you a "fundamentalist" under such circumstances. The whole center of this arrangement of basic doctrines is the doctrine of "eternal torment."

How does the average churchman attempt to align his flock with the truth as he sees it? There are two ways sought out by entertainment, usually very elaborate and costly, and by fear. Never the love of the truth should enter into such an arrangement, for that would not be popular enough. The nearest approach to such would be the teaching of so-called "practical" Christiamity.

A pleasure-loving populace will be entertained at all costs. They will come to hear beautiful music (a commendable taste in itself), to hear discussions of the late 4 novel, or to see tremendous movie spectacles. But to come

"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"—Hebrews 6:1

to hear the truth is not so popular. The legitimate aids to preaching take rather the center of the stage. Drama, music, current happenings, and literature are certainly legitimate aids to

teaching and preaching, but they should not be allowed to occupy the principal place in the services of the church Even the social hour in many churches takes the place of all other things. The church becomes a social affair, even to putting the dance and cards ahead of true worship. In order to combat these false tendencies the "fundamentalist" preaches another sort of thing with a certain amount of success.

Pleasure seeking becomes tiresome when prolonged Not even the most ardent thrill seeker will continue over a period of many years to hunt those cheap sensations that weaken the senses as they sate them. The retreat from such a maddening whirl is in the grim authority of the churchman Eternal torment then becomes the most effective means of holding the church member to the flock. Under the Protestant system of things no alternative exists between eternal torment and everlasting bliss. The intents of the heart, the attitudes of mind, are no consideration only the deeds of men count Repentance considered as penance; church membership counted as "salvation"; and outward compliance to religious forms makes reward in heaven certain in the eyes of the ardent "fundamentalist." Threatenings of eternal torment are thus the most effective way of maintaining the solid front of the ranks of the church. In the present days of retreat from atheism with its frightening consequences of insecurity, the austere authority of "fundamentalism" is the natural harbor of safety

No mention is made any place in the Bible that those who are not of God's chosen people are going to burn throughout etermity. Even in the famous quotation from Malachi the comparison is to the burning of stubble, or in the case of the "refiner's (Please turn to Page Ten)

## Abreast of the Times

### Philippino Church in Politics

"Preach the word; . . . reprove, rebuke, exhort with all longsuffering and doctrine." - 2 Timothy 4:2.

Manila, P. I., June 17.—Gregorio Aglipay, Archbishop and founder of the Independent Catholic Church of the Philippines, has announced himself a candidate for the presidency of the Philippine Commonwealth which is to be inaugurated in the islands next fall. Owing to his support of Aguinaldo in 1898 the Roman Catholic Church, of which he was then a priest, excommunicated him. He became Aguinaldo's chaplain-general, and later under the encouragement of Governor General William Howard Taft he organized a religious revolt, and is now the head of a church numbering close to 4,000,000 adherents. Aside from its repudiation of the Pope's authority the Independent Church is strictly Catholic in organization and doctrine.

Throughout its history the Roman Catholic Church has exerted its influence so far as possible over political affairs in the nations where it operated, but it has been only in the last century that the Protestant Church has directed its major attention to such matters. Attempts of the church to dominate and control the political trends of the world always result in oppression and violence. The function of the church is spiritual and its influence primarily individual. When it goes outside of its divinely appointed sphere it loses its power, for it works without authority of God.

### Educating for Marriage

"Rachel was beautiful and well favoured. And Jacob loved Rachel."—Genesis 29:17, 18.

NEW YORK, June 22.—"When we think of the ministry as a group, the conclusion is inescapable that most Protestant ministers in America are lending themselves to a careless type of marriage procedure," declared the report of the Committee on Marriage and the Home of the Federal Council of Churches, which represents nearly thirty of the leading Protestant denominations of this country.

According to editorial comments of The Literary Digest on the work of the committee, the report is in agreement with the sentiment of the majority of Protestant ministers in urging that young people who are contemplating marriage should be carefully schooled in the distinctive aims of Christian marriage and questioned as to their understanding of them. Prospective husbands and wives should be asked whether they understood the nature of permanent love, whether they were in sympathy with the marital standards of the church, whether they had adequate knowledge of sexual relationship in marriage, and whether they realized the responsibility of parenthood.

The Rev. Dr. Howard Chandler Robbins, Professor of Pastoral Theology at General Theological Seminary, headed the committee, and the Rev. Dr. L. Foster Wood was its Executive Secretary.

"The pastor is bound, by the nature of his position as a man of God, to treat each marriage as a matter of utmost importance. He can hardly claim to have done this unless he interviews his couples carefully and wisely."

The committee recommended that prospective husbands and wives undergo a medical examination before the marriage is consummated. "A competent physician can give a couple such valuable help that it is to be desired that physicians should give more attention to premarital counseling," it was declared.

Attention was directed to the encouraging fact that the number of ministers attempting to "make marriage really sacred" is increasing, and that, "judging from results already achieved in limited areas, there would seem to be a fair chance of stemming the tide of divorce, and of raising the standards of marriage, and of enhancing the prestige of the church."

The Church of God, with its insistence on purity of faith, must continue to maintain with equal earnestness its historical attitude toward the sanctity of the marriage yows.

### "Too Old Fashioned"—Divorced

"Silly women laden with sins, led away with divers lusts."—2 Timothy 3:6.

#### THE RESTITUTION HERALD

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## Swiss Judgment on the "Protocols"

None but the wholly perverted or the deliberately wrong-headed will hesitate to offer thanks to the Jewish community in Switzerland for the trouble they have taken in their determination to expose the wicked falsity of the widely circulated document known as "The Protocols of the Elders of Zion." That they should have

succeeded was, of course, inevitable. But it was the very obviousness of the malicious libel which has for long led many to suppose that it would die of its own inherent absurdity, and left it full scope to do its damage in an uncritical world. But the obviousness and foolishness of the libel have not killed it!

For the sake of the few (they certainly must be few indeed!) who do not know the nature of the document, it may be explained that it sets out to tell how a secret group of leading Jews meet periodically to perfect their plot for overthrowing existing civilization, and how they already pull all the most important political and financial strings at the key centers of the world, and how they propose to continue their schemes for disrupting Christendom. It is the revival of a myth nearly two thousand years old, though in its present form it is a literary plagiarism lifted from a German novel of 1860 and a French political skit of 1865 attacking Napoleon III and with nothing to do with Jews The "Protocols" were first published in 1905 by the Russian Government Printing Press at St. Petersburg, and, in this edition, the secret world plot was laid to the charge not of the Jews but of the liberalizing and socializing leaders in Russia. An edition produced in 1907 (the so-called "Pogrom Edition") was so modified as to be a direct attack on the Jews and claimed to be an actual report of proceedings stolen from the private archives of the first Zionist Congress. The document was published in German in 1919 and in English in 1920. A detailed exposure was published in The Times during August, 1921, showing the exact nature of the fabrication.

But in spite of this and subsequent proofs of its forged origin, it has been published again and again. In 1922 it served as a basis for Mr. Henry Ford's International Jew (since withdrawn and apologized for); from 1924 onwards the myth has been sedulously cultivated in Germany by the Nazi Party under the inspiration of the late Theodor Fritzsch. It was translated into Arabic some seven years ago and printed in Syria, and portions of it were actually published in a Palestinian Arabic newspaper. Within the last fifteen years it has been translated into all the principal languages and it is claimed that, next to the Bible, it has circulation larger than that of any other book in the

"The Protocols of the Elders of Znon," a spurious slander directed against the Jews, has deceived many Bible students to such an extent that they have adopted its declarations as true and based interpretations of prophecy upon them. Mr. Gershon Agronsky in the following editorial from "The Palestine Post" reviews the history of the document in various courts of justice.

world! Since the rise of Hitlerism to power a fresh impetus has been given to the spread of, and the belief in, the story of the "Elders of Zion." It throws a lurid light on the value of our modern education and our vaunted civilized intelligence that these "Protocols," in spite of the fact that their origin has been plainly traced and exposed,

and in spite of their inherent absurdity, can still go on creating and bolstering up anti-Jewish prejudice, fear, and hatred.

#### CONDEMNATION NOT ENOUGH

More than once doubt has been expressed as to the wisdom of the policy adopted by the Swiss Jewish community and the Jews in South Africa (who a year ago brought and won a similar case to that at Berne) in bringing the matter before the public courts, so giving the libel an even bigger publicity than it already possessed, and giving the best possible opportunity for an elaborate defense of the "Protocols" and an incitement to anti-Semitic agents to refurbish modern and ancient Jew-hatred propaganda and to add still more to the existing mischievous stock of lies. Certainly the display at Berne by Herr Fleischhauer, the "expert" put up by Nazi authority to rebut the ease brought by the Swiss Jews, represents the most diligent and "scientific" presentation of anti-Semitism ever attempted in history. But it is difficult to see what else a self-respecting community could have done to defend itself from slanderous literature except to expose the fiction and have its circulation condemned by the local authorities. By bitter experience the Jewish race knows how difficult, and almost impossible, it is to overtake a lie. Within Germany no defensive course lies open: the damage is done. But the Swiss Jewish community, living as it does in such close touch with the worst cases of massed Jew-hatred known in history, could hardly have remained passive with the disease permeating its immediate surroundings.

The "Protocols" have now been twice condemned by public courts of law as libels, forgeries, and malicious slanders. This cannot have been without a value to many who have supposed that what is said often enough and loudly enough is necessarily true. Yet it would be a mistake to suppose that such legal condemnation will of itself effect a cure where the disease is already rampant. In these days we are less confident than our grandparents were that we must needs love the truth and embrace it when we see it! The human mind is by no means unpervertible: it is as open to falsehood as it is to truth. With the long history

Please turn to Page Ten

## Divinity of the Bible

A GNOSTICS, skeptics, infidels, and so-called higher critics, have sought to destroy the influence of the Bible, placing it on a plane with man-inspired literature, claiming that it is a product of fallible man, hence is unreliable as a guide for our lives, containing errors and contradictions.

That our readers may have their faith fitmly established in the holy Bible as a product of the mind of an ill-wise and infallible God, that it is perfect as no other work is perfect, and inspired as no other writing is inspired we bring to you, for your consideration, proof from the Bible itself which is beyond refutation, that it is an inspired book, the product of an all-wise God.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen let them show the former things, what they shall be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods."—Isa. 41:21-23

The test then to apply to anyone claiming god-powers, or to be from the Almighty, is this: Let him tell what shall happen, and if the events transpire, then may we know the prophecy is of God

The Almighty has desired for His children to test Hom upon this rule, the rule of prophecy, saying unto us: "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."—Isa 46:8-10.

As God has declared that He is the only God, and has foretold the end from the beginning, we should naturally expect to find within a writing from such a God, a proof of its divinity, that is, the seal of prophecy. We are not disappointed, but find that the Bible contains the seal of divinity, and events of all ages are contained in its symbols and parables, for the Lord has said: "I am the Lord that is my name and my glory will I not give to another, neither my praise to graven images Behold, the former things are come to pass, and new things do I declare before they spring forth I tell you of them."—Isa 42 8, 9.

Can anyone think of a more reliable test for anyone, or any writing, to prove divinity, than that of prophecy, of foretelling new things before they come, outlining the future in ages prior? Would not such prove an all-wise, guiding, master mind, and the writing to be reliable, as no other work is found to be? We believe it would.

In our brief time we cannot treat this subject exhaustively, but we shall test the Bible briefly on the square of prophecy, on the very test God has laid down for His children to try those who claim to be God's. As we open the Book and read, our minds are filled with the vast storehouse of prophecy, events, inventions, and ages, outlined

for us today, as well as for our children and future generations that will follow us. Truly it is a prophetic textbook. May we test its accuracy? Not by events of the distant past, but with prophecies foretold thousands of years ago, and being fulfilled today, which we know of our own selves.

In the book given through the Prophet Daniel, the Lord has given a complete outline of world history from that day until the end of the age in which we now live, and even beyond. He foretells the last world conflict, the coming of the Messiah, the resurrection of the dead, and the judgment. After outlining this prophecy to Daniel, the angel of the Lord commanded the Prophet, saying: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Dan. 12.4.

Here, then, is a prophecy in which we are told that at the time of the end many should run to and fro, and there would be a great increase in knowledge. Has this not come to pass in our day? Truly it has! Down through the centuries mankind came, witnessed scarcely a upple upon the stream of knowledge, until in the past two or three hundred years men's minds have been made to blossom with fertile thoughts, and inventions and discoveries have been multiplied, and learning has increased, until now our children in the lower grades of schooling have knowledge that in the past millenniums was hidden from the sages.

After the invention of the printing press in 1456, and the great increase of knowledge that followed in the wake of its perfection, came the train of wonderful inventions which have revolutionized the living standards of mankind. With the invention of the steam engine, came the trains, ocean liners, and labor saving machinery. With the discovery of petroleum came the invention of the gasoline motor, and then the development of the auto, the airplane, and the submarine; and naturally there followed a great increase in traveling, of running to and fro, even as the prophecy declares. Who but the Almighty could see these wonders of our day, and what book but the Book of God contains these prophecies that we witness in fulfillment before our very eyes?

May we test the Bible by another prophecy: that of the Prophet Nahum, in which the Lord foretold the modern locomotive, auto, airplane, and railway train. Let us read "The chariots (a chariot is a vehicle for transportation) shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."—Nahum 2:3, 4.

As we gaze out into the night, and behold the locomotive rushing by, with the fire flashing from its stack and reflected upon the clouds of smoke accompanying it, truly we may exclaim. The chariots are with flaming torches! As we stand upon the busy corner watching the automobiles rush past the traffic sign at the signal "Go," and hear the noisy discharge from the exhausts of the motors, with the screaming of the auto horns, truly we may say that we have "chariots raging in the streets." As the street car coaches rush past upon the iron tracks in the wide streets coupled one to the other, bumping, pushing, shoving, may we not say that chariots are justling one against another in the broad ways? As we stand gazing out into the night. while swift autos, express trains, and airplanes rush by, with lights gleaming through the darkness, at speeds undreamed of by man in the not far distant past, truly it seems as if they are running like the lightnings. As we behold these things today, which were unknown in centuries past, and which are so clearly foretold in the Bible, must we not acknowledge the inspiration of the writings, and the divinity of the mind which directs the authors?

We will now consider the prophecy in which are pic-

tures of two modern inventions—the Zeppelin and the airplane—which God has given us through Isaiah. May we read "What are these that fly as a cloud, and as the doves to their windows?"—Isa. 60 8.

As we gaze upward into the heavens, watching the giant, silvery Zeppelin floating lazily over, can we not ask. "Who are these that fly as a cloud?" As we watch the swiftly moving airplanes dashing through the sky, with wings outstretched, as a bird about to alight upon its perch, may we not again ask, "Who are these that fly as the doves to their windows?" Who but the Almighty could picture these marvels of our day?

And again, we must not forget that the mystery, electricity, has not been forgotten, for we read of it in the book of Job. "Canst thou send lightnings, that they may go, and say unto thee, Here we are?"—Job 38:35.

In modern phrase we would say, "Can you cause the Please turn to Page Nine

## Evolution a Parable

THERE is nothing wrong in itself with the term "evolution." It simply means growth or development, as when an acorn becomes a spreading oak. The trouble comes when we choose to imply by the word growth or change of things by energy inherent in themselves independently of any outside power such as that of God. It is significant to note that we find that many scientific workers are being forced to credit what they call "Nature" with divine powers and intelligence by the pressure of "facts."

Let us imagine that we are paying a visit to a factory where clocks and watches are being made. We enter the showroom and see a collection of timepieces varying from the most simple to the more complex. We are then taken into the room where the work is going on. We see quantities of parts assembled ready for use. Then we note these parts being taken and fitted together Step by step completed instruments are being finished. We are watching the process. But let us suppose that we see no operatives. They have somehow become invisible. We see the parts coming together apparently of their own accord, and may, if we so choose, jump to the conclusion that they are acting solely on their own inherent energy. We may also imagine that the more complex timepieces are growing out of the simpler ones. This is somewhat the position of the atheist evolutionist. He sees things happening, but, apart from life, sees no power at work. He is blind to that which he does not understand His blindness may be more or less ununtentional, since he is probably quite ignorant of divine things, but also there may be moral obliquity due to the desire to escape moral responsibility. We must not judge him harshly, since if we were in his place we would possibly be in the same case. God is invisible, and those who see the facts happening and neither see nor understand spiritual realities will naturally try to explain what they see by inventing theories of self-action. But as said above, they may, like Herbert Spencer, the philosopher, find themselves compelled to invent a God, calling Him the great "First Cause," or crediting a hypothetical "Nature" with divine power and intelligence

Let us remember that the relation of scientists to religion was determined by the cruelty and false Christianity of the churches in the early days of scientific research Many were compelled by threats of torture and excommunication to renounce their profound beliefs. It is also the attitude and false interpretations of the churches today. as we Conditionalists know so well, that is responsible for much atheism. Sir Ambrose Fleming, in his recently published hook, Evolution or Creation, quotes Professor Watson, F. R. S., one of the leading naturalists, as saving that special creation was clearly incredible. Sir Ambrose comments on this, "The incredibility, however, only exist; because the popular interpretation of the word Creation is erroneous" When men will persist in making a word like om in Hebrew or "day" in English, both of which are indeterminate periods of time varying from twelve hours to many thousands of years or more, to necessarily mean twenty-four hours, thinking men will reject their religion as a delusion, and the Bible which is made to assert such absurdities as not to be believed.

Yes, it is our false interpretations, not the Bible, that antagonizes thinkers. This is the "science falsely so-called" to which Paul refers in his letter to Timothy. It is not based on knowledge, but on ignorant prejudice out to support some false interpretation.—H. Temple Wills, M. A. B. Se., in Words of Life.

## Whose Are You?

"Ye are not your own. For ye are bought with a price."

A GENERAL, yet positive, answer to the above question is found in the words of Paul, "Ye are not your own."—1 Cor. 6:19, 20. Whose, then, are we?

In these scriptures expression is given for the first time to one of the deeper and newer truths of Christianity-the body is the temple of the Holy Spirit. Three great epochs mark this truth. The use of the word "temple" has a triple significance. In the Old Testament it means the material temple, the sign of a worship which is localized, and of a separated people. In the Gospels our Lord uses it with refcrence to His own mortal body. In the Epistles it means the body of every Christian, sanctified by the indwelling Spirit of God. If we are not our own, we cannot use our bodies as though they were absolutely under our own control. But we have been purchased; we have been redeemed by the precious blood of Christ: therefore, He is our Master and owner. But to go to the final step in our conclusions, we must say that if we are not our own, then nothing which we have or possess is ours-namely, our time, our talents, our possessions. As we are Christ's, so these possessions belong to Him. He does not strip and denude us of these things, but He makes us stewards over them. We are responsible to Him for the manner in which we use these treasures which He permits us to possess.

How much of our time do we give to God? It is all His, of course, but do we dedicate a certain portion of it to advancing the cause of His kingdom? By this we do not mean time spent in prayer or at the means of grace, that is used for your own personal advantage and advance in spiritual things; rather we mean time given to personal works, to assisting in the work of your local church, to getting people under the hearing of the gospel. Laymen are ministers of this gospel, on the basis of stewardship, just like the preacher. Furthermore, how about those talents we possess; how about the ability which we are wasting or hiding? These are God's also, and He has given them to us that we may use them. They will die and become as dry dust on our hands unless we use and develop them for His kingdom. As Christians we must be producers or we are failures. The parable of the talents should not be lost in the indefinite interpretation of mere ability or genius. God gave to these men talents-a certain standard of money. Two men took that money and used it wisely for the Master and the return was one hundredfold. The third man refused to use his, but held it fast. The result was that he lost the money and his soul. Though many refuse to see the analogy, yet it is there. Money still is the acid test in the lives of people. "Ye are not your own." What we possess is not our own. The tithe is not our own. It is the Lord's and should be placed directly into His storehouse. His storehouse is the "synagogue" where we worship, and portions of the tithe placed here are then to be sent to "Jerusalem." Do you catch the analogy?

Perfect consecration makes such stewardship a privilege instead of a duty. When we enter into partnership with God, it is a happy privilege to give our tithes, our offerings, our time, our talents, and our abilities. The sanetified one does not groan under the load as the legalist does He does not give "grudgingly" or "of necessity," that is, because he must in order to get by-but he gives "cheerfully." God loves such giving as well as such a giver There is no virtue or blessing when the heart of the giver does not accompany the gift, whether that gift be monetary. or spiritual, or one of service. To receive the blessing and commendation of the Lord the gift must come from the heart. If we are the Lord's this service of stewardship will naturally flow out from a heart of love. No sacrifice will seem too great when the cause of our Redcemer is at stake. Then, too, we must remember that if we fail in upholding the entire program of stewardship, we fail in the stewardship of influence. For instance, should a lay or ministerial leader fail to tithe, or if he exempts himself from the rigid requirements of a willing steward, what is the result? Others, seeing this seeming negligence on the part of a leader, will assume the same prerogatives to themselves and thus lose God's blessing. Show me a man who is blessed of God and I will show you a man who is a faithful steward. The two cannot be disassociated.

Finally, it is interesting to note that this phrase, "Ye are not your own," is the minor premise in a simple syllogism which Paul is presenting here in a very logical manner, that is, major premise—"Ye are bought with a price." Minor premise—"Ye are not your own." Conclusion—"Therefore glorify God" (in your body and spirit, which are the Lord's).

So you see that if we claim to be bought with a price, that is, "the precious blood of Josus Christ," then it is futile and useless to profess to be glorifying God if we are not faithful stewards. Many a preacher and leader who knows that he has robbed God and still tries to keep going while he is under constant condemnation for his failure to give tithes and offerings is handing dry husks to the congregation, and the people wonder why his messages are so uninteresting. We feel like calling aloud to our brethren to awaken to the biblical requirements for every Christian. God is not averse to being put to the test. See if He will not open the windows of heaven. We have seen this delinquency corrected and a revival was the direct result. We should be faithful stewards in every phase of our life. When we profess so much, we must produce just that much more, for our responsibility is correspondingly greater.—L. A. Leed in Herald of Holiness.

## Is the Coming of the Lord at Hand?

IN THESE days to possess power is almost an obsession. Men are climbing over each other in order to gain positions of authority and influence. Dictators ride roughshod over others that they may achieve their own ends. The few are becoming powerful while the many are becoming help less. In spite of all the talk of democracy, political power is rapidly passing from the hands of the people into the hands of an oligarchy. In Italy, one man is in control, and the people do not count. Mussolini seized the power in the name of the people, but today he is feared by the people. The situation in Russia and Germany affords further illustrations.

In the religious sphere the same tendency is evident. The great religious denominations are dominated by the few. Let a man criticize or resist those in ecclesiastical high places and he will soon find that he is not wanted, perhaps by pressure he may even be forced out as a disturber of the peace. Ask the Christians in such countries as Russia and Germany, and, if they dared to express an opinion, it would go to confirm what has just been said.

In the commercial sphere, also, there is often tyranny. Men live in continual fear of those above them. Frequently a man cannot call his soul his own. He must swallow his pride, show no resentment at brutal rebuke, and accept un just burdens imposed upon him. Under his breath he mur murs, "Such is business—commercial slavery!" When young he laughed at the book of Revelation, with its ref erence to "slaves, and souls of men" (chapter 18:13). In his youthful optimism he told himself that slavery was forever banished, there was to be a glorious freedom for every man in God's world. But today he no longer sings of free dom, but sighs for it. He knows from bitter experience that there is such a thing as commercial slavery.

In England, fortunately, we have a large measure of liberty. Let us guard our dearly bought heritage. Never theless, we cannot but recognize that many Christian people in this and other lands are working under most difficult conditions, and faith is being severely tested. Many a man who has been trying faithfully to follow God and his conscience, is in danger of yielding to despair.

Others hold power, while he suffers daily humiliation. The ungodly prosper, while he is treated as if he were a soulless machine. He writhes, day after day, under a sense of injustice. Is there no message for the man of God in these difficult times? Has God left us without comfort? Surely the answer is that the God of all comfort has given us His own Word, and here in the Epistle of James we have an illustration of it. Here is a great message, if only we can lay hold of it aright. "Be patient, therefore, brethren, unto the coming of the Lord."—Chapter 5:7. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—Verse 8. What a message from one who has been likened to the Old Testament prophets, who is

often thought of as being hard, a man of iron, of stern, unbending righteousness, uncompromising and unsympathetic. Yet from this man comes this tender message: "Be patient, therefore, brethren." The very word "brethren" surely is expressive of sympathy and fellow-feeling.

It was to his brethren that he wrote, those of the "dispersion," scattered Christians, passing through the fiery trial of persecution. He says: "Count it all joy, brethren, when ye fall into manifold temptations or trials." Other translations render it: "Greet as pure joy any sort of trial," or, "Reckon it nothing but joy when hedged in by various trials" (chapter 1:1, 2). If yours is the true faith, James seems to say, it will stand the test. The Apostle knew that it would be only too possible for those Christians dispersed among the heathen nations to live like them, and to accept their low moral standards, and above everything, to yield to temptation.

He therefore shows what true faith really means. In clear and incisive language, he sets forth its practical application to everyday life, and completes the exhortation by reminding them of Christ's return.

In the light of this Epistle, we who have the hope of Christ's return need to ask ourselves if ours is genuine Christian faith. There is so much that is counterfeit in the religious sphere today. We are easily deceived. When Christ returns to claim His church, nominal Christians, guilty of hypocrisy and unreality, will be found out. Their deceit will not save them. They will not be permitted to share in that glorious parousia when Christ's church will be caught away to be forever with the Lord. What kind of faith have we then? Is our religion real? How may we test ourselves? Perhaps the answer to these questions is found in this very Epistle, for according to the Apostle James, true religion shows itself in willingness to accept God's discipline. "The proof of your faith worketh patience. Let patience have its perfect work."—Chapter 1:3. 4.

We are reminded that there is a purpose in God's dealings with us. God allows trials to come to us. If there were no temptations, no struggles, nothing to resist, we should become moral weaklings, thin and emaciated Christians, spiritual invalids, who count for nothing. If ever the world needed strong and vigorous Christians it is now There is every reason to believe that as we draw near to the end of the age there will be a tremendous onslaught upon the Christian faith.

Christianity is fighting for its life, and the struggle will become more intense as time goes on. How can we help in the great fight unless we are willing to be made strong by discipline? An army becomes powerful by strenuous exercise. The soldier readily accepts military discipline. He knows that without it there will be no battle won. So in the church of Christ, men of strength and courage will be

needed. It is not difficult to see a great fight is on Faith in the trustworthiness of the Bible is being undermined by modernists. One cannot but ask what the general result will be? If the Bible is scrapped, the commandments must go with it, and if so, it might be said that men are free to worship idols, to curse God, to descrate His day, to dishonor their parents, to kill, to commit adultery, to lie, and to covet.

Why not? If the Bible has no authority, the Ten Commandments and the commandments of Christ are equally valueless! It is evident that a great fight for the faith is upon us. For such a conflict there must be special preparation.

Let us not be cowards Let us gird up the loins of our minds, and let us quit ourselves like men. God is calling us to battle Let us prepare ourselves by patient faith and endurance.

True faith will show itself, as the Apostle indicates, by walking in wisdom. Here we have the promise that in answer to prayer, wisdom will be given (chapter 1 5-8), Wisdom in this connection means that broad and full intelligence without which we cannot live godly lives well pleasing to Him. In its practical working out in life, it means the power to discern, the ability to distinguish between true and false values. Everything will be brought into the right perspective — money, denomination, position, everything that touches us.

Then true faith will show itself by a spirit of contentment in respect to position. This is brought out in chapter 1 We may be poor or rich, but if we are Christians, we shall be taken up with our "high calling." The Apostle reminds us that life is transitory even for the rich. "As a flower of the grass he shall pass away."—Verse 10 For the Christian, however, whether rich or poor, the patient waiting for Christ will mean deliverance from oppression of circumstances, whether the responsibility of the stewardship of riches or the problems of poverty.

So also true faith will show itself by endurance in temptation (chapter 1:12-27). "Blessed is the man that endureth temptation."-Verse 12. True faith will stand the test, and will finally be rewarded by the crown of life. Let us get right views of temptation, says the Apostle. There is nothing haphagard in life. Temptation is permissive. God overrules. The devil may desire our ruin, but God is not defeated in His children. In the battlefield of a man's soul, the devil may win an occasional engagement, but God wins the war. Why, then, should a Christian be discouraged? There is to be a great reward, even the crown of life (chapter 1:12). Crowns are only symbols. It will take eternity itself to understand the greatness of the reward. Be patient. The reward is certain. Moses endured as seeing Him who is invisible (Heb. 11:27). There is the endurance of faith, but God will not forget those who endured.

Genuine faith shows itself also in submission to God's Word. Faith in God's Word is the foundation of every true Christian life. From faith in the Scriptures, the man of God passes to submission to its truths. There is the obedience of faith. Faith without obedience is theory without

practice, and in God's sight, must be of little value We are to be doers of the Word, and not hearers only. This is a very practical and necessary instruction. Those who wait for Christ honor His Word.

Again, true faith will show itself in a right attitude to others (chapter 2:1-13). To church members this message comes with special force today "Be patient, therefore, brethren, unto the coming of the Lord." You are, perhaps, ignored by others, your abilities are overlooked. Diotrephes always pushes you out (3 John 9). Those who have money, perhaps, get all the honor. Be patient. Why repine? The Lord knoweth them that are His. He has not forgotten you, and some day you will find your place in the economy of heaven.

In chapter 2:14-26, we are reminded that true faith shows itself by works. In view of Christ's coming, we must keep the balance of truth. We are saved by grace, but if we are truly saved, we shall show it by works. It is hardly necessary to say that there is no contradiction between Paul and James on this subject of faith. Paul lays down the principle of faith in the matter of salvation, while James shows the working out of that principle in daily life. God's purpose for us is that we bring forth fruit. What shame and humiliation we shall suffer at Christ's return if we have borne no fruit. We are not saved by our good works, but we may glorify God by them. This whole section makes a tremendous appeal for the practical application of Christian principles to daily life. In view of Christ's return, we are to live the life, and not merely theorize.

True faith, this practical waiting for Christ, is further seen in the control of the tongue (chapter 3:1-13). The tongue is described as a fire, a world of iniquity, as untamable as a restless evil, full of deadly poison. It is boastful, it defiles the body, and is set on fire by hell. No wonder the Apostle indicates that it is to be held in restraint (chapter 1 26). Some might ask perhaps, "What has all this to do with the Lord's return?" The answer is that it would be a tragic thing if He found us quarreling when He comes back. Some people, even Christians, are very explosive and touchy. How quick we are to notice the defects of others, and to forget our own. The tongue, so given to slander, needs to be under control. As James puts it, "Where jealousy and faction are, there is confusion and every vile deed."-James 3.16. Strife and contention, cliques and divisions, are all too common in church life today. We so quickly lose patience with each other, and forget the exhortation, "Be patient."

In the 4th chapter of this Epistle, we see that true faith manifests itself in unworldliness. We see that worldliness casts a blight upon our spiritual life; it hinders prayer, and makes us blind and careless with respect to spiritual things. Friendship with the world means enmity to God. Worldliness is taking subtle, poisonous, and satanic forms today. Through the modern developments of civilization, the world has become in many respects a more attractive place in which to live, so that Christians are in danger of losing their pilgrim character, of becoming like the world, and settling down in it. The enemy was never more active,

but, thank God, we have the promise, "Resist the devil. and he will flee from you."—Chapter 4.7. The patient waiting for Christ means that we are always to resist the world-spirit.

This hope will save us, in these days of pleasure and paganism. We shall be delivered from godless planning (chapter 4.13-17). The man who is waiting for the Lord will put all his plans and purposes into God's hands. He will not attempt to direct his own life, but will rather seek to know God's will, and do it. So also will the Christian be saved from godless gain (chapter 5·1-6). It is remarkable that we have this warning concerning the danger of riches, coming as it does immediately before the call to patience.

It would appear from this that at the end of the age there will be a vast accumulation of wealth in the hands of a class of people who have evidently obtained it unjustly, with entire disregard for the poor. James reminds them, however, of their peril, for he says: "Ye have nourished your hearts in a day of slaughter."—Chapter 5:5. So for the Christian the exhortation comes again to be patient and prayerful. "Stablish your hearts: for the coming of the Lord draweth nigh." We are not to be envious of the rich, we are not to murmur. We are to be patient following the example of the prophets, of Joh, and of our Lord Himself, whom soon we expect to see face to face.—Rev. H. E. Anderson in The Prophetic News.

### DIVINITY OF THE BIBLE

#### Continued from Page Five

electricity to travel and speak?" Have not the operators of the radio station sent lightnings (electricity) into your home, and has it not said unto you, Here we are? Must we not acknowledge the fact that the Scriptures foretell?

Further, what about the skeptic on the street, who will not be alarmed at the signs of these times, refusing to heed the warning from the Lord, denying the end of this age and the coming of the Lord for judgment, thinking that the world will continue on and on, throughout the ages, just as it now is? Does the Bible picture him? Let us read: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:3, 4.

Have you not heard such remarks? Are not such persons a proof of the divinity of the Word? Do they not fulfill the prophecy? It was foretold about two thousand years ago; it is fulfilled today. God's Word never fails.

Present-day social conditions are clearly outlined in prophecy, and we all are witnesses to the fact that we are now in the days spoken of. Here is the picture given in the Word, and which may be verified by almost any daily paper in the United States "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, trucebreakers, 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 Tim. 3:1-5.

We leave it with our readers: Do not the present-day conditions of our own generation fulfill this prophecy from the Word of God? Truly these times are dangerous, or perilous, and the daily papers, filled with stories of murder, bribery, robberies, rape, blasphemies, betrayals, frauds, disobedience, and other countless unholy instigations from Satan visited upon mankind, tell of the truthfulness of the Bible which foretold such a condition as we now endure.

The Lord indeed is God, and there is none like Him. He declares the future e'er it comes, and shows us history in advance. His Word truly is infallible, and the Bible is inspired as no other work can claim to be.

We can exclaim in the words of Joshua, that holy leader of God, "We know in all our hearts, and all our souls, that not one thing has failed of all the good things (and also the woes) which the Lord our God spake concerning us; all are come to pass, and not one thing has failed thereof." And, dear one, they shall not fail.

We believe that enough has been said to convince anyone that the Bible is the inspired Word of God, and is trustworthy, infallible, complete, and contains God's will to man.

We close with just one prophecy of the many of those which concern that which is to come. It is in the beautiful words of Jesus: "Blessed are the meek, for they shall inherit the earth."—Matt, 5.5. Amen!—C. O. Dodd in The Bible Advocate.

"To be conscious that you are ignorant is a great step to knowledge "—Disraeli. What a pity it could not be told to churches as well as written in a book.

### ATHEISTIC, SOCIALISTIC JEWS FILL PALESTINE

S. J. Williams, in *The Jewish Missionary Magazine*, quotes Rev. Hanauer, a lifelong Hebrew resident of Palestine, as saying, "We are sitting on top of a volcano. At the first sign of weakening of the British strong arm, probably at a moment of serious trouble in Egypt or India, another vindictive Arab massaere will terrorize the Jews."

The same writer quotes a Palestinian priest as saying, "Atheistic Jews are filling up Palestine. Over 50,000 free thinkers or Socialists have come here as Zionists, from Russia, Poland, and Germany, since the War. However, of the present population of 165,000 there are 50,000 orthodox religious Jews"

All of this is precisely according to the prophecies that the Jews will, in the latter days, return to Palestine in unbelief. See Isaiah 17:10, 11.—Selected by R. Λ. Curtis.

## FUNDAMENTALISM AND MODERNISM

#### Continued from Front Page

fire" promised in the same book it is rather comparing the righteous to precious metals that need refining than to the wicked who shall be destroyed. Nothing indicates the eternal nature of these fires. In Isaiah 34 where the fire is spoken of as being of great duration, no mention is made of anybody burning as long as the fire burns.

Furthermore, such doctrines do not harmonize with the teachings that "the Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Psalm 103:8). "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."—Micah 7:18. (Note that the Old Testament is here speaking of God in terms which most popular preachers attribute only to New Testament teachings).

Much juggling of passages is needed to make the doctrine of "eternal torment" harmonize with the plain truths of the Bible. Only paganism with its vengeful gods could conceive of eternal torment as a punishment for sinful men. Originally even there the eternal torment was not for men. but for certain supposedly immortal beings known as "Titans" whom the gods had conquered at the time of creation. The Old Testament spoke of God as being unchangeable and eternal; certainly, then, the God whom Christ recognized must be the same one that brought the children of Israel out of Egypt, for He so says in Matthew (22:31, 32): "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saving, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." If God was a God of love to Christ, He was also a God of love to Moses (Deut. 5:10).

Fundamentalism as it is taught by the majority of "fundamentalists" is an attempt to salvage the wreck of "Protestantism." By abolishing the logical order of the Catholic position, the clergymen of the Reformation put themselves in an unstable position: either they must go all the way to toleration and indifference, or they must retreat to the shelter of the authority of the Catholic Church. One direction led to atheism ultimately, the other led to the church socialism of the Middle Ages. The Protestant clergy who were not willing to relax their hold upon the things of God as they saw them in the Bible must revivify their position in so-called "fundamentalism." But the position is untenable. They are the "spiritual" descendants of the Puritan type of preacher typified by Jonathan Edwards with his ridiculous teachings.

Though we may look upon mediæval Christianity as foolishly childish in its naive ingenuity, at least it was logical in its order. There was a place for exceptionally good, for the medium good, for those of indifferent character, for bad people, and for very bad people. With ease could the priest find a place to assign the "soul" of the dead per-

son. But when we eliminate all the choices but two: those originally for the very good and the very bad, then the alternative is startling. An entire revamping of the whole fabric of "Protestantism" is necessary. In fact political and economic motives are too much evident in the fashioning of Protestant as well as Catholic theology. The various degrees to be assigned to the deceased were money-getting theories. Protestantism must appeal to fear or entertainment. There is none of that tantalizing uncertainty which is found in the desire of the living relatives to have the deceased one moved up a step farther by the prayers of the priest, or the purchase of an indulgence. Fundamentalism will never stand in an age of reason and scientific research. (I mean real scientific research, not the "blabbermouthed" spoutings of so-called scientists.)

One thing about "fundamentalism" is commendable, and that is its nominal dependence upon the Scriptures as its basis. It teaches complete reliance upon the Word of God. "Back to the Bible" is the center of its theology. Perhaps none have wandered quite so far away as they. and should take such a slogan. When we examine such a concept carefully and critically, however, we find that the reliance upon the Bible is only nominal. They believe in taking its most figurative portions literally when it suits the twistings of the fundamentalist theology, or of "spiritualizing" passages that are the most definite in statement that could be found in the Bible. Especially is such a thing true when such stories as that of the "rich man and Lazarus" are considered. That story, fundamentalists feel, should be taken literally, while such statements as we find in the book of Ecclesiastes about the state of the dead should not be accepted because they were written by Solomon, or at least should have only an allegorical meaning. Fundamentalism is an attempt to understand the infinite teachings of the Scriptures by a lazy, indifferent study of a most superficial kind.

The true Christian is a real fundamentalist, because he is of that group who are not satisfied with the superficial meaning of the infinite things of God. The true Christian heeds the behest to study "to show himself approved," even though "much study is a weariness to the flesh." But since the name "fundamentalist" has been attached to a definite group it is better to attach to ourselves a name with more clarity of meaning.

I am not a "Fundamentalist"; are you?

## SWISS JUDGMENT ON THE "PROTOCOLS"

#### Continued from Page Three

of Jew-hatred, from Pharaoh to Haman, from Tacitus to Hitler, and the German exhibition of mass innoculation with the disease, we can come to no other conclusion than the depressing one that whenever the human mind allows itself to be darkened and distorted by hatred and intolerance, no lie is too grotesque or savage to be accepted, and no education or culture sufficiently clean to neutralize or sterilize the lie.

## Berean Department

ARLEN MARSH, EDITOR

### About Dancing

In the days of David, dancing was to the Lord; but today it is for pleasure. In that day, they did not dance in couples—men and women, as they do today. On our stages of today, the women, nearly nude, dance to the lusts of men. Our dancing of today seems to very well fit with Isaiah's writings: "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mineing as they go, and making a tinkling with their feet therefore the Lord will smite with a seab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts."—Isaiah 3:16, 17.

I cannot find any fault with dancing, but it's the evils that go with it, and they seem inseparable. It is a pleasure that the world indulges in, and as long as the people of the world do so, they will bring their evils with them. Music is very, very inspiring; but stepping to its tune is usually intoxicating. How many at a dance would recognize a Christian among them? Not very many, if any. The saying seems to be very true—"Birds of a feather flock together." A person is usually known by the company he keeps. Paul warns us not to keep company with fornicators. 1 Coninthians 5.9: "I wrote unto you in an epistle not to company with fornicators." The percentage of the world that does not indulge in fornication is small. How are we going to shun fornicators at a dance, since the world attends dances?

Two things are said to mold a person's life and character—heredity and environment. Heredity only makes up our physical and mental features and possibly gives us tendencies to be weak to certain temptations. Environment makes up the rest, so naturally the surroundings at a dance will affect us. It means embarrassment and humiliation to refuse a drink of liquor or a cigarette when the group around us uses them. People of the world curse and swear freely in almost all places, especially a dance. Even though we watch our tongues very, very closely, profanity will slip out, when we hear it so much. So again I say I am against dancing.

It is possible to have just a select group of Christians at a private dance, where there is no liquor, tobacco, profanity, fights, quarrels, nor fornicators. In time, sooner or later, these dances will be discontinued. The boys and girls that learn to dance in this select group will then go some place else to dance, as they have learned to love it. Ninetynine chances out of a hundred the place they go to will have worldly people and their evils. Even during these select dances, the girls and boys that learn to dance there will go some place else in between times, as the select

dances will not come often enough.

Dances usually occur on Saturday nights, the night before Sunday school and church. The Christian will be tired next morning, so he can't put forth his best efforts in church. That evening he will be so sleepy and ''dead'' that the service will pass over him. A few Sundays like that and he will find (if he wakes up) that his love for God is gradually but surely growing cold, that during the week he will be thinking about the last dance or the next dance instead of God. Our heart and mind are usually with the places we go to, the things we do, and the people with whom we come in contact. So again I repeat it: I am against dancing.

Sooner or later in life we will meet the man or woman that will attract us. it is God's holy plan. No better place is there to become acquainted than at the dance. The chances are very great that the person will be a non-professor, though no doubt as moral and honest as a Christian. It is almost fatal to marry a non-professor. As married life goes on, we will find that the Christian will compromise between his wife, or her husband, and God. Though God may not get the worse end of the deal at first, He will slowly lose His hold, till He has none. Again I declare that I am against dancing. — Wilsie McKnight, North Platte, Nebraska.

Mr. McKnight's article barely scratches the surface. The editor's experience has been limited to twenty-one years, but in that time he has seen frequently acted on the stage of life the very things Mr. McKnight describes.

Take, for example, one church. Berean services were held on Wednesday evenings. A dance fell frequently on Thursday nights. Most of the Bereans of the town were young people. Consequently, many Wednesday services were attended primarily by the editor and the two or three others who did not dance. The remaining element stayed at home—to make preparations for the dance on the following evening.

And another church. The girl was a teacher in the Berean society. Responsibility was shunned as much as possible. Sundays she was tired out from "work," and as often as she could remained at home to rest, leaving her class to others. It developed, in the course of time, that a number of evenings each week were devoted to dances in cities lying at a distance.

Homes have been wrecked, families broken up, irreparable quarrels between friends and engaged couples created by the deadly fascination of the dance. On the premise that only in dancing can her child find fun, many a mother has permanently destroyed that child's desire for anything religious. The editor votes cheers to Mr. McKnight.



### THE CHULDREN'S PAGE

PREPARED BY MARY A. GESIN

"Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

## THE VOICE IN THE BURNING BUSH

PERHAPS every girl and boy who reads this page knows the story of the baby who was saved from being thrown into the river by his father's making a little basket for him and putting it where a princess would find it. Do you remember how it happened that a law was passed that all the little Hebrew boy babies must be drowned? A terrible law, wasn't it! Like the one when Jesus was a baby.

You will find the reason in Exodus 1.9, 10, and the story of Moses' mother in Exodus 2, if you have forgotten it. Wasn't it clever of Moses' sister to watch over the little basket and then call his own mother to take care of the baby? They didn't need to hide the baby after that because everyone knew he had been adopted by the princess, and he was safe even from her own father's, the King's, law.

When the baby was old enough to leave his mother, you remember, he went to live at the palace. He grew up to be a very fine young man, educated and accustomed to his new home. But he never forgot that he really was an Israelite, not an Egyptian, and when he saw his own people so cruelly treated he decided that some day he would rescue them.

One day as he stood watching the Israelites with their building he saw an Egyptian strike a Hebrew, and it made him so angry he did a very foolish thing. He killed the Egyptian. Soon everybody knew it, and he had to run and hide for his life. He was about forty years old then, a young man in those days.

Across the desert Moses went many miles, till he came to a well. Something interesting happened there, and you can find the story in Exodus 2:16-20. And that is the way Moses found a wife.

It seems strange that the educated, forceful man should be satisfied to live in a wilderness tending sheep. But you often find it so today. There is an education of a different kind to be found in God's beautiful out-of-doors, and if you find it you will be happy.

For the next forty years Moses lived a quiet life until one day when something unusual happened. As he tended the sheep he saw fire burst out of a bush near by, but the bush didn't burn. Then he heard a voice speak to him Yes, a voice! God's voice!

You see, God hadn't forgotten the poor Israelites, and

He hadn't forgotten the man who declared one day he would rescue them. But it was a different Moses from the one who had run away almost forty years ago. For Moses had lived that long in the wilderness.

It was the same Moses, but he had changed. He didn't think he could save his people in his own way now; he was willing to do it God's way. Why, he was so humble he even didn't want to go, thought he couldn't do such a great work

You know, when we look on men's work we think we can do most anything. But when we study God's work, the beautiful things of nature all about us, we feel pretty small. Only God is really great.

The voice, God's voice, told Moses to go back to Egypt and demand of Pharaoh the freedom of his people. Some more queer things happened, such as a rod turning to a snake, and finally Moses agreed to go if his brother. Aaron, would be his helper.

And Aaron was on his way right then to find his brother Moses if he could. He hadn't seen him for so long he hardly knew him, I imagine. For Moses was now about eighty years old. Aaron had to do the talking for Moses, because Moses was afraid he'd say the wrong thing.

Now I'm sure you all know the story of what happened when Moses asked the King to give the Israelites their freedom. Why, Pharaoh wouldn't do that because they did all the hard work for the Egyptians. But after God punished the Egyptians enough they were glad to let them go.

Through the Red Sea God led them safely, and into the wilderness they went with Moses their leader and Aaron his helper. Many great things happened here, and you can read how God fed them in Exodus 15 and 16. You know there's not much to be found to eat in a wilderness, nor drink either.

Up to a place that Moses knew, where there were water to drink and grass for the cattle, he led this great army of slaves. Yes, the very place where he had tended his father-in-law's sheep! Near by was the place where the voice of God came to him from the burning bush.

Moses was used to depending on God, so he told Aaron to tell the people he would go up the mountain near them and talk to God. He wanted to get directions from God for governing all these people.

Moses was the very best kind of a leader they could have had. For he realized that unless they obeyed God they'd never get to that beautiful country He had promised them for their own. And now we must leave Moses as he talks to God.

## The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 1. — July 7, 1935

### MOSES

#### GOLDEN TEXT

"Blessed is the nation whose God is the Lord."-Psalm 33:12.

#### A STUDY OF THE SUBJECT

Topic: Moses-Leader and Lawgiver.

Aim: Obedience to God assures success in His service.

Class Discussion: What qualities make for true greatness? How may such qualities be developed & How do the requirements for spiritual leadership differ from those demanded of political or business leaders? What men in your community possess such qualities?

- I. Moses-Leader of Israel. (Ex. 24.3-8) The qualities of leadership are not developed m a day. They are acquired only by long and patient effort Jesus said, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations"— Rev. 2.26. It is only by meeting difficulties and overcoming them that those elements of moral and spiritual strength are developed that fit one for leadership Eighty years of devotion to duty and to God lay behind Moses' success as the leader of Israel. That background of experience had built up within him a faith in God which did not falter, so that he "told the people all the words of the Lord, and all the judgments," driving the truth into their hearts with the resistless force of his
- own conviction. II. Moses-Lawmaker of Israel. (Vv. 12-18.) In reality Moses was neither the leader nor lawmaker of Israel He led Israel as the inspired representative of God, and he gave them only such laws as the Lord commanded him. God was their actual Leader. God was their only Lawmaker. And yet Moses is given credit for the faithfulness he displayed in his service. We read that "Christ Jesus . . . was faithful to hun that appointed him, as also Moses was faithful in all his house. . . Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after" (Heb. 3:1-5) Moses' unswerving faith in God and obedience to Him qualified him as a type of Christ, who was "obedient unto death, even the death of the cross" Like Jesus his antitype, Moses was "highly exalted, . . . and given . . . a name which is above every name" (Phil. 2-8, 9), save only that of the Son of God alone Jehovah called him into His very presence, He permitted him to look upon the form of the Lord; he was made the instrument through whom the Almighty revealed His will to Israel; and, more wonderful still, he was said to be a figure of the coming Savior Of this latter fact Moses was fully informed (Acts 3 22, 23).

#### PRACTICAL APPLICATIONS

#### Moses

- -was under God's protection from birth; -chose to suffer affliction with the people of God:
- -felt his need of God's belp;
- -was not permitted to enter the Promised Land:

worship

Obeying God. When Moses came down from the mountain and told the people what God had said, all the people answered, "All the words which the Lord hath said will we do This was merely lip service, for shortly after they made a golden calf and worshiped it. Israel's whole history is spotted with promises broken Much of their worship was shallow See Isaiah 29:13, 14. The blessing of the Lord comes to those who keep His testimonies with their whole heart. What form of obedience is the most predominant today among worship-

Blood Applied. Moses sprinkled the people with the blood of the sacrificial animals. This could not give remission of their sins, but merely carried them over year after year (Heb-10:3) The blood of the animals was the life thereof, and when the blood was applied, animal life was atoning for human life; therefore the statement, "Without shedding of blood is no remission."—Heb 9:22 It is the blood of Jesus Christ that cleanses us from sm (1 John 17). We are sanctified or set apart by His blood (Heb. 13.12). How is Jesus' blood applied to us?

Seventh Day. For six days the glory of the Lord abode on the mount, and on the seventh day the Lord spoke to Moses. This was the day God had set aside as the time when Israel should commune with Him and when He would meet them. The seventh day was Israel's day of worship. The first day of the week is the day the church meets to commune with God It is just as important for the church to keep it holy unto the Lord as it was for Israel to observe the seventh day. Why did God wait till the seventh day to speak to Moses? -C. E. R.

#### GOLDEN TEXT

Most nations were idolaters. Israel alone served the true God, the Lord Jehovah. When Israel lived close to God, He was indeed good to them. When they failed to worship God and turned to idols, they received none of God's favors A blessing is a favor of some kind God favored Israel as no other nation. He delivered them from Egypt, fed them in the wildciness, and brought them into the Promised Land These were blessings

As with a nation, so with an individual. The one who lives close to God and worships Him and no other receives many favors (blessings) of which others know nothing. Most of us are blind to such things. When one lives so close to God that he tithes his income, it is said that the remaining nine tenths go as far as the ten tenths otherwise do. That is a wonderful blessing or favor Try it and see -- L A R

#### YOUNG PEOPLE AND ADULTS

Cause or Result? Does a national crisis make a leader, or does a leader simply would a nation to a greater extent than usual, dur ing such a crisis. This might be the nub of -reproved his people for their irregularity of the introduction to today's lesson. Call upon

the history of nations outside of Israel in answering this question; then apply it specifically to Moses. Was Moses' greatness created by or for the emancipation of Israel' Was his character developed by leading, or had he all the qualities of a leader before the exodus! Note, before answering these questions, what the purpose of this quarter's lessons is (p. 3).

The Law. Who was the author of the Mosaic Law? Was it ever changed, or has any law of God ever been changed, because its subject refused to obey it? Would this indicate that men can alter the conditions imposed on those who seek salvation, What was the purpose of the law? Define law; use an unabridged dictionary, or at least a good abridgment. Would the formality of the service at the giving of the law impress the people with the content and seriousness of the code Why? After such a service and the miracles they had seen, why did the Israelites so soon go into idolatry? What was there in the law to indicate its divine origin? Study the provisions for sanitation and health. Did ancient peoples know anything about either?

References. Jesus Christ in the Old Testament; Josephus; The Books of the Pentateuch -A. M.

#### INTERMEDIATE CLASS What It Means to Be a Patriot

For the next three months we take up a study of the lives of some of the men and women of the Bible, from which we will en-deavor to learn why they were important in their particular places and to apply these lessons to our own lives. Moses is the first person to be studied. Note the three forty-year divisions in his life. (The teacher may assign these previously to three students to be reported on in class. Appeal to the interest of your students in various ways subtle suggestions to lead them to study; hints of some thing unusual to be discovered in these b. ographies; stories of the customs, manners. prography, and history of the people, all of which calls for more knowledge than that possessed by the average student.)

How was Moses a true patriot? In serving his country whom did he consider above all else Moses' nation was ruled directly by God, with very few sub-rulers. Perhaps that is why God's supervision was more apparent. Are the nations of today under God's guidance? Do they all acknowledge such guidance? Why is it easier to be a true patriot in a Christian nation? Do not forget to be thankful that you live m a land that permits the worship of God Could you be a true Christian patriot in a country that forbade such worship? What resulted to Israel when God's commands were obeyed (Lev 26.3-8)? When they were disobyed (14-20)?

The word "meek" is always connected with Moses' name, and we think of a meek person as one who accomplishes nothing. Wherein, then, was the secret of Moses' power?-M G.

### AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Michigan Conference, Dutton, Mich. June 27-30 Kansas-Oklahoma Conference,

Arkansas City, Kansas July 7-14 July 25 Arkansas Conference, Bear, Ark. Illinois Bible School and Conference,

Oregon, Ill. July 30 - August 11

General Conference, July 30 - August 11 Oregon, 111. Ministerial Conference,

July 30 - August 11 Oregon, Ill. National Berean Conference,

Oregon, Ill. August 5 Virginia Conference,

August 16-25 Maurertown Western Nebraska Conference,

Holbrook Iowa Conference, Waterloo

August 17-25 August 20-26

#### WESTERN NEBRASKA CONFERENCE

We always hold our annual conference at Holbrook, Neb., the third full week in August. We are glad to report that Bro. Patrick will be with us to assist in this series of meetings. This year the date is August 17-25, inclusive.

We are also glad to report that no lives were lost in Holbrook during the recent flood. Property damage reaches far up into the thousands of dollars. The CCC men under appointed supervisors are helping to clean up our village. Mrs. Eva Phelps.

#### KANSAS-OKLAHOMA CONFERENCE

The Church of God of Kansas and Oklahoma will begin a week's meeting July 7 at the Church of God located at 709 N A St. Arkansas City, Kan Bro. S. J. Lindsay will have charge of the preaching services during the week. Sr. Lucille Le Crone of Helena, Okla., will conduct the Berean class.

Bro. S. J. Lindsay will speak at 11 a.m. Sunday, July 7. A basket dinner in the church basement will follow the morning services. That means for everyone to come with well filled baskets prepared to spend the day and get acquainted with Bro. Lindsay and one another A real fellowship meeting is a good way to start a successful meeting. Be sure and come.

Sunday afternoon at 3 p.m we hope to have another one of Bro. Lindsay's good sermons, and again at 8 p.m.

Monday there will be an organization of classes for the week, with no sermon until evening. Announcement will be given of the schedule for each following day at the evening service. If you do not want to miss anything be at the evening services.

Mrs. A. J. Chaplin, Secretary.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. William Lansbery; Golden Rule Church of God; Harry Goekler; Eva L Page, Mrs D. W. Brown; Lilian Raulton; Arthur Gilbey; Mr. and Mrs Delos Andrew; Jessie M. Shen

A book containing 75 Bible lessons for 10 cents. Paper bound. Order Senior series 1923 from the National Berean Society, Oregon,

#### SOUTH LAWN CHURCH, GRAND RAPIDS

The Sunday of June 16 might well have been designated as "Home-coming Day." Sr. Fletcher of Kalamazoo, who is always most welcome, spent the day with us. Bro. Richard Skeels, who had for many weeks been unable to attend church, honored the occasion of Father's Day by being present, which brought gladness to all, though we realize it was with great effort on his part. Sr. Blakely and Lois were also present, Lois having returned from her term of school in the Northern Peninsula. We trust she may teach closer home next year. Also, Bro. Laverne Ackerman of the U. S. Navy, stationed at Norfolk, Va., was home on furlough, and Marjorie Siple of the staff of St. Luke's Hospital, Chicago, arrived two days later for a month's vacation.

The church welcomes these dear ones and extends cordial greetings to all.

F. E. Siple, Pastor.

#### BURR OAK, INDIANA

We are back home after meeting with the friends and relatives at the Minnesota June Conference. A pleasant memory will remain, because of the splendid spirit, good feeling, and a forward step in evangelism

We preached Sunday, June 9, morning and evening, at Mora, to a good attendance. A fine interest was shown.

The Tuesday evening following we held services with the Oak Park folks in the Dennison home. Sr. Maybelle Hanson of Chicago was home for rest after her illness. It was good to meet these faithful ones.

Wednesday evening services were held in the St. Cloud church, our former pastorate, where we again enjoyed the fellowship. Bro Denchfield is doing a fine work, and needs our prayers.

Then came the conference at Eden Valley. Thursday and over Sunday. A large attendance blessed the gathering, as well as the fine services. One feature at the conference was the St. Cloud chorus group of young people A great joy came as we heard them sing, and we shall remember these faithful young lives as they sang for us at the morning worship bour.

After conference our daughter, returning with us, stopped at Minneapolis for a day; the writer's mother also journeyed with us toward our Indiana home, stopping at Graytown, Wis., for two services.

We arrived at Burr Oak Thursday evening. tired, ready for a good rest, and found our people had loyally kept up the work. The Gospel Scekers Class of young folks took charge of the morning worship Sunday the 9th The evening was given over to the school for their children's program. We are happy to report that our folks are "doers of the word, and not hearers only." It is a pastor's joy to have loyal workers, especially in his absence. We have a splendid Bible school. Attendance has increased. Berean classes are held cach Wednesday, where we study God's Word.

Now on we go to the Indiana Conference. where we are anxious to meet new faces and old acquaintances.

Onward and forward may we go. As the Apostle Paul said, "Press toward the mark'

A. E. Hoskins, Pastor.

#### SOUTHERN CALIFORNIA

The Church of God in Los Angeles was treated to a relief from the voice of its pastor by enjoying a discourse from Bro. Cecil Smead on June 9. He chose as his subject what might be termed the basic teaching of the Bible: "The Gospel." Bro Smead and Bro. Toogood of Blanchard, Mich., have been spending some time in our midst while on vaation from duties in Michigan. We wish that they might stay longer, but realize that they may not be spared from their work in their own locality.

St. Kauffman of Riverside was back with us again after a brief visit with friends in Fresno, and a siege of illness which kent her away from connection with the services for a fime.

In anticipation of the wedding of Bio Wesley Saylor, Bro. Lindsay is planning to spend a vacation in Los Angeles and vicinity. church is in anticipation planning a Berean supper to be held in his honor on Wednesday evening, June 19. By the time this goes to press we trust that that supper will be a most pleasurable memory. Bro and Sr Nokes are to provide the entertainment from a culmary point of view, and various others including the guest of honor will provide the other entertainment. These suppers have proved to be most entertaining for those who have been able to attend.

The Pomona congregation enjoyed a day at the beach on Sunday, June 16. Regular services were dismissed and the group traveled to Newport Beach to the beach home of Bro and Sr. George Adamson. A picnic lunch was followed by a varied program of recreation

Sr L. E. Rich of Long Beach has not been so well recently, but we trust not a very great deal worse. We offer our prayers for her recovery.

Norman John MacLeod.

#### FROM BROTHER ELMER MAGAW

To the members and friends of the Churches of God at Dry Run, Maurertown, Browntown, Winchester, and Fairfax, Va; Brush Creek and Lawrenceville, Ohio; and Eden Valley. Minn.:

We arrived home in Lester Prairie, Minn., from our vacationing the night of May 29 tired, but safe and sound, and with many pleasant memories of "you-all." We thank you all for the part you took in helping us to have a most wonderful and long-to-be-remembered vacation.

And not forgetting the Giver of all good things, we thank Ilim for our long and pleasant journey and safe return, for the mountams, rivers, creeks, and trees along our way, not forgetting the rocks and hills of the East. nor the scenic grandeur of Munesota and W1s consin.

Again we want to say thank you to our children, Dorothy, Sydney, and Vivian, for the gift of such a wonderful journey, and it seems we must include Ruth, too, for we have heard that it was the marriage of Ruth and Vivian that started the planning of the whole trip. And to Margaret and our grandchildren. who did their best that Grandma and Grandpa should have a good time,

We have just had a good rain here in this vicinity, and everything is growing wonderfully. The lilies are gone, but the peomes and roses are coming in bloom,

Much more we could write, but some of you

you that others will. And now may your experiences in life help you to say with the Psalmist of old, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

We remember how hard Bro. Thaver and his son Lyle worked for the success of the meetings at Dry Run and in helping Sydney and family and ourselves to have a good time, and the four o'clock breakfast which Mrs. Rogers of Winchester prepared for us the morning of May 16, and so many other experiences in Virginia and Ohio.

May God bless you one and all.

Elmer Magaw

#### NORTHWEST CONFERENCE

Welcoming, in behalf of the Felida brethren, the visiting members of the Northwest Conference, St. Emma C. Radsback opened the meetings with greetings and a lesson on "Love."

On Friday morning Bro. Lyle Rankin, bringing greetings from Cashmere, Wash., dehvered the first of a series of sermons, his subject being "Mortal Man," He was followed by Bro A L. Corbaley of Puyallup, Wash., who spoke on "The Gospel." Bro Corbaley is the minister who quotes more Scripture (correctly) than many church members have read.

The "Divine Begettal" was the subject selected for Bro. A. W. Darby of Gresham, Ore Speaking from James 1 18, "Of his own will begat he us with the word of truth," Bro. Darby showed that we become the sons of God at baptism.

Sr. Minnic Kerr conducted the evening Scripture lesson, and later Bro. Thomas Foster of Mt. Vernon, Wash., spoke on the "Re- that endureth to the end shall be saved"

have personally heard from us and I promise turn of Israel." This subject is always new, always interesting, and provided much food for thought.

The social meeting on Saturday morning was conducted by Sr. Minnie Rogers, Eugene, Ore., who had gathered texts on "The Transformation of the Christian." These scriptures with comments by the readers provided an especially enjoyable and helpful half hour.

At the evening service a long delayed hope was realized when we were privileged to listen to our beloved sister, Lottie E Young of Seattle, Wash, who with Sr Amy L. Young, our new vice president, was present for all the meetings Later in the evening Bro. Darly spoke on "Baptism," bringing to view so clearly its purpose and importance.

Sunday was a day filled with spritual food, with six services listed on the program.

At ten o'clock Bro. Rankin filled the vacancy left by Bro. Corbaley, who with his family was called away by the news of the death of a relative. At 11 o'clock Sr Railsback, speaking to the largest audience recorded during this meeting, held the attention of all with her subject. "The Word Made Flesh "

Dinner was served in the basement to over a hundred people. During the noon hour we gathered at the river, where Virginia Ebi of Portland was baptized into the all-saving name by Bro. Darby, Sr. Ebi is a grand-daughter of the late Bro. and Sr. Morgan of Corvallis, who were truly pillars of the church at that place. Our prayers are that Sr Ebi will follow in the footsteps of her Lord and Master, whose name she has taken, to the end of the way. Christ says, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God," and agam, "He

### BETWEEN YOU AND ME-

Next Sunday morning the pastor of the Oregon, Ill., church will speak on "The Brotherhood of Man," dedicating the sermon to the memory of John E. Cross, who was actively associated with the work of the Church of God locally, and as a member of the Executive Board of the N. B. I. for several years. The evening sermon will be on "The Value of Doctrinal Teaching," and will be presented as an expression of appreciation for the labor of Bro. S. J. Lindsay in establishing and maintaining for many years the work in Oregon.

A letter from Bro. S. J. Lindsay under date of June 19, tells of his arrival at the home of Bro John Saylor in Los Angeles. He states that he will start from there for the East on July 3. Bro. Lindsay is to be one of the teachers at the Illinois Bible School again this year.

A letter from Sr. Mary Allard of North Los Angeles, Calif., tells of the serious illness of her son, Bro. Herbert Allard, who is suffering from a severe attack of intestinal

We are publishing in the 'Truth Seekers' Quarterly, present issue, three articles on key words of the Bible by Wiley Jones. We commend them to the thoughtful attention of all Bible students. The articles will later be published in booklet form.

And speaking of the quarterly, please observe the cover is blue again this quarter, so that it can be readily distinguished from the last issue, which was green.

Splendid reports continue to come from the May Meeting at Fonthill, Ont. Sr. Lilian Railton writes of the helpful spiritual sermons presented by Bro L. E. Conner and of the general success of the gathering.

Bro. and St. Harvey U. Krogh, Jr., just returned to their charge at Plum River, Ill., after being present at the Minnesota Conference in Eden Valley, report a very fine meeting. Sr. Lucille Le Crone is assisting her brother, Pastor Richard Le Crone, in a protracted effort which is now in progress at the Eden Valley church.

We are praying for the success of the Michigan Conference and Bible School, which is to convene Thursday of this week at Dutton. Sr. Mary A. Woodward will be sadly missed from her accustomed place in that gathering May the Father's blessing support her in her long illness.

Bro R. H. Judd of Toronto, Canada, one of our most able contributors, writes appreciatively of the work being done by our younger writers. He informs us that Mrs. Judd is confined in the hospital, but is doing well and may be able to return home within three weeks We ask the Father's blessing to be with her.

The Emphatic Diaglott, by Benjamin H Wilson: the New Testament retranslated, interlinear Greek-English translation, fabrikord binding; Bible paper, gold edges, Bible dictionary and index; \$2.50 National Bible Institution, Oregon, Ill.

It was a great disappointment to many who had looked forward to meeting Bro. Frank Smalley again, to learn of the death of his eldest son, Leonard. Bro. Smalley, who was scheduled to speak on "Watchfulness," was replaced by Bro. Rankin. The Communion service was in charge of Bro. H. J. Prosser of Newport, Ore. Bro. Prosser gave a historical outline of the Conference beginning when he was a boy and traveled by wagon long distances to the meetings, to the present time, when we who are farthest away make the trip in a few hours. Bro. Prosser had not been to Felida for 25 years, so he was quite busy renewing old acquaintances.

Bro, Foster spoke on "The Millennium" at the evening service, and it is reported that it was another splendid sermon. We wish that we might have remained for this service. In conclusion Bro. L. G. Jaeger of Tacoma, Wash., gave some good thoughts on the cause for rejoicing in the truths which we hold. Our newly elected president, Sr. Minnie Rogers. requested our prayers in her behalf in con-ducting the work of the Conference during the coming year.

G. E. Barber, Secretary.

(Much to our regret we are obliged to omit a part of this report owing to lack of space .--Editor.)

#### WHITE - JOHNS

A pretty church wedding was solemnized at the Blan, Neb, Church of God May 26 when Russell Johns and Sr. Doris I. White were united in marriage. The bridegroom is the son of Bro. and Sr. A. M. Johns of Blair, Neb The bride is the daughter of Mr. and Mrs. Aithui White of Bennington, Neb.

As Miss Dixie White, a cousin of the bride. played the wedding march, the bride marched to the altar on the arm of her father, where she met the bridegroom. Miss Clara Krogh had just sung, "I Love You Truly." Byron Johns, a brother, was best man, and Faye White, a sister of the bride, was bridesmaid. Little Gene Nelson, a nephew of the bride, carried the ring on a silk pillow. Darlene Wilhams, a cousin, was flower girl. The ushers were Glenn Appleby and Richard Appleby.

The bride was prettily and neatly gowned in a chiffon organdie dress, with a large white hat and were silk gloves with organdie ruffles. She wore a corsage of Talisman Roses, sweet peas, and blies of the valley. The bridesmaid wore a blue net gown with a pink sash, and a corsage of roses and sweet peas. The ring bearer was dressed in all white. The bridegroom was dressed in conventional black.

Bro. and Sr. Johns are popular young people and have long been active workers in the church at Blair. They are both of sterling character, which bespeaks a future life of happiness. A banquet was held after the ceremony at the Clifton Hotel, where 23 guests sat down to a four course dinner. Out of town attendants were relatives from Lincoln and Fremont, Neb. May God add His blessing.
The church was filled to almost overflowing, nearly the entire church of Omaha being present

Almus Adams.

#### CONTRIBUTIONS TO N. B. I

CONTRIBUTIONS TO N. D.	. 1.
Clifford Wilson	\$25.00
Mary E. Elton	30.00
Mary Wolf	5.00
Mrs O. W. Umphrey	12.00
Mrs. A. M. Ross	\$1.00
Mrs Sid Martin	4.55
Maurertown, Va., S S.	2.08
J E, Miller and Family	5.00
C E. Lapp	<b>\$ 1.00</b>
J W. Sweet	1.50
H. G. Pierce	20.00
Harold Hardesty	1.47

## THE MEDITATION AND SYMBOLISM OF THE COMMUNION

"This is my body, which is broken for you.... This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. 11:24, 25.

L one and bitter have been the controversies over the words, "This is my body," whether they were meant to be metaphorically understood or literally. The controversy has succeeded, in many ways, in beclouding the real issue. In other cases, it has served to clarify.

However, with us, and those of like faith, these may be summarily dismissed, since we attach a merely symbolical significance to the bread and wine of the Lord's Supper. But, so regarded, it may not be amiss to consider somewhat the symbolism which underlies this ceremony—that which gives it meaning and power.

The bread represents the bruised (not "broken") body, mangled and bleeding, while the wine represents His very life freely given for us.

The Savior chooses, as His symbol of the relation which He is to hold to our spiritual life, something expressive of a vital connection—the nourishment which sustains our physical bodies. Food, we know, has such a vital connection with life. It becomes incorporate with us—a part of our very being. And without it to feed that life, our lives will cease to be And it was our Lord's conception that in Him resided that which was equally essential to our spiritual life.

Our Lord was the one perfect embodiment of divinity— "God manifest in the flesh"—in human form. Christians may represent God on earth in their flesh. We are "sons of God" now, and our bodies are God's temples.

We may look with awe on the beauty and majesty of that spirit as embodied in Christ, but we must believe that it dwells in us as well, and that, however feeble and flickering its life, it may be nourished and fed, "till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ."

What a gripping, amazing promise is that! But, to make the most of this text has been the upsetting of many! Christ foresaw and foretold it. How many religious impostors have commenced their careers of self-deception under the strain of the tremendous conception that they were themselves divine! Yet, if we rightly grasp it, the conviction should be as sobering and steadying as it is inspiring. We must believe it. For, if we believe in Christ, we must believe also in ourselves. Here was the gist of His tremendous message to humanity. You are not an outcast to perish like the brute. You are a child of God. Believe in your destiny. Here is the stature to which He designed you to grow. My body and blood, My sacrifice on the cross, are but to show you your own possibilities. Can you longer stoop to lead base and mean, cowardly and selfish, sensual

and sinful lives, when once you have caught a glimpse of those possibilities as shown through Me?

When once we come to have this faith, not only in Christ, but in ourselves, and to understand its necessity, we may catch the meaning of one of the hard sayings about the unforgivable sin, and the blasphemy against the Holy Spirit, but that is but the denial of the possibilities of its existence in us. He who will not believe that as a responsible, sentient soul, who deliberately denies that there are in him any such nature and capacities as the Savior saw in us, as long as he remains in that conviction, has closed and bolted against himself the door of eternal life.—

The Messiah's Advocate.

#### CONTENDING FOR THE FAITH

JUDE, in his general epistle, third verse, says: "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." This was early in the history of the gospel dispensation, but from the first there have always been those who claimed to be the servants of God, who have opposed the plain teachings of the Word of God.

If it was needful that Jude, in those days, urge the followers of Christ to "earnestly contend for the faith," how much more needful at the present time! It is comparatively easy to contend against those open and avowed infidels who do not hesitate to speak against God and His Word. They are bold and defiant; they stand out in the open; their brand of infidelity is so unreasonable and so profane that they stand self-condemned. People of ordinary intelligence will resent, as well as resist, their teaching.

The dangerous skeptics today are the skeptics within the church. They are the Judas Iscariots who betray the Master with a kiss. They deny His virgin birth, the miracles which were the proof of His divinity, and the blood atonement He made for the lost, while they heap their compliments upon Him. You will find no group of men saying so many beautiful things about our Lord as the modern liberalist. Jesus Christ cares nothing for their compliments. "Why call ye Me good? God only is good. If I am not the Son of God, the express image of the Father, . . . 1 am not good."

Jesus Christ cannot, and will not, consent to be accepted as a good man, merely; as an example, only; He declares Himself the Light of the world, the Resurrection and the Life, the Forgiver of sins, One to be sought as a Savior, trusted in as a Redeemer, and worshiped as a Lord. He did take upon Himself our nature but He is the Son of God. If He be not risen from the dead He cannot fulfill His promise to come again, and we are without hope. He is coming! His advent is upon us! We are set for the "defence of the gospel."—W. S. Bowden; selected by R. A. Curtis from Present Truth Messenger.

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, JULY 2, 1935

NUMBER 40

## No Idlers Wanted

By A. J. Eychaner

"Seest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men."

GOD has placed the seal of approval upon honest industry. He proposes to reward the busy man. Paul says, "He that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope "—1 Cor. 9·10 He who takes hold of the plow and looks back is not fit for the kingdom of heaven. And the reason is obvious. He cannot be depended upon when important duties are placed in his care, when the kingdom shall have come. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."—Prov. 20·4. There is nothing more certain than that God rewards men for labor. His promises are abundant both in nature and revelation

When Adam was placed in the earthly paradise in the land of Eden, we are told that he was to "dress and keep it." It requires but little experience to prove to us that a neglected garden brings no fruit to its owner. On the other hand the earth yields bountifully to intelligent and persistent cultivation and care. This is not only true in nature, but it holds good in our conduct and service among the children of men. The man who diligently cultivates friendship and intelligently works for the well-being of those about him "shall stand before kings". Such a reward is the natural result of unselfish labor. And shall God do less for His children who are faithful in His service? Shall the spiritual law of reward fall below the natural? Why? A cup of cold water given to the needy one shall in no case lose its reward. Let us cherish the hope strengthen our confidence in the promises of God, that at the last, when every man shall receive for labor a due recompense, we shall be approved and stand before our King.

 $\mathbf{II}$ 

We go to the busy man for help. We go to the busy man for work. We go to the busy man for advice. We have no confidence in the idler. He is not consulted. He has no standing among his fellows. He is always complaining that he never has had a chance. The busy man makes a chance. He gets busy and makes things hum. We go to him for help, counsel, work; and there is a reason why we do. The busy man is in practice. He can do his work better, quicker. His advice is based on experience and is valuable. He is true to his promise and we can depend upon him. These are some of the reasons why he stands before the King. He has earned the place. He is simply following the laws of his environment and his reward is sure.

If this sermonette comes under the eye of any young man or young woman, let me say to you that there is no royal road to the King's palace. There is no dreamland in this busy world. If you would succeed in attaining intellectual eminence you will have to work. The diligent, painstaking, labor-doing road, is the one you must travel. Idleness, frivolity, eigarettes, wine, and impurity, are the roads which miss the King's palace and end in death. Moral excellence and spiritual holiness are not attained in a day, nor are they spontaneous in growth. They are the result of careful thought and living, and faithful work.

It is a law of nature and therefore a law of God, that use gives power—Every moral act strengthens. The closer the principles of right are tollowed, the easier temptations are overcome.

It would be best to systematize work and divide the time. Since there are twenty-four hours in a day, eight hours for work and study, eight hours for recreation, and eight hours for sleep. If eight hours of continuous work are too strenuous, then make it four hours of work or study, then four hours of rest and recreation, then four hours of work followed by four hours of rest and recreation. But the hours of sleep should be eight hours of continuous and regular sleep. Nothing should be allowed to break in upon the hours of sleep, for by sleep alone are the body and mind

Please turn to Page Ten

## Abreast of the Times

#### Jews Destitute in Poland

"Pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street."—Lamentations 2:19

NEW YORK, June 23.—One third of Poland's three million Jews are completely destitute, and the economic status of the remainder has been made "exceedingly precarious" by rising unemployment and discriminatory laws and taxes, according to Dr. Bernard Kahn, overseas director of the American-Jewish Joint Distribution Committee. The report was made public tonight by Rabbi Jonah B. Wise, national co-chairman of the United Jewish Appeal.

Professor Joseph P. Chamberlain of Columbia University, says the *Daily Jewish Courier*, who was appointed by the American Government as this country's representative on the advisory council of the League of Nations High Commission for Refugees from Germany, is making a strong effort to arouse the Jews of the United States to come to the financial relief of their brethren in Europe He would have them raise at least \$3,250,000 during 1935 to assist in the rehabilitation of the Jews of Germany and other lands and for the settlement of Jews in Palestine.

As was the case when Israel fled from Egypt (Ex. 12. 34, 35), the Gentiles, who have found this energetic people almost indispensable to their own economic life, must help them with silver and gold and means of transportation (Isa. 66:19, 20) to return to their own land.

### Superstition Lingers

"He took the cup, and gave thanks."—Matthew 26:27.

LONDON, June 21.—A group of missionary archaeologists are reported to have found recently a glass chalice, or Communion cup, near Antioch in Syria, which has aroused much interest owing to the fact that it is thought by many to be the original cup from which Christ and His disciples drank "the fruit of the vine" at the Last Supper.

"Experts on the ground point out," said Rev. Gentle Cackett, who is interested in the find on behalf of the British Museum, that "the chalice unmistakably was made around the period of the Last Supper. Also, it was found in a cave which at one time was used by the early Christians as a church. I hope it can be rushed to London to be submitted to the British Museum and other experts. Experts in Syria appear highly impressed with the evidence that it is the chalice of the Last Supper."

Visitors to the Century of Progress in Chicago will recall the cup that was on display there and which purported to be the actual one from which Christ drank on the night of His betrayal. According to a mediæval legend the true cup was preserved by Joseph of Arimathea, who finally took it to Britain, after which it disappeared.

Had as much effort been put forth to discover the true gospel of Christ as has been exerted to find the Holy Grail, many would, no doubt, now be rejoicing in the comfort and assurance it affords

### Palestine a Publishing Center

"From Zoon will issue doctrine (teaching), and the word of Jahve from Jerusalem"—Isa. 2:3, Delitzsch.

JERUSALEM, June 15—Attention was called in these columns recently (June 11) to the establishment of a radio broadcasting station in Jerusalem by which the "word of the Lord" might be sent throughout the entire world. We are now informed that Palestine may become in the near future the center of a great Jewish publishing business

The first Jewish publishing house in Jerusalem was established in 1840, where it continued to function for thirty years. Various other publishing plants were thereafter started, but none attained a very great degree of success. But, according to The Palestine Post, since the Great War, and following on the energetic resettlement of Palestine by the Jews during the past ten years especially, many new presses have been installed which have issued many important publications. "There seems to be every likelihood that the hope of early Jewish publishers, that Palestine would become the center of Hebrew book publication, may soon be fulfilled."

It is of interest to note that the first printing press to be put in use in all Asia, outside of China, where printing originated, was in Safad, Palestine. A printing establishment was founded in that city in 1577 by Abraham ben Izak Ashkenazi and Eliezer ben Izhak Ashkenazi, the latter having been a master printer in both Lublin, Poland, and in Constantinople, Turkey. The frontispiece of the first book published by them carried this inscription: "May God grant us to print books in plenty in Palestine, for the Law shall go forth from Zion, and the Word of the Lord from Jerusalem."

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## The Beatitudes

By Lyman Booth

THE thoughtful reader will be impressed with the contrast between the delivery of this sermon and the giving of the law on Sinai. We think of it as a fiery law, given amid the thunder and lightning, and the voice of the trumpet sounding loud and long. The law came to the startled minds of Israel, from an unseen agency, shrouded in wreathing black clouds and fiery and eddying smoke. On Horeb the great Lawgiver declared the naked law in terms

of sternness and such terrifying symbols as to make all Israel quake with fear.

We think of the Beatitudes as flowing forth in divinest music, amid all the quiet loveliness of the clear dawn. They were uttered by a mild, sweet voice that moved the heart of the multitude most gently in words of peace. They were spoken by a teacher full of sympathy and love. They were pictured in the bright colors of hope that over-arches the whole path of life with the splendors of the heavenly bow of promise, and places duties, like sparkling gems, in the midst of benedictions, and over and above all adding the happy reward of the kingdom as a stimulus for their performance

If there was one thought more widely and fondly entertained by the multitude than another it was the uncertain yet ardent expectation and desire for some great national deliverance of the Jewish people—for the near approach and restoration of God's kingdom to Israel. They had

no higher conception of this kingdom than that it would be a free and independent, visible Jewish monarchy. They thought when it would come the days of peace and national liberty, of honor and triumph and all kinds of blessings, would rest forever with their poor oppressed nation. But what could have been more disappointing to their ambitions and hopes? What could have served more effectively to check their ambition and desire than the very first words which Jesus uttered, "Blessed are the poor in spirit for their's is the kingdom of heaven"? The people were expecting a Messiah who would remove the yoke of bondage from their necks—a king like other kings, clothed with earthly splendor, parading in the pride and pomp of victory, taking vengeance on their oppressors. Their minds were imbued with legendary notions as to how He would

clothe them with royal robes and scarlet. But Jesus revealed to them a different picture of their King, of their happiness, of the wealth of poverty, of the royalty of meekness, and the blessings born of sorrow and persecution.

This sermon marks the transition from the law to the gospel. The idea of the kingdom of heaven is the prominent subject of the sermon. In this sermon the omissions are no less noticeable than the demands. Not once did He

mention the priests or rabbis, who until that time were considered the undisputed authority concerning religious matters. Neither did He mention the rite of circumcision. He simply ignored them. The idea of the kingdom of heaven was founded upon the principles of righteousness and love, unburdened by ceremonies and outward rules. Morality was never revealed in so humble, ennobling, and spiritual manner. The perfect character is presented as our model, and God's favor as our encouragement. It brings us, at once, into relationship with Him, and the result is a life of holiness, as far removed from selfishness and pride as from bitterness and hypocrisy.

The kingdom of heaven is the keynote of the Beatitudes. He speaks of the kingdom as present in hope and future in reality. Present by assurance of faith, and future in the realization of its joys. To His disciples He contrasts the present with the future wherein imperishable riches will be given for poverty.

joy for mourning, plenty for hunger, and a heavenly crown for the Master's sake.

As these immortal promises fall on our ears—mercy for the merciful: comfort for them that mourn; the kingdom of heaven for the poor in spirit; peace for the peacemakers; eternal fellowship with the prophets, those who are perscuted for righteousness' sake; and for the pure in heart the highest privilege of all, that of seeing God—we wonder, what do all these "blesseds" signify except there be some spiritual means of discernment to get an image of the peace and joy of the future glory to be shared in the kingdom of heaven?

"Blessed are the poor in spirit" does not denote outward circumstances, but inward character. It denotes a state and temper of mind (Please turn to Page Nine)

## Thy Neighbor

Who is thy neighbor? He whom thou Hast power to aid or bless, Whose aching heart or burning brow Thy soothing hand may press

Thy neighbor? 'Tis the fainting poor Whose eye with want is dim Oh, enter thou his humble door With aid and peace for him.

The neighbor? He who drinks the cup When sorrow drowns the brim; With words of high sustaining hope Go thou and comfort him.

Thy neighbor? 'Tis the weary slave, Fettered in mind and himb; He hath no hope this side the grave; Go thou and ransom him.

Thy neighbor? Pass no mourner by; Perhaps thou canst redeem A breaking heart from misery; Go share thy lot with him.

—Author unknown

## Modernism and Fundamentalism

#### Modernism

By Norman John MacLeod

NOBODY likes to be classed as out-of-date, or behind the times. Everyone likes to be thought to be modern. We speak of the most desirable elements of our civilization as modern: modern houses, modern clothes, and modern means of transportation "Modernism" in religion likewise has its enticing significance; that is, if we do not examine the group too closely who hold to its tenets.

For the minister to refuse to avail himself of the latest modern methods of delivering his message is really stupid. To refuse to read the latest books discussing our problems of the present day for fear of contamination is certainly not the attitude of the open-minded seeker of truth. If we are so easily blown about by "every wind of doctrine" we have not much hope of salvation anyway.

Though many would think that such a study was a waste of time, we have studied evolution in the university because we wished to understand the things that are taught under that head. We are better prepared to meet the arguments in favor of erroneous teachings concerning the origin of life and creation by knowing such matters than we would had we refused to study them. It did not weaken our faith in God and the Bible one small portion. Wulliam Jennings Bryan did not know what is taught under the head of evolution: he therefore did not present sensible arguments. He made some remarkably witty statements concerning evolution: but he did not put forth logical arguments to meet the teachings of the so-called scientist

Evolution is a theory (never a fact) put forth to explain certain indisputable facts. Not even Bryan himself would dispute the facts upon which the theory of evolution is based. The facts do not change: the evolutionary theories change from man to man, and from time to time Darwinian evolution is no longer accepted because certain facts have been discovered in the meantime which show that his thesis is not tenable. Anybody who is interested in the manner in which religious fashions have changed before the attacks of scientific thought, let him read that famous set of volumes: The History of the Warfare of Science and Theology by Andrew White. Immediately we can see that real Christianity did not suffer in the least from scientific attack, but popular theology was completely transformed by the discoveries of Columbus, Newton, Dr. Harvey, and a host of others too numerous to mention

But the heart and core of modernism is not found in scientific fields of learning as in semi-scientific fields of literary criticism and the examination of ancient manuscripts. The marvelous miracle of the Scriptures, the Word of God, exceeds in its tremendous scope all of the other miracles of the entire history of the world. The Word has en-

dured "in spite of dungeon, fire, and sword" A retired farmer and his wife stood before the great masterpieces of art of Europe and saw nothing much in them, and were told by the curator that those masterpieces were not on trial but that those who looked upon them were on trial. The master minds of many centuries had proclaimed those art treasures to be the greatest masterpieces of the world. because the farmer could not see the beauty in them he showed that he could not comprehend real art. Just so is the modernist being judged by the Word of God. General Lew Wallace at one time was an atheist, in a conversation with a fellow atheist he declared that he could write a better and greater book than the Bible, and that he could write one to take its place. The story of Ben-Hur was the result! In trying to write a better book than the Word of God he wrote a story which is especially convincing in showing that the testimony of the Bible is true. He was transformed from an atheist into a believer by studying that great literature, the Bible.

The modernist by reading into the story of the Bible a theory which he held before has ignored the continuity of the message of the Bible. Because one part of the book of Ecclesiastes, for instance, teaches that when a man dies he is dead, and another teaches that there is hope for a future life, the modernist concludes that two men must have writ-No one would be so dogmatic as to think ten the book that Moses wrote the conclusion of the book of Deuteronomy "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face " When we get into matters of authorship of the various portions of the Bible we soon begin to find that we are confronted by an impossible task unless we assume (as did the Hebrews) that God was the real author, and the man who wrote wrote as the "prophet" (one who speaks for God).

The battle of the editions, versions, and translations bewilders the student of God's Word. But the most startling fact is that they coincide so nicely. Goodspeed's latest scientific translation is so similar to the King James Version that one would scarcely know which was being read in many cases. Professor Moulton has showed that the lack of consideration for literary forms in Bible study has been the basis for many of the erroneous concepts that have developed in translation and comment.

To accept the message of God's Word as it comes to us across the centuries, to realize that there is a great message that pervades the whole literature of the Bible, seem to be considerations that never enter the mind of the modernist. In fact, that seems to be the chief starting point for almost all of the more modern errors in the study of the Word.

They (the modernists) are interested in consuming hours and hours of time to show that many people wrote the book of Isaiah because of various transitions in literary form Rather should they show that if that is the case the book itself becomes one of the greatest miracles of all time. If Daniel were written by a man who lived in the late Maccabean period, as the "higher critics" say, that detracts from the inspired value of the book, but it changes not the main theme of the Bible one jot. For the great message of Daniel is not concerning Nebuchadnezzar, nor any of those ancients, but of the "fifth monarchy" that shall fill the whole earth.

That the Jews teach a lesson in the truth of the Scriptures in their dispersion, the modernist admits. But that the Scriptures foretell the more important detail that their regathering is to be fulfilled and their restoration consummated seems completely to have escaped the comprehension of those critics who call themselves modernist. They are concerned with the fact that a miracle is an impossible thing in the eyes of modern science, but at the same time attempt to follow the Bible as a guidebook for social behavior. They little realize that to accept the Bible at all one must accept the miracles.

That the Bible itself is a miracle is shown very convincingly by W. S. Davis in his book, The Romance of the Bible; only the finger of God could have preserved it for us We have none of the absolutely original documents from which the Bible has been translated, but if anybody should add or subtract one word, all the commentators would know what that word is, so miraculously has the Bible been written in the hearts of men. If the four gospel stories had been forged they would have agreed in every detail, but because four men saw the same events they interpreted and reported them as they saw them. If witnesses in a court would come and tell exactly the same story word for word, we would immediately suspect that they had consulted one another beforehand. But when the essential points of their stories agree, but differ in many of the minor details, then we are much more likely to believe that what they say is true. So with the gospel stories: the fact that one writer records that there were two angels where the other saw only one or several is a point in favor of the authenticity of the record. Let us accept rather the authorship of God, as did the ancient Hebrews, and efface from our minds the authorship of men speaking for Him.

Please turn to Page Ten

## Destiny of Human Government

By May Moore

HUMAN governments will pass away. The greatest war in human history is now in the making, and only Christ the Prince of Peace will put an end to war.

Famine is another frightful evil that lies at the door of incompetent human governments. According to Government figures, 23,375,000 people are now on relief. In spite of the highest taxes in our history, the nation is going into the hole at the rate of \$281,000,000 per month, or \$66,000,000 per week.

Only one government official in world history ever dealt with a famine in a safe and sane way. He was a man of God, and God gave him the plan. I refer to Joseph, who laid up grain in the years of plenty to be wisely distributed in years of famine, and the people had food enough. But we abridge crops and destroy our food while millions starve.

 $\Lambda$  huge world famine and the greatest war of all time are approaching, and human governments are powerless to prevent them in their own strength, and they will not turn to God.

The fundamental cause of the failure of human governments is their failure to recognize God as supreme Ruler and God's law as supreme law. Instead, they are attempting to destroy God. Witness the Soviet Government

of Russia today. It is their avowed purpose to destroy God in the minds and hearts of their people and of the whole world. Witness what is going on in our own country. I refer to the Association for the Advancement of Atheism, Communism, and many other isms

The destiny of human governments is to disintegrate under the fierce wrath of the God whom they defy. Therefore, let us praise God, for Christ, the stone cut out without hands in Daniel 2, will come in power and great glory and will destroy the miserable governments of men, and the kingdom come for which we pray, with Christ as King and Ruler of all governments. Daniel says, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Read Isaiah 9:6, 7 and how Christ is yet to be our wonderful Counselor and Prince of Peace. Read Isaiah 2 and 11 and Revelation 19 and 20, and see the many changes to take place under the Christ rule

Dear reader, have you made your peace with God! Blessed are all they who put their trust in Him. Will you not acknowledge Him as your Lord, Savior, and King! If you do so, you need not be afraid. Your heart will not fail you for fear as you see the things that are coming on the earth. You will have perfect peace, His peace, while you pray for, work for, and wait for the kingdom which is to take the place of human governments.

## Plowshares and Pruninghooks

SETTING forth in an article appearing in a recent issue of Liberty magazine the means of bringing peace on earth, the esteemed author and historian, H G. Wells, has, through this medium, sought to inform the public of a system of anticipated

Regardless of one's personal agreement or disagreement with Mr. Rogers' view of a coming world State, and notwithstanding certain inherent contradictions in his argument, the author presents a vivid picture of current events and the possible future of civilization.

ganization which apparently leaves God out of the picture, try to solve one problem of world peace after another, only on each occasion to miserably fail, and to remain a group of defeated representatives of the different world States This organization has sought to become a world federation

leave his Creator out of the reck-

oning, has been doing some

thinking and observing of world

conditions on his behalf. It has

been his privilege also to watch

the League of Nations, an or-

world changes whereby this peace may be accomplished. The apparently deliberate omission of the "Author and Prince of Peace" is a flashing challenge to the millions who believe that no real peace can come to this world except that it come through the Lord Jesus Christ. And thus, as Mr. Wells flaunts this challenge in the words, "Who dare deny that the war of 1914-18 was not only the first but the last World War?" the gauntlet has been dropped, and to let it lie there in the dust would, for those who still believe that God is on His throne, be nothing short of sacrilege.

Mr. Wells takes the credit for coining the phrase, "The War to End War," as used in reference to the conflict which shook the world from pole to pole during the years from 1914 to 1918. World conditions after sixteen years of struggling with leagues, armament parleys, and debt conferences, do not throw much weight in favor of arbitration by such means. But still here in the enlightened year of 1935 Mr. Wells believes that he and other noted men should have more forcefully cast their influence and energy into international organizations and wide-world services. In Mr. Wells' sense of liberalism he sees a momentous tide of new ideas emanating from a world caught in the maelstrom of depression, and budding into a new social regime unlike any the world has ever witnessed before.

It is these very conditions about which each one of us is vitally interested today, and the world at large seeks for a solution of the problems created by such conditions. We do see criticism, cynicism, and so-called hysteria on every side, and we do recognize the fact, as does Mr. Wells, that these are necessary evils, and that ultimately will come the disintegration of customs, morals, and every institution that is man-made before a new order can be instituted.

#### JESUS LEFT OUT

At this point appears the parting of the ways between Mr. Wells and his philosophic band of adherents and the group of God-fearing seekers after "Real Truth" He turns to human plans; we turn to Bible prophecy. In his article dealing with peace on earth, the name of Deity is not once mentioned, and shall not the reader assume that He as Creator and Lord is left out of the picture entirely?

Contemporaneously with Mr. Wells, while he has seemingly been witnessing his so-called "New Order" emerge into clearness and definition, the student, who dares not

of defeated representatives of the different world States. This organization has sought to become a world federation or court, set up for the means of preventing and abolishing war.

And Mr. Wells would add two more burdens to the now overtaxed assembly of the League, those of economic and financial regulation of the systems now in use by the countries of the world. Does not the outcome of the recent London Economic Conference prove that such parleys are fruitless, and does not every red-blooded American feel the league gaves of invention of financial replaces when he re-

don Economic Conference prove that such parleys are fruitless, and does not every red-blooded American feel the keen sense of injustice of financial parleys, when he reflects upon the debt-interest moratoriums which periodically come to Uncle Sam, one upon another in successive blasts of independence and arrogance? If war is "only the acute form of a chronic disease of the world affairs," then the United States has suffered several relapses of the World War in the form of a five year depression, with a semiannual sinking spell at the time when at least interest payments should have been made by debtor nations. In his setup which Mr. Wells calls his "New Scale," we are led to wonder how he would deal with such obstinate debtor nations as these. With each country seeking out its leading strategists to so manipulate the economic and monetary systems as to place their own system on top, leads to nothing short of nationalism. And with the cry and movement for nationalism rife in every quarter of the globe, how can anyone say that a plan is now under way whereby man, unassisted by God, shall even attempt to bring peace on earth?

#### More Than Common Sense Needed

In the "New Scale" plan one finds set forth the political and economic sides, the departments of transportation, production, and the marketing of staple products as integral parts. To be sure all of these appeal to the wide-awake business man and the technical expert, and as in the past, so in the future, the development of our resources and their proper distribution belong in these realms, and will demand leadership. But the question arises, will Mr. Wells' proposed world federation, without a world president or world dictator, ever survive?

Mr Wells says it will, and the needs of the everyday life of each community will be met. He bases all upon

man's wisdom when he says, "It is intelligence and not sentiment that will give the world peace." Through such intelligence he would attempt to abolish war by economic regulation and control of interstate and international transport.

Again, Mr. Wells says that "common sense is all on the side of the federal solution to our present human difficulties." But in some instances has not common sense ceased to become a virtue? When we observe some of the events which have transpired during the past half decade, we pause to ask ourselves what has become of that precious element we formerly called common sense? If common sense is the panaeca for our present human difficulties, why have the chronologists of world affairs been forced to record such miserable failures as the London Economic Conference, the recent naval conferences which have made of the Washington Treaty a mere scrap of paper, the Croatian assassination of King Alexander, the Staviski Scandal and the persistent continuance of war in the Chaco, to say nothing of the volcanic condition of the Balkan States?

#### WELLS' PLAN DEMANDS SUPERMAN

As one reflects upon the negative outcome of each of these attempts to bring a peaceful condition upon the earth, one wonders how a permanent monetary and credit conference, a world transport board with complete control of sea and air, and industrial and agricultural councils in control of mutually destructive international elements could ever presume to curb that element of selfishness and sin, inborn in the heart of everyone; that heritage which has come to every mortal being through the fall of our first parents in the Garden of Eden.

We fail to see how such bodies, legal and fully empowered, and intrusted with full authority, can ever function without a head; and it is just such a body that Mr Wells presupposes when he says he sees no "World President" or "Parliament of Mankind" coming in the future. Of course if we could agree and build upon the premise that human institutions can be changed by a corresponding change in human minds, with its necessary production of mental warfare, then the Utopian realm for which the men of ages have sought and striven will be here. But this human material upon which this mysterious alchemy will operate has not and never will wholly yield to such changes as long as the heart of man remains estranged from his Maker.

Over against all of these may we place the teachings of Jesus Christ. This Jesus is never once mentioned in Mr Wells' article, "How to Bring Peace Upon the Earth." And still men sing, "Glory to God in the Highest, Peace on Earth and Goodwill to Men." Referring to the Word of God, which has been preserved to this present-day civilization, and is now going forth into the hands of multiplied millions, we find a great deal written by the pen of God about this matter of peace upon the earth. And so to the thinker, but one avenue of approach is open. If we have tried all of these agencies which are man-made and have found in each nothing but failure, might we not lay aside this idea of the efficacy of human thought and its soundness,

and turn for a moment to see what the true follower of God has to offer in a plan for the years to come, for a stricken people and generation like our own. Peculiarly enough, we who look to God's Word for the answer find also, as does Mr. Wells, that a World State must replace our present governments.

#### ANTICHRIST WORLD GOVERNMENT COMING

We differ first in the fact that, whereas Mr. Wells sees no need for a World President, there must of necessity come a world dictator, in the person of one man whose word shall be law, and all must heed his word. Some one will immediately ask, "Is this man to be Jesus Christ?" The answer is, No. The superman of prophecy will be a human being empowered to control every situation which confronts him. It is also true that in this future world State no League of Nations or arms conferences will be needed.

The coming world dictator will exercise such influence, and command through his agencies such homage, that he, as world controller, will be able to meet every situation. It is he who will be able to solve all financial problems, and deal successfully with the unemployment situation, the world over With such a world State and such a single world controller there need be no financial, unemployment, or any other problem.

He will be heralded far and wide as the savior of the world and the deliverer of humanity. Under his regime prosperity will reign supreme. The so-called diplomats and statesmen will willingly place the trust of the former governments of their people in his hands, and principalities and powers will delegate to him all authority and rule, and strange enough, he will be big enough for the job. Under his regime this depression will terminate, prosperity will return, and contrary to what Mr. Wells thinks, one man, a World President, a superman, will arise and by his own plan assimilate the nations of the earth into one confederation, whereby his future plans may be carried out.

Mr. Wells mentions the fact that his "New Scale" is a fundamental fact of all contemporary history, but we would pause to ask about the various civilizations that he himself speaks of in his Outline of History. Looking back to the Babylonian dynasty, and thence to the Medo-Persian regime, and the Grecian age of culture, and finally to ancient Rome, one finds a continuous series of rising and falling civilizations with outstanding leaders or emperors over each. All of these have come and gone, and only a few historical traces remain to remind us of their existence. Thus history holds out but little in the way of encouragement.

It is suggested that as the people of the earth receive a clearer vision of this "New Scale," and as it is better comprehended, the political, social, and mental implications will begin to be realized, and we shall enter upon a new phase of our human existence. This is granted, but it cannot come as suggested, through the schools, colleges, books, newspapers, pulpits, and radio broadcasts. It must and

will come as the Creator of the universe said it would in the holy Scriptures.

His Word tells us that that day shall not come except there shall be a falling away from the faith first, a great apostasy, and this refers very definitely to the condition of Christendom today. "And," the Word continues, "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." The "Man of Sin" is the personage for whom the nations are now waiting.

This character referred to in the Bible is none other than the world dictator, as every close Bible student recognizes, who will come to the front and head up Mr. Wells' looked-for "New Scale" in the form of a world State. And such a personage is so much an enemy of Christianity, and of the Creator Himself, that he is referred to in holy Writ as the Antichrist.

#### ONE MAN SHALL RULE THE WORLD

But one will ask, "How shall we recognize such a being?" There will be incidents of international moment which will be made significant enough to the world at large that, at the time when he asserts himself, all will readily recognize him in his all-powerful position. His potency will be such as will not only command attention, but worship and homage as well. And the Word tells as that all must hail him as dictator and world leader. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he had the mark, or the name of the beast, or the number of the name."

And thus in the coming world State, man must swear allegiance to this world dictator or starve, as the people of Russia are doing today. Here, man cannot buy bread without a card signed by the dictator of that Government. Similar plans are being used in other countries, and even in free America those in authority would have us recognize the Blue Eagle as such. With such a world-wide system as mentioned here, the inhabitants of the earth are now being gradually brought to the point where they will soon be ready to receive such a mark as has been described in Holy Writ.

Thus Mr. Wells' "world money," "world credit system," and the associated transportation ideas can be very readily worked out through one central governing force. And as he further states, "such ultimately rests in the leadership of mankind," there again leaving the Creator out of the picture. To quote again from his article, "A pooling of economic interests, on the other hand, would outflank war; and any effective federal control of transportation, once it could be set up, would render it impossible for evermore." Hence, by these means both Mr. Wells and the coming Antichrist will seek to abolish war and bring peace upon the earth.

ARMAGEDDON AND CHRIST'S RETURN
But what further enlightenment can we gain from the

Bible. We are told that peace shall never come upon the earth until the "Prince of Peace" shall come in power and great glory. But just before the dawning of this peace regime of the Master, we are told in Joel 3.9 and 10 the following: "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." What is this for if the peace regime of Mr Wells is upon the earth? It is the final preparation before that last great war and battle, the Armageddon.

By this time the world State will have been in existence about seven years, and during this battle the nations of the earth will encompass Jerusalem, the hordes belonging to the rulers of the North country (Russia) will be pushing against the armies that defend the Holy Land It is then, according to Revelation 19, that Christ comes from heaven followed by His mighty heavenly hosts, and through His omnipotent power, the Beast, which is the world dictator, is taken and east alive into the lake of fire, and the remnant of the armies are slain with the sword of wrath of Him who is King of kings and Lord of lords.

After the binding of Satan, and the casting of him into the bottomless pit, comes, for the first time in world history, peace on earth. According to Micah, 4th chapter and 3rd verse, comes a complete reversal of the affairs of the world: "He (Christ) shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

And so with the profoundest respect for Mr. Wells as a writer, even if the lessons of the World War are still being assimilated, and slight adjustments of our present-day discords and perplexities being accomplished, we do dare, in the face of all the prestige at the command of Mr. Wells, to disagree with him, and deny that the Great War of 1914-18 was the last world war. Every indication to-day, both nationally and internationally, points to a conflict which shall assume far greater proportions than have ever been witnessed before on God's footstool.—Charles H. Rogers in *The Defender*.

#### BIBLE CURIOSITIES

What two chapters in the Bible are nearly alike? 2 Kings 19 and Isaiah 37.

In what books are neither the words "God" nor "Lord" found? Esther and Song of Solomon.

Who had a bed thirteen feet long and six feet wide of Og, King of Bashan (Deut. 3:11).

Who were the first women who demanded their rights? Mahlah, Noah, Hoglah, Mileah, and Tirzal (Num. 27:1, 4).

What king had a yearly income of over \$19,000,000? Solomon (2 Chron. 9:13).

Where is female government first recorded? Judges 4:4.—The Bible Reader's Companion.

#### THE BEATITUDES

#### Continued from Page Three

rather than a condition of life. It is placed at the front of the list because it is a worthy and impressive introduction to the whole discourse. It is they who feel most keenly the need of all blessings who will most willingly accept the promise of the free gift of all blessings. Ancient philosophers did not list humility among their virtues; but Jesus gives it first place

Self-denial is the first lesson to be learned in His school, and poverty of spirit entitles it to first Beatitude. The poverty of spirit containing the condition of all blessings has attached to it the promise of the kingdom of heaven, which includes all blessings because all other Beatitudes are but the unfolding of the first.

"Blessed are they that mourn." Pride, covetousness, and self-love have their tears, but God will wipe away only tears of humility, repentance, and love. The sorrow that shall be blessed is that of the truly penitent. They who can see and realize their position, who can east aside their self-righteousness, will be blessed. They whose past, with its many abused privileges, many violated resolutions, besides many transgressions of divine law, flashes upon their minds and fills them with sorrow will be blessed. They will find a Savior standing between them and condemnation ready to save Their sorrow is such as that which "endureth for a night, to be dispelled by the joy that cometh in the morning." Such are blessed and such shall be comforted. Their comfort begins here and will be perfected in the future in the kingdom of heaven.

Meckness is the very opposite of all that is boastful, proud, arrogant, forward, and self-asserting. The inheritance of the earth includes that world-wide dominion which Christ's true and faithful disciples shall obtain as the kingdom of heaven shall extend its sway over the whole earth. The power that is to gain this vast dominion is meekness, gentleness, and love.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Lamsa gives it as follows: "Blessed are those who hunger and thirst after justice, for they shall be well satisfied." Hunger and thirst denote a craving for food and drink. Both are necessary to sustain the life of the body. To be just, one must deal justly. To be righteous may be defined as the completeness of human duty toward all with whom we must deal Toward God first, second toward men. Our Lord pronounces His benedictions upon those who hunger and thirst after goodness, mercy, justice, and sanctification, and says they shall be satisfied. They find a partial fulfillment in this life, and eat and drink complete satisfaction in the kingdom of heaven. The longing, hungering, and thirsting are needful now if we would experience the satisfaction of our hunger and thirst hereafter.

Mercy is the act of granting or doing a favor to another who, in no manner, has proven himself worthy of the favor It is a kindness shown to the undeserving. God's mercy, forgiveness, and pardon are exercised toward the ill-deserving—the sinner. God's mercy was never more exercised than when He gave His Son to die for the ungodly (see Rom. 5:6). Every promise of the gospel is a guarantee to accept sinners, not after they have ceased to sin, but "while they are yet sinners." The dying was for the ungodly, the physician is for the sick. He died for His enemies. What should they render to the Lord for all He has done for them? They have but two things they can give, and should they not willingly give them in return for His mercies. All they can give is a frail body and stubborn will. Should they not surrender those to Him who has offered them such great benefits, for so little?

The pure in heart shall see God. That is pure which is free from any foreign substance that would weaken or pollute it. In religious and moral usage "pure" denotes a positive excellence of the highest order or quality. He who would purify himself as Christ is pure must abide in Christ, and seek to be as closely and intimately connected with Him as possible. This includes a willingness to cease from the old man in order that the new may be formed within.

We are living and striving to be "pure, even as he is pure," but our work is only begun. We have much to overcome to gain a perfect state of purity. Yet as long as we abide in Christ our action is from Him, not from our own corrupt nature. He is the vine, we the branches; we draw our life from Him or we wither and die.

The blood of Christ is the price that redeems; it expiates the guilt of sin and renders full satisfaction to divine justice, so that the obstacles that prevent the sinner's access to God and exclude him from the fruits of Christ's free gifts are removed. Still more, His death affords the most effectual motives to that holiness, "without which no man shall see God."

The peacemakers shall be called the children of God. Children take great interest in their father's estate, and labor for his interest, because they expect a share in it. So the peacemaker has a deeper interest in God's work than any other person. Again, the child bears the father's likeness. They who are like God are His children, and of all beings the peacemaker is the most like God. He has the assurance "that as many as are led by the Spirit of God, they are the sons of God."

The eighth Beatitude falls back upon the first, having the same promise, "the kingdom of heaven." All between these two have not been forsaken, but each has been considered in its various aspects. Collectively they indicate the perfect and complete man, and not different persons that will be differently blessed. It is not that one being pure in heart shall see God; another being merciful will be shown mercy. But they are the different features of the same Christian character, and to each is coupled its peculiar degree of blessedness.

Each of the Beatitudes is in direct opposition to the impulses of nature, and is a cross to flesh and blood. Not the rich, but the poor in spirit will be blessed; not the joyful, but the sorrowful; not the self-satisfied, but the meek, the merciful, the peacemakers, and the pure. Blessed are

they who actually suffer, the despised, the ill-used, the reviled, the outcast and persecuted. All these blessings will be enjoyed to the full by each and every one who shall be permitted to enter the kingdom of heaven. Then the ransomed of the Lord shall be confirmed in a state of unchangeable happiness and purity.

#### ABOUT THE BIBLE

A solicitor and his wife on their wedding day resolved to read the Bible through each year. The solicitor became Lord Chancellor of England. After his death, this sentence was found in his journal: "This day my wife and I finished reading the Bible through for the fortieth time, and the last time we read it, it was sweeter and more precious than ever before."

The above incident was related in Nanking, China. Later a missionary, Dr. A. Sydenstricker, said. "A farmer in the Southern states of America read the Bible through once each year for fifty years. He had seven sons. Five of them became ministers of the gospel, and two of them elders of the church. One of the ministers has been a missionary in China for forty years."—Bible Calendar.

### MODERNISM AND FUNDAMEN-TALISM

#### Continued from Page Five

That is the spirit of the men who wrote; that is the spirit of Hebrew literature; that should be the spirit of the true Christian.

The modernist thinks that by recasting the Bible in modern terms it can still be used for a guidebook in moral and social matters. But the ideas of future life, of inspiration, of miracles, and such matters are not within the comprehension of the "higher critic." The modernist is concerned with the mechanism of the authorship of the Scriptures, with the authenticity of the wording of individual passages, with the reliability of the witnesses. He forgets the great divine message that is contained within its sacred pages: of redemption; of the failure of man and his only hope of betterment in the hands of a greater than he; in short, of everything that in this life is worth while when we consider its fleeting character. The modernist would take away from us the Bible as the inspired Word of God, and would put in its place trash, theories, unending conflicts, and doubt.

On the other hand, the true Christian finds in the inspired pages of the sacred literature inspiration, hope, the great message of God's plans for man and his world, a guidebook to govern his ways because he hopes to make himself worthy of a place in the greater regime which God will set up when the miserable works of men have been consumed because of their very corruption.

I am not a modernist; are you?

#### NO IDLERS WANTED

Continued from Front Page

rejuvenated and prepared for their duties.

#### III

"Whatsoever thy hand findeth to do, do it with thy might," is the advice of the good Book God has given to guide us in life Many examples are given in it by which we may see that God approves industry and condemns idleness.

Down in Egypt by the River Nile a babe was found by the King's daughter, who adopted him as her son. But although having been schooled in all the wisdom of the Egyptians, he refused to be called the son of the King's daughter. When forty years old, we find him in a foreign country caring for a flock of sheep. He held that job for forty years. Only think of the hang-on-a-tive determination of that man Moses. He was just the man God wanted to shepherd the millions of Israel for the next forty years. So God called him to the deliverance of Israel from Egyptian bondage.

Gideon was busy threshing wheat when called to be a general, to deliver that people from their enemies. Saul was busy hunting colts that had strayed away when God called him to be king. David was caring for his father's flocks when God sent Samuel to Bethlehem to anoint him to be king of Israel. That he was a busy man along the line of godliness is seen from the material he gathered to build the house of God in Jerusalem, and also from the many beautiful Psalms he wrote.

Elisha was plowing with twelve yoke of oxen when he was called to be a prophet of the Lord. Peter was fishing in the Lake of Galilee, and James and John and Andrew were mending nets when called to be fishers of men; and even Paul, the wonderful Paul, was no idler, for he was on his way to Damascus on what he then thought was important business—that of arresting the followers of Jesus and bringing them to Jerusalem to be punished. But Jesus sent him on a more honorable and more profitable mission, and well did he do the work up to his death.

So it is God honors and appreciates busy men, provided only that they are of the right material and busy about the right work. If now, by being about God's business, we are appreciated by Him, by our fellow men, and secure the great reward at last, shall we not be diligent in ways abounding in the work of business, fervent in spirit, always serving the Lord?

The days are sometimes cloudy and the nights dark, but by and by the clouds will be gone, and the darkness flee away, and the Sun of Righteousness will arise. The day of redemption draws near. Are we ready to stand before the King? Abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming.

## Berean Department

ARLEN MARSH, EDITOR

### "Deadly Fascination"

Reference was made in an editorial comment published in these columns last week to the "deadly fascination" of the dance. To those who take dancing purely as a matter of course, of exercise, and of innocent pleasure, this remark would seem both exaggerated and foolish.

Not so, however. Any fascination which, like a drug, becomes so much a habit with an individual that it serves to replace every interest or most interest in religious and intellectual matters is deadly, whether it be dancing, card playing, or stamp collecting.

The evil rests, not in the act itself, but in the results of the act. There should be temperance in all things. Times to dance, times to play cards, times to stamp collect, should never, under any circumstances, be permitted to intrude upon the hours which should be devoted to God.

Intellectuality is on the decline. Conversely, education is on the increase. And this is no contradiction.

People have become so enamored of the sensual pleasures that they have neglected to furnish their brains as they have striven to furnish their bodies. Thinking is a lost art. In a wild dash to secure the creature comforts, the public has ignored the finer things of life.

Consequently, civilization is retrograding.

Civilization always retrogrades when the mind is neglected Progress is dependent upon thought. When thought ceases, stagnation comes for a brief moment, and is immediately followed by degeneration.

The Apostle Paul was, quite obviously, addicted to the athletic games common to his period. His Epistles over-flow with references to races, contests, games of all descriptions. But the Apostle, although an attendant of such things, never allowed them to become the primary interest of his life.

It is only when the love of pleasure outshines the love for God that the love of pleasure becomes deadly. It then is deadly because men cannot serve both God and Mammon. They must love the one and hate the other. And when men love Mammon rather than God, the possibility of eternal life for them is lost.

Dancing, being the most popular of modern amusements with the possible exception of the motion picture, is the most dangerous of them all. But it is equally possible that the simple act of reading may become fully as sinful in the sight of God as dancing. And it is also possible that dancing may, perhaps, be less sinful in His sight under certain conditions than reading.

Current best sellers are, on the whole, sex novels. As a class, they hold up the baser passions to the cold analysis of literary "realism." That realism lends luster to the sor-

did details of life, gives credence to the idea that immorality is merely another name for legitimate enjoyment. Thus books themselves may become instruments for destruction as well as for entertainment and education. He who dances once and runs away certainly would be no more at fault than he who consistently reads the filth that is forever being poured from the presses of the world. There is no sense in condemning one without condemning the other.

We have, moreover, no right to condemn any individual for any practice. We have only the right to condemn the practice, and then only if it is positively forbidden by the Word of God. What is correct for one is sin for another, and we are not the ones to draw the line. Counsel should be given individuals, but condemnation never.

At a time when any pleasure becomes idolatry, that pleasure becomes sin.

### Date Setting

Of all the ways for making Christianity absurd and an object of ridicule, date setting is by far the most effective.

There was, for example, the letter in *The Chicago Trib*une which announced recently that, before July 1, Europe would be at war and the saints caught away from flaming destruction.

There are so many schools of thought on the subject that it would be impossible to uncover accurate figures. If all the date setters who have been in error, however, were laid end to end, we feel it would make a most interesting statistic.

Jesus Christ Himself, when He was on earth, at least, did not know the exact time for the fulfillment of the prophecies pertaining to the tribulation period. Indeed, it would be physically impossible for His second coming to be like the approach of a thief in the night if men were able to outline the dates for His arrival. Thieves, as a rule, do not perform their work amidst a fanfare of press agents, advance bill posters, and newspaper publicity.

Europe may be at war before July 1. The saints may be caught away before that time. But, if so, it will not be a fulfillment of  $The\ Tribune$  prophet's prediction. General indications are that the time for the second advent is close; but it is also true that many such indications existed in  $1000\ \Lambda$ . D., when a large portion of the church expected the momentary return of the Christ.

What with the failure of prophet after prophet to fix upon the correct date for the coming of the Lord, one grows a trifle cynical about the sincerity of the date setters who patiently announce that their errors have been due to minor misinterpretations or mismeasurements.



### THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

### COURAGE AND FAITH GO HAND IN HAND

L ONG, long ago, when these same children of Israel we read about last week had arrived in the promised land of Palestine and were being ruled by judges, a famine came sweeping through that rich country. Now that dreadful famine was sent by God because His people had turned away from Him to serve the idols of the heathen nations. That was the one thing God had been very particular to explain to the Israelites—they were not to bow down to idols.

Among the people was a man named Elimelech, who with his wife Naomi had never forsaken the worship of God And taking their two hoys they set out for a new country where they might find plenty to eat and a new home for themselves.

It was a long journey in those days from Bethlehem in Judea, about six miles south of Jerusalem, to the high tableland called Moab, east of the Dead Sea, which at that time was known as the Sea of the Plain. From the hilltops of Judea, however, one could look across and see the distant plateau of Moab.

For a few years (how many we do not know) Elimelech and Naomi and their little family were happy and contented in Moab. Though their new neighbors worshiped an idol named Chemosh, the fire-god, you don't think for a moment that these people from Bethlehem did, do you?

No, indeed, they kept just as true to God in their new home as they had been in the old. They bowed their heads in worship, perhaps with their faces toward their old home, and thanked God many times a day for His care over them.

But one day Elimelech died, leaving Naomi and her two little boys alone. Naomi continued to teach her boys about the one true God just as faithfully, though she missed her husband's help very much, we are sure.

Not only did she teach them, but she lived as she knew God wanted her to, with love in her heart and kindness for every one of her new neighbors. And I imagine some of those Moabites who bowed before their terrible god because they were afraid not to, often wondered about Naomi's God, whom they couldn't see, but whom Naomi and her two boys loved so much.

After a while, when the little boys had grown to be young men, they each chose a wife from among their new friends, one named Orpah and one, Ruth. They brought them home to their mother, as the custom was, and they all lived together under one roof.

The two girls now had a better opportunity to learn about the God their husbands and their mother worshiped. Gradually they must have turned away from the terrible fire-god, upon whose heated arms sacrifices were laid, to the God of love and kindness worshiped by Naomi At least it appears that Ruth did.

For ten years they all lived happily together, and then death came into the new home again, taking both the girls' husbands, leaving the three women alone. I think you all know the story—how Naomi, who perhaps had often looked across the plain to her own homeland, decided to go back and find a shelter in her old age among her relatives.

How many of you know what her two new daughters did? Those who do not, look in the book of Ruth, chapter 1, verses 8-18. You know, Naomi must have loved these two girls because she had never had any daughters of her own, only two sons. It would be hard to part with them both.

But Naomi was going back to her homeland. There she surely would find those who would be kind to her She couldn't expect these two young women to care for her now that her sons, their husbands, were dead. And so she told them she didn't expect them to go with her, but to marry again and find new homes for themselves.

Ruth's answer shows her love for Naomi, her desire to go with her wherever she went, and her acceptance of the God Naomi worshiped. Beautiful words they are; you will find them at the top of the page.

Now it meant much more in those days for a girl to leave her people and go to a strange land than it does today. For those people were strong in their belief that one must continue to live with one's own people and be buried in the father's sepulcher.

Ruth's courage and faith were equal to those of Naomi, the one from whom she had learned them. And their reward was great, too, when they finally reached Bethlehem. For they soon found friends; Ruth found work to do to support herself and Naomi, and at last another home of her own.

Naomi was happy caring for her little grandson who came in time to make their home blessed. And Ruth was favored of God, for she was chosen to belong to the line of people from whom the Savior was born. And so the story ends very happily.

### The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — July 14, 1935

### NAOMI

Book of Ruth

Devotional Reading: Proverbs 31:10-20

#### GOLDEN TEXT

"A woman that feareth the Lord, she shall be praised,"—Prov. 31:30.

#### A STUDY OF THE SUBJECT

Topic: Naomi-A Woman of Faith and Courage.

Class Discussion: Some of the important decisions of life that are irrevocable. Ruth was a foreigner in Judea: what should be our attitude toward aliens in our country? The helpful or harmful power of example.

I. Naomi a Foreign Missionary, (Ruth 1: 14-22.) Nothing is said directly concerning Naomi's understanding of the Scriptures, her faith in God, her piety, or ability as a teacher of religion. Nor do we read of any wordy pretentious "testimony" she gave in public But we are told that by her love and sympathy and helpfulness she won the hearts of both of her daughters-in-law, and that Ruth was induced to forsake the idolatrous religion of her parents, and to declare that thereafter the God of Naomi should be her God! Naomi's entire life was a testimony for God. Her every act was at once a sermon and a prayer. All that she did during the years of her stay in a foreign land spoke eloquently of the righteousness which faith in Jehovah develops in the hearts of those who believe in Him. By her humble love-prompted service she brought into the family of the Lord Ruth, whose blood generations later flowed in the veins of Jesus Christ and was poured out in a crimson flood upon the cross for the sins of the world! Such is the power and the possibility of a godly

II. Naomi's Reward, (Ruth 4:14-17.) "To him that soweth righteousness shall be a sure reward" (Prov. 11:18), wrote an inspired pen-man a long time ago. Both before and since his words became a part of God's Book they have been verified by experience many times. Naomi's humble, godly life of service was ap parently distinguished by no great outstanding accomplishments which would bring her to the attention of the public. She simply lived her religion in her home, making that home a center of missionary influence, not by what she said, but by what she did. Such a life is never without its reward. She was permitted to look upon the face of the grandchild for which she had longed, to hold him to her breast, and to dream of the infinite possibilities that lay before him in the distant future.

#### PRACTICAL APPLICATIONS

#### Naomi

-went out; the Lord brought her home, -underwent a great change through affliction; was fitted for her bitter trials by faith in God.

Returning After Death. Death brought a great change in the life of Naomi. She was a stranger in a foreign land, but when death blighted her home and hopes, she was anxious to return to her own people and their God She had come home empty, poor, a widow, and childless. The cup of affliction is a "bitter sight into the character of Naomi, that will enp," but she owned that the affliction came from God. It is not affliction itself, but affliction rightly borne, that does us good. In many instances it takes hardship to bring us to the place where we will think and act in a way that will bring praise to God.

Parting in Love. Naomi called her daughters-in-law to her, told them of her intentions, and was going to dismiss them with affection and a prayer. If relations must part, let them part in love. Did Naomi do well, to discourage her daughters-in-law from going with her, when she might save them from the idolatry of Moab, and bring them to the faith and worship of Israel Naomi, no doubt, desired them to do that; but if they went with her, she would not have them to go upon her ac-

Counting the Cost. Those that take upon them a profession of religion to oblige their friends, or for the sake of company, will be converts of small value. If they had come with her, she would have had them make it their deliberate choice, and sit down first and count the cost, as it meant the sacrifice of friends and relatives. It is best not to make a resolution to do something unless we are determined to carry it out, and realize what it is going to cost us.—C. E R

#### GOLDEN TEXT

Proverbs 31:10-31 sounds the praises of a virtuous woman Such a one is of untold value, not only to her husband and family. but to the neighborhood and church as well No doubt Naomi was just such a woman although driven from home by a famine, she remained true to her God. She recognized God's hand against her. See Ruth 1:13

A true Christian woman is one who fears the Lord, not in a frightened way, but with revcrence for Him. A woman of this kind sheds a loving radiance about her so that her influence is felt by those with whom she associates. Such a one is loved and praised by those who know her intimately; and, above all else, she is loved and recognized by the heavenly Father -L. A R.

#### INTERMEDIATE CLASS

#### Living Our Religion

For this lesson nothing will be found to be of greater interest and benefit than a study of one of the several good dramas of the book of Ruth. If it is not possible to put on such a play, merely a reading will be helpful. Or a simple play may be worked out by the teacher, using the exact words of Scripture for the conversations, other needed atmosphere and history to be supplied by a "reader." The student will acquire valuable information conversation and be prepared to give it before cerning customs of Israel, as well as an in-the class the next Sunday.—V. C. T.

be of benefit many times in later years. At least, all of the class should read the entire book.

Living with her husband in the home of Naomi, Ruth must have forsaken the idol worship she had been taught from a child and turned to the worship of the one true God. Though this is not directly told us, yet we may so conclude from Ruth's desire to follow her mother-in-law. Naomi must have made the worship of her God attractive to Ruth. (The teacher should contrast idol worship and the worship of God, in their opposite effects upon the lives of the worshipers.) Which is the greater force, love or fear? We worship God through love, inspired by His great love; the idol inspired nothing but fear. The god of the Moabites was Chemosh, a hideous idol of brass, heated red-hot, and on its fiery arms were placed their sacrifices, sometimes their children. In choosing to go with Naomi, Ruth was making the greater choice of worshiping Naomi's God. What characteristies of her God do you think Naomi showed to Ruth? Above and beyond the material blessings accompanying Ruth's choice, what greater blessing came to her?—M. G.

#### JUNIOR CLASS

Topic: Naomi, Who Loved Ruth. Text: Ruth 1:6-8, 14-19, 22. Memory Verse: "Be ye kınd one to another."—Eph. 4:32.

Review. Have children repeat the Ten Commandments given in last Sunday's lesson in this manner: Have ten children come to the front of the class. Let each one repeat one of the Ten Commandments. Let another child tell the story of Moses receiving the law from God.

Presentation of Lesson. Once upon a time a man, Elimelech, with his wife, Naomi, left Bethlehem and went to the country of Moab to live. While there the sons were married to Orpah and Ruth. When they had lived there ten years, the father and sons died. their death, Naomi decided to return home. Her two daughters-in-law started with her. Naomi said to her daughters, "Do not come with me, return to your home and stay with your mothers." Orpah returned; but read verses 16-18 to see what Ruth did. Why do you think that Ruth wanted to go with Naomi! I am sure that we would all agree that it was because of her love for her mother-in-

Memory Verse. When we read this story of Naomi and Ruth we see how they loved one another We should also love one another, for the Bible says, "Be ye kind one to another."

Notebook. Find the pictures of two Bible women Underneath these pictures write the conversation between Naomi and Ruth. Ask two children in the class to memorize this con-

### AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Kansas-Oklahoma Conference, Arkansas City, Kansas Arkansas Conference, Bear, Ark. Illinois Bible School and Conference, Oregon, Ill. July 30 - August 11

General Conference, Oregon, Ill. July 30 - August 11

Ministerial Conference. Oregon, Ill. July 30 - August 11 National Berean Conference,

Oregon, Ill.

Eastern Nebraska Conference, Omaha

Virginia Conference, August 16-25

Maurertown Western Nebraska Conference, Holbrook

August 17-25 August 20-26 Iowa Conference, Waterloo

#### EASTERN NEBRASKA CONFERENCE

The annual conference of the Church of God will be held in Omaha, Neb., August 11-18 at the Florence Community Hall.

Bro. S. J. Lindsay will be with us August 11-16, and he will be assisted by Bro. Almus Adams. Mattie Gow, Secretary.

#### LAWRENCEVILLE, OHIO, CHURCH OF GOD

As usual the Lawrenceville church will have its annual meeting on the second Sunday in July, the 14th of the month. The hours of service are: Sunday school, 10 a.m; morning worship, 11 a.m.; basket dinner, noon; preaching, 2 p.m.

Only those who have attended these annual meetings can appreciate what they are like. "Better come." S. E. Magaw, Pastor. S. E. Magaw, Pastor.

#### OREGON APPOINTS DELEGATES

The clders of the church at Oregon, Ill, called a special business session of the congregation at the close of the regular service on Sunday night, June 30, for the selection of delegates to the General Conference and to consider the matter of a pastor for the next conference year.

Miss Elizabeth Ordnung and Mrs. Mable Andrew were chosen to represent the local church in the General Conference, and by unanimous vote an invitation was extended to Bro. G. E. Marsh to continue as pastor of the church for another year.

Mrs. Mable Andrew, Secretary.

#### RIPLEY, ILLINOIS

Bro. Grover Gordon of Holbrook, Neb., has been with us the past week. He has been giving some very interesting sermons to a well filled house. We are glad for the opportunity of hearing him.

Bro. and Sr. Laurence Lewis of near Camden are the parents of a son, Marlin Orson, born June 10. The mother was formerly Mildred Chapman.

for four years, has been ill the past week, but at present is somewhat improved

We pray the Father's guidance shall be over us in all we do as workers for Him.

Ednah Cooper, Secretary.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

In spite of summer vacations it is gratify-July 7-14 ing to note that the various departments of July 25 the church are holding up well. The Berean department is actually showing splendid increase, instead of the usual summer slump.

Bro. Holmes motored to Kentucky June 24, bringing back his wife and daughter, who had spent a month visiting relatives there.

On June 24 the church family gathered in an informal way to show its love to Bro. Lavern Ackerman and to bid him Godspeed in August 5 his return to the U. S. Navy.

From now till September all our attention 48 August 11-18 given to the two gatherings per week, those of Sunday morning and Thursday night.

F. E. Siple, Pastor.

#### SOUTHERN CALIFORNIA

Bro. and Sr. S. J. Lindsay were the honored guests at a Berean supper, June 19, at the Nokes' home in Los Angeles. After an inımıtable meal Bro. A. Leonard Brady presided at a short informal program. Bro. Lindsay gave a discourse on the horrors of sca-sickness in spite of the fact that he had been warned not to tell of his fishing experiences before he arose to speak. Bro. Bradley Crundwell entertained with several popular piano numbers, and the pastor then played the buffoon with some Harry Lauder Scotch songs (by request). The society voted flowers to Sr. Stantial, who is in the hospital with a newly arrived son, born June 17. (At this writing no name had been found for said son that was good enough.)

"We think what a glorious thing the king-dom of God will be," Bro. Lindsay stated in his discourse on Sunday morning, June 23, "but we seldom stop to examine ourselves to see if we are worthy of a place in that king-dom." Bro. Lindsay had begun his sermon by asking the congregation two questions which were answered by deafening silence. In response to his rhetorical questions as to when and where the kingdom is located in time and place, he stated that the world at large would give a variety of answers. But they were all 'agreed that Jesus is the only one who could occupy the position as king.

At the Long Beach class in the afternoon (June 23) we were saddened to learn that Sr Cecil Newlun of that city is at the Los Angeles General Hospital, and is in quarantine with the rest of the hospital because of an outbreak of poliomyelitis among the nurses of the institution. We feel sure she would be glad to receive communications from those of the household of faith: Mrs. Cecil Newlun, Room 7400, 10th floor, General Hospital, Los Angeles, California. At our last visit Dwight Laning was much improved in strength, though still suffering from paralysis of the throat as a result of the stroke of some weeks ago His mother and father are with him. and would be glad to receive word from the faithful: Dwight Laning, 1033 N Hayworth Ave., Hollywood, Calif. Bros. Cecil Smead and Emory Toogood are planning to leave on Sr. J. W. Cooper, who has been an invalid their journey homeward to Michigan on Thursday of this week. We are indeed sorry to see them leave so soon, but wish them a safe return to Michigan, and a prosperous year's work at Blanchard.

Norman John MacLeod

#### FROM SR. EMMA C. RAILSBACK

Dear Ones un California

My work for the Northwest Conference has been very pleasant. Our conference meeting June 6-9 was an enjoyable occasion indeed, The new secretary has no doubt sent in a full report ere this, but I wish especially to mention the hearty cooperation of each one who was asked to take part in the program. No excuses were made, but each took the part assigned, and the spirit manifested was all that could be desired.

I think of the dear ones in California often and would like to write to each one separately, but this will have to suffice for the present. While I miss seeing you all and particularly the older ones, Sr. Mary Calkins, who is so steadfast and true to the cause of truth; Sr. L E. Rich, in her long affliction; Sr. Elizabeth Frier, who is patient in all things; and many others. Yes, I must not forget to mention Sr. Elizabeth Railsback, who is shut in also from active participation in the cause of truth. I think of you all often, and yet I do not have time to get lonesome, for I am finding and enjoying the acquaintance of many veterans of the truth in this section of the country, as well as those who are younger and actively engaged in holding up the lamp of truth.

Sr. Isabelle Brown of Tacoma, who is in the nuncties, is one of the happiest Christian characters I have ever met. In relating her Christian experiences she frequently exclaims. "God is good." Then there is Sr. S. V. Laurence of Gresham, Ore., confined to a wheel chair, yet happy and cheerful and rejoicing that the Northwest Conference work is being revived. Then Sr S E. Smith of Portland has passed safely through a turbulent life to the fourscore mark with a strong faith in the promises and showing great delight in quoting many of the Psalms and other scriptures. Also in Portland I found Sr. Mary Fike, who has been confined to her bed for some months. but is slowly recovering and looking forward to being able to attend some of the meetings. There are Bro. L. G. Jaeger of Tacoma; Bros Harlan and Hathaway of Corvallis, Bro Belshaw of Eugene; and others who have grown old in the service, who are an inspiration to those who are clinging to the promises in these days when the love of many is waxing cold because of the abounding iniquity.

I am happy because the Lord has given me this opportunity to work in His vineyard, and while I greatly miss the former associates in the work and the family associations I am rejoicing in this small sacrifice for His sake. There are others I have not yet been able to locate in northwest Oregon and Washington. My present plans are to continue here at Felida until July 15, when I plan to make a trip via Camas, Sunnyside, Yakıma, Wenatchee, Cashmere, Mt. Vernon, Everett, Seattle, Tacoma, and Aberdeeu, after which I will return to Corvallis until after the quarterly conference there August 29 to September 1

In His service. Emma C, Railsback.

The Emphatic Diaglott, by Benjamin H. Wilson the New Testament retranslated; interlinear Greek-English translation; fabrikold binding, Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Ill.

#### NORTHWEST CONFERENCE

(First part of report in last issue)

A rising vote of thanks was given Sr. Railsback for the splendid work she has done in the very short time she has been here. A letter from Bro. Groat of California received by Bro. Jay V. Fyke was read.

During the past year we have lost the following members. Srs. Ida McIrvin, Rachael Nugent; Bros Ashley P. Harlan, Daniel E. Prutzman. To the relatives of these brethien and to the relatives of Douglas Caples, Newell Bond Smith, Leonard Smalley, and Molly Gard we extend our deepest sympathy and

We cannot close without making special mention of the splendid work of Bro. Lyle Rankin, who is one of the young ministers. He is well read and delivers his sermons with the courage of his convictions, for he "fears not what man can do." It makes one rejoice to see this young man stand out for the truth and the narrow way through which it leads

Officers elected at the business meeting on Saturday are: Minnie Rogers, president; Amy L. Young, vice president; Gladys Barber, secretary; and A. W. Darby, treasurer.

The quarterly meeting will be held August 30, 31, and September 1, at Corvallis, Ore Start planning now to attend all the meetings. The secretary will furnish all desired information.

We feel that the meetings were a spiritual revival and that we can expect much from these isolated ones who made such an effort to come. They can tell the "old story" of Jesus and His love to those about them, letting their light shine in a dark place. Pray for the ministers, and the officers; theirs is not a light load, and your prayers mean much to from the National Berean Society, Oregon, them G E Barber, Secretary. Ill.

#### WHY DON'T YOU TRY IT, TOO?

At a time when the Home and National Bible Institution cash reserves are almost exhausted by months of depletion due to a decrease in the amount of contributions, the following letter has been received from Sydney E Magaw, pastor of the Church of God at Brush Creck, Ohio. Naturally, we feel the idea is a good one; and we hope others do,

"Enclosed is a check for \$6.00, which is the amount of an offering taken recently at a meeting held in honor of our senior members above seventy years of age. The money is to be used for our senior members at Golden Rule Home in any way thought best. At Brush Creek we have mine members above the 'allotted time,' and these have contributed in the enclosed offering."

> ILLINOIS BIBLE SCHOOL Young People

The morning class for the junior young people will be taught by C E. Lapp; the one for the senior young people by F. L. Austin. In the afternoon these two classes will be combined, with James A. Patrick as teacher. Bro Patrick will take for a subject, "Lafe and Its Problems," and will endeavor to help the young people to a better knowledge of how to live the modern life as young Christians.

The opening classes of the school will come on Tuesday morning, July 30, and will continue regularly throughout except when it is necessary to use class time for the business sessions of the General Conference.

A book containing 75 Bible lessons for 10 cents Paper bound. Order Senior series 1923

## BETWEEN YOU AND ME-

On Sunday, July 14, at Long Beach, Calif., Bro. Norman John MacLeod will present as a Bible study, "The Value of Prophecy As a Fundamental Doctrine." The lesson will be illustrated by a study of "The Covenants."

Remember the dates of the Kansas-Oklahoma State Conference—July 7-14, which is to be held at Arkansas City, Kan. The meet-ing will be held in the church building, which is located at 709 N. A Street, and Bro. S. J. Lindsay is to be the guest speaker and also a teacher in the Bible school.

The last issue of The World's Crisis, official organ of the Advent Christian Church, contains an article by the editor of our Berean department entitled, "Lest We Perish." The article is accompanied by an editorial note stating that it is published as an analysis of the doctrinal agreements between the two denominations.

With every Bible or book order received before August 11, 1935, which amounts to \$500 or more, will be given free one copy of the Bible Reader's Companion, a book of 64 pages selling at 50 cents a copy, and containing a history and critical examination of the Bible.

One of our Indiana ministers, Bro. D G. Harvey, expresses his keen regret at being unable to be present at the state conference in Indiana this year, and fears he will be unable to meet with the brethren in Oregon. He closes his note by saying, "The Bereau editorials are fine Tell the editor to keep them hot and to the point. I enjoy them all."

Next Sunday morning the pastor's theme at Oregon, Ill, will be, "The Meaning of the Lord's Supper." In the evening he will speak on "A Hundred Years From Now." Where will you be and what will be the condition of the world a century hence

The Oregon, Ill., Sunday school will hold its annual picnic on the fourth of July, at "The Pines," the beautiful state park a few miles west of the city.

Have you appointed your delegates to the General Conference? Please remember they must bring with them a complete list of the names and addresses of the members of the church or churches they represent.

We rejoice to report that at the present time all members of Golden Rule Home are able to be about the house. Do not forget that a cheery letter addressed to the entire Home family is always welcome.

And while we are speaking of the Home why not suggest it to your friends as a comfortable, pleasant, and in every way desirable place in which elderly people can spend their declining days under the best of care? Be sure and visit the Home while you are in Oregon for the General Conference. You may want to go there yourself some day.

What are our local pastors doing to attract, interest, instruct, and convert to the truth of the gospel the unbelieving "outsiders" of their home communities? The gospel is still the "power of God unto salvation."

#### GENERAL CONFERENCE ANNOUNCEMENT

The fiftcenth Annual Conference of the Church of God will convene at Oregon, Ill., from July 30 to August 11, 1935, Many important matters of business will be considered in which the church in all parts of the United States and Canada is vitally interested. Local churches and state conferences are urged to select delegates at once that every congregation and every conference may be fully represented.

Representation in the General Conference is provided for in the Constitution under Section VIII as follows:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates. Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its Executive Board 50 per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote 50 per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent 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. G. E. Marsh, Secretary.

A teacher's Bible for only \$2.25! The book contains a thorough concordance, maps, marginal references; is printed in one of the best gman references, is finited in one of the dest type faces used in Bible publishing; and is bound in a high quality leatheroid. Order from the National Bible Institution.

#### MARY ADELINE PORTER

The subject of this sketch was born the daughter of Labin and Susan Tilton, September 16, 1854, and died in Rochelle, Ill., not many miles from the scene of her birth, on June 27, 1935.

She was married to John Porter on September 16, 1872. Bro. Porter preceded his wife in death on August 19, 1931. Both Bro and Sr. Porter were active members of the Church of God for many years, Sr. Porter having been baptized by Elder D. M. Huddler on September 10, 1893.

She was one of a family of ten children, but one of whom is now living. She is survived by two sons, Oscar of Rochelle and Emmitt of Oregon, and two daughters, Mrs. Edith Smith and Mrs. Oral Hays of Rockford, all of Illinois. She also leaves five grandchildren and six great-grandchildren.

The funeral service was conducted by the pastor of the Oregon church, of which she was a member

### HERALD RECEIPTS

Thomas McArthur; Luella P Caples; Kit-ana Murphy (for another); Ira T. Ritenour; Mrs. T. B. Boyd; Emma Scott.

### THE KINGDOM OF GOD

By Mrs. O. L. Miller

ROM a comparison of the phrases "kingdom of God" and "kingdom of heaven" in Matt. 13:31-33 and Luke 13:18-20, 28, 29, they are apparently one and the same

We believe and teach the establishment of the kingdom of God on earth, with Jesus Christ the only begotten Son of God as King of kings, and the immortalized saints as joint heirs with Him in the government of the nations, the house of Israel being restored as a nation. This kingdom should be our prayer, for Jesus taught us to pray for its coming that the will of God might be done on the earth as it is done in heaven. He is not now on His throne, for His promise, from the seat of glory and honor at the right hand of the Father is, "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.

Daniel 7:27 tells of the greatness of that kingdom under the whole heaven and how it is to 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 When will Christ sit on His own throne? The answer will be found in Matthew 25:31-46. "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," and it is there that He shall say unto them on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The wise men inquired, "Where is he that is born King of the Jews?" Has He ever been their King? No; they said they would not have this man to rule over them. Will He ever be their King? Yes; on this the Bible testimony is clear. Jesus said: "I must preach the kingdom of God to other cities also: for therefore am I sent."-Luke 4.43. When Pilate asked Him, "Art thou a king then?" He replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."-John 18:37. Hence, Pilate put on the cross the inscription, "Jesus of Nazareth, the King of the Jews." The clamoring mob had their way and Jesus was crucified But the Prophet Zechariah had foretold the coming day when that same people shall look upon Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and as one that is in bitterness for his firstborn (12:10).

When the Jews realize what they have done to their true Messiah and thus mourn for Him, they will accept Him as their King. Then Isaiah's prophecy will be fulfilled "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 he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into prun-

inghooks. nation shall not lift up sword against nation, neither shall they learn war any more."

Oh! what a blessed thought is the peaceful reign of Christ. Read the whole of Isaiah 11 and it will be seen that the Lord alone shall be exalted in that day. All cause of fear will have vanished. No war or battle's sound will be heard the world around. And He whispers peace to the wild waves of the sea. The same good news is told by the Prophet Micah (4:1-7); he says: every man shall sit "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. . . . And the Lord shall reign over them in mount Zion from henceforth even for ever." Thus we are plainly told where this kingdom is to be established, confirmed by what is said elsewhere of Jerusalem being the city of the great King. None but Jesus can be this Lord of the whole earth, King of kings and Lord of lords.

The Prophet Isaiah (chap. 11) declares His descent from Jesse and calls Him a Branch upon whom the Spirit of the Lord shall rest, the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and of the fear of the Lord. Verse 9 tells us that they shall not hurt nor destroy in all His holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. It is in that day that this root of Jesse is to stand for an ensign of the people. To it shall the Gentiles seek, and His rest shall be glorious.

There is but one gospel, that which Christ preached Himself, and the Apostle Paul invokes a double curse on man or angel who shall preach any other (Gal. 1.8, 9). There is one Lord, one faith, one baptism, he declares (Eph 4.5) Jesus said this gospel of the kingdom shall be preached in all the world as a witness unto all nations and then shall the end come (Matt. 24:14). This gospel teaches that the God of heaven will set up a kingdom which shall never be destroyed (Dan. 2.44) Its name, The Kingdom of God, implies that it will be a divine kingdom; nevertheless, it will be upon the earth; for the King shall have dominion from sea to sea and from the river unto the ends of the earth (Psalm 72:8). See also Zechariah 9.4 Psalm 2 informs us that this King is God's own Son, to whom He has promised to give the heathen (Gentiles) for an inheritance and the uttermost parts of the earth for His possession. The Apostle Peter calls it the everlasting kingdom of our Lord and Savior Jesus Christ (2 Peter 1:11). And the kingdom is to be given to Christ's people, for Jesus said "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

Let us then seek first the kingdom of God and IIIs right-eousness and all other good will be added (Matt. 6:33). Let us pray earnestly, "Thy kingdom come. Thy will be done in earth as it is in heaven." When this heavenly kingdom is set up, all other kingdoms shall disappear before it and it shall stand forever.—The Gospel Trumpet.

<sup>&</sup>quot;The drudgery of today disciplines us to meet the responsibilities of tomorrow,"

# THE RESTITUTION HERALD

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## Genuine or Substitute?

A Bill and Ed Story

By F. E. Siple

WE DO not have that particular thing, but we have something clse just as good. Can I sell you a bottle of this?"

"No, I am familiar with the genuine and know it will do for me what I need If you do not have it here I will go where I can find it."

"But, mister, I am a druggist and have been keeping a store for years and I tell you this other is just as good, and it is even cheaper"

Thus is many a customer talked to as the merchant seeks to sell something "just as good" in place of the genuine, and in a large per cent of the cases the attempt succeeds.

"Why be so narrow and particular about it, Bill? You may be right, but what difference does it make? We all believe in Jesus, and that is all that matters. Why quibble about what the details of the gospel are? Can't you forget it and come along with the rest of us?"

"No, Ed, I am afraid I can't. I don't want to be narrow or unpleasant, but the Bible teaches me that the gospel is a definite thing designed to accomplish a certain purpose. It is that which I need and I do not care to trust a substitute"

"But in our church, Bill, we let a person believe anything he wants to, and look how large and influential our church is"

"And that, Ed, is one of the reasons why I could never be content belonging to your church. Paul in the first chapter of Galatians very strongly rebuked that church for allowing a different teaching to be presented from the gospel as he had given it to them. His language shows that their lives were at stake in the matter, and it should in no sense be treated lightly. In Romans 1-16 we are also told that the gospel is the power of God unto salvation to everyone that believes. A church that allows its people to believe just anything and has no definite standard of gospel to hold aloft surely cannot be doing its duty."

"But we believe that if a person is good that is all that is required. It is not what he believes that will save him, but what he does. He must live the right kind of life, and that is all God asks"

"That is where you are wrong, Ed. Read the eighth chapter of Acts and see how a good man had traveled many miles to worship at Jerusalem, and on his way homeward was reading his Bible, yet he was not in condition to be saved until Philip preached the truth of the gospel of Christ to him and baptized him."

"Well, that is a queer case, Bill, and there are not any others in the Bible like it."

"There are others that bring out the same point just as clearly. Take the case of Cornelius, for instance. Here was a man who was living the best kind of life he knew how to live. He prayed carnestly to God each day, he helped the poor, and was what everyone would call a good man, yet he was not in line for salvation until Peter had preached to him, and he had been baptized. The gospel which is the power unto salvation is a definite thing, Ed, and must not be lightly treated. It is true that one must live a good life, but it is not because of just goodness that one will be saved. The right kind of living will follow naturally if one comes to know the gospel and love his Lord properly."

"How about the good people back in Old Testament times" If the gospel is the power of salvation how could they be saved if they lived before the gospel was preached?"

"Oh, but you see, Ed, they really did not live before the gospel was given. Paul says in Galatians 3.8 that God preached the gospel to Abraham when the promise was made to him that through him all families of the earth should be blessed. God not only promised this blessing and the inheritance of the land to Abraham, but He renewed the promise to Isaac and later to Jacob. Abraham never received the land God had promised, but he died in faith and we are shown how he.

[Please jurn to Page Ten]

## Abreast of the Times

### Baptists Plan Political Activity

"The wisdom of this world is foolishness with God."

Colorado Springs, Colo, June 29.—The Northern Baptist Convention in session here devoted much attention to the lengthy report of its Christian Social Activity Committee, which recommended that the church should take a vigorous part in political affairs. "The church should not concede to the political State even neutrality, let alone absolute sovereignty, in all matters aside from religious worship and exercise," the report asserted among other things. "Its Christian duty to the State, and the citizenry, is to see that all acts of the State are in accordance with the highest ideals."

As might be expected, the political program suggested by the Committee was bitterly opposed by the Fundamentalists. Led by Rev. Rex A. Mitchell, of Paso Robles, California, those who believed in the complete inspiration of the Bible, the coming of the Lord, and the establishment of His kingdom upon the earth, attacked the report as unscriptural and unchristian. Rev. Mitchell described it as "a diabolical report we believe to be a catspaw in the hands of the dictator of Moscow."

According to The Literary Digest the report received the support of Dr. Avery Albert Shaw, president of the convention, who said in his opening address. "We must enlarge our ideas of redemption—redemption is both individual and social.... What is the gospel of the kingdom of God but good news of the possibility of a new way of living together?... This new society will be ruled not by despot, autocrat, or plutocrat. It will be a self-governing society, government of all, by all, in the interests of the individual and the common good."

How different this conception of the kingdom of God is from that presented in the Bible! According to this Baptist plan it is to be brought about by political action of men, rather than by the "zeal of the Lord of hosts" (Isa. 9:7); it is to be "self-governing," rather than a realm ruled with "a rod of iron" by Jesus Christ and His associate kings and priests, the saints (Rev. 2:26, 27).

### Returning Monarchies

"Why speak ye not a word of bringing the king back?"—2 Samuel 19:10.

Brussels, Belgium, July 4.—Archduke Otto of Hapsburg, heir to the Austrian throne, acknowledged today that negotiations for his restoration to the throne of his country were now in progress. "I do not deny that negotiations are in progress," he said, "but I regret that I cannot now discuss the matter."

Vast properties, once owned by the royal family of

Austria, but which were confiscated by the Government when the republic was established in 1918, are to be restored to the Hapsburgs by a law which has already been passed by the Federal Diet, and which it is expected the President of the republic will sign on July 9.

ATHENS, Greece, July 4.—According to reports current here it is understood that the Greek Government has reached a decision setting September 22 or September 29 as the date for holding a plebiscite on continuing the republic or restoring the monarchy. The Chamber will begin a two day debate on the question tomorrow.

Former King George II was deposed in 1924, but royalists have been working actively ever since for his restoration, and there seems to be a growing sentiment throughout the country in favor of such a change.

A return of the monarchical form of government of the nations that once composed the old Roman Empire would be in keeping with the predictions of the prophets.

### Floods Sweep Drought Areas

"I will pow" ... floods upon the dry ground."

Tokio, Japan, July 3.—The floods that have swept large sections of Japan for the past few weeks it is feared may be followed by widespread epidemics due to the pollution of water supplies by seepage. The territory that is affected was included in the drought area of last year.

LITTLE ROCK, Ark., July 5.—The papers last summer published pictures of the dry bed of the Arkansas River posted with signs, "Lots for Sale." This summer the same and adjoining regions throughout the Southwest are experiencing the worst floods in many years.

Men are finding it difficult to learn the lesson that "the lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33) We may build dams to restrain and regulate the floods, we may change the course of the streams to meet our own ideas and desires, we may attempt to control the production of the soil according to our understanding of the nation's needs, but only God can determine the outcome of it all.

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## The Lord's Supper and Foot-Washing

By A. L. Corbaley

MY CHILDHOOD days up to the age of nine years were spent on a farm, five miles south of Plymouth, Indiana Old Antioch meeting house was built here in the early sixties. For many years the June Conference of the Church of God was held in this building. These meetings were largely attended, not only from Indiana, but also from other states as well. Among the

ministers attending I remember well S. A. Chaplin, J. S. Hatch, J. F. Wagoner, J. M. Stephenson, Hugh Barnhill, and many others.

The question of foot-washing being an ordinance early arose among the membership, some advocating it, and others opposing. At one conference meeting it was decided that a discussion upon the subject should be held. So two ministers were selected by the church, one of them on the affirmative and the other taking the negative of the question. My father, who believed it should be practiced, was selected to speak for the affirmative, but I do not remember what minister took the negative. Atter the discussion was over a vote was taken by the church, and it was unanimously decided that foot-washing was an ordinance, and should be practiced, as it was instituted in connection with the Lord's Supper

From that time until 1871 it continued to be practiced at Old Antioch. In that year, on account of my father's ill health, he removed to California, where he established several churches, in each of which the ordinances were both practiced. Later, in 1884, he moved to the state of Washington, and organized a church at Waterville and Wenatchee. The Cashmere church was organized later on. I am not bringing up these historical facts to prove that footwashing is scriptural, but rather that it has been so considered among our people, that it has been practiced among them, and that some of our people still believe in and practice it.

Some object to the practice because the Apostle John is the only one of the four evangelists who mentions it However, the Apostle Paul speaks of it in 1 Timothy 5:9, 10 In mentioning the good works of the widows to be cared for by the church he says, "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." "If she have washed the saints' feet," therefore, is one of the good works she should have practiced in order that she should be cared for by the church; and wash.

As a denomination the Church of God has never to our knowledge practiced foot-washing as a preparatory service before observing the Lord's Supper, but some local congregations have observed it for many years. In this article Bro A L. Corbaley in response to a request from one of our readers presents the reasons why he believes that this humble service should accompany the observance of the great Christian memorial feast.

ing the saints' feet would indicate the observance of a religious commandment

Some have contended that the foot-washing was not performed at the same place as the Lord's Supper. But a careful comparison of the language used by the Savior in John 13:21-26 and Matthew 26:20-23 clearly proves that the time and place in each case were identical.

In John 13:3-17 we have the account of the institution of the foot-washing. Jesus took a towel and girded Himself. "After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

Simon Peter refused to allow Jesus to wash his feet, saying, "Thou shalt never wash my feet."

Note the answer, "If I wash thee not, thou hast no part with me."

How quickly Peter changed his mind when he realized that to refuse meant to be rejected not only as an apostle, but he would have no part with Jesus in His future kingdom. To him it at once became a serious matter, a choice between life and death; so Peter replied, "Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean."

From this language of the Savior we readily perceive that there was cleansing in His washing their feet. Now one might ask, "Was it for the cleansing of the feet from the filth of the flesh?" 'Some might answer, "Yes, as they wore sandals in those days." If this be true, then why was not Judas clean as well as the other apostles, for He had washed all their feet?

Baptism is not to remove the filth of the flesh, but is obedience to the commandment of God for the remission of all past sins. Without baptism there would be no blotting out of sins nor adoption into the family of God. But Jesus told Peter there was something else to be done, but Peter refused to allow Jesus to wash his feet; then to show him its vital importance Jesus said, "If I wash thee not, thou hast no part with me." Then Peter willingly submitted.

Continuing on in the 12th verse, we read, "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Te call me Master and Lord: and ye say

Please turn to Page Nine

## What Is Fundamental?

By A. H. Zilmer

HERE is the place for the discriminating, judicial mind. The Apostle Paul solemnly charged his "son Timothy," who was a "minister of Jesus Christ," and an "evangelist," "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.

- 1. Here the minister, the public proclaimer of the gospel, upon whom so much depends, has to do with the "word of truth."
  - 2. The word of truth must be "divided."
- 3. It is possible to "rightly divide" it, as well as wrongly divide it.
- 4 In order that he may rightly divide it, the minister must diligently "study" it. The Greek text says as much as "give diligence," or "make speed."
- 5. In this matter the aim of the minister must be to show himself a workman who needs not to be ashamed.
- 6. This workman is dealing not merely with men in presenting the word of truth to them, but also with God, who gave that word and would not have its effects neutralized by the improper and unworkmanlike handling of it.

As the matter appears to us, there is no place where more scrupulous care should be exercised than in dealing with the question, "What is and what is not fundamental?" than here—It is possible to include too little, and equally possible to include too much. Either would be hurtful, and might even be fatal, in its effects: the one by omitting necessary and essential things: the other by requiring too much, and thus barring the way to such as would say, "What must we do to be saved?"

It will be admitted by all that not everything that is contained in the Bible as a whole is fundamental. We believe it will be quite as readily admitted that not everything that is contained in the New Testament is fundamental. It will doubtless also be conceded that not everything that is contained in the various Epistles is fundamental, and there are matters in the Epistles which are fundamental All the Scriptures are, or contain, "the word of truth," some of which is fundamental, and some of which belongs to the superstructure.

Hence, the delicate task of "dividing" or separating that which is primary from that which is more advanced, and to give to those without and to babes the simple, elementary things, the "milk of the word," and to those within who are more mature some of the "strong meat." This requires study, earnest and careful study. Despite the "gift" which was in Timothy (1 Tim 4 14; 2 Tim. 1:6), he must study, or give diligent attention to, the word of truth, so as to be able to rightly divide it. And no one today can be "a good minister of Jesus Christ" (1 Tim. 4.6)

who does not by earnest, careful, and painstaking study so acquaint himself with the word of truth as to be able to rightly divide its contents among those to whom he is ministering. To quote indiscriminately from the Bible to strangers as well as those within, to babes as well as fathers, is far from dividing the word of truth; it is not dividing it at all. The division must be made with reference to its suitability to the hearers. This is nowhere more strikingly illustrated than in the dealings of the Apostle Paul with the various classes of persons with whom he had to do. By a proper division he adapted the word to his audiences, or to the readers of his several letters. He could not, and therefore did not, say to the comparatively ignorant Athenian, Corinthian, and Ephesian Gentiles (Acts 17:30, Eph. 4.18; 1 Peter 1:14) what he could reasonably expect the "holy brethren, partakers of the heavenly calling," to grasp, And even these were slow in exercising their minds, and acquiring skill in handling the word of righteousness (1 Cor. 3:1, 2; Heb. 5.12-14). It would manifestly be an arbitrary and unworkmanlike procedure for one to try to teach those without the matters elaborated, for instance, in the Epistle to the Hebrews, or the "deep things of God" and matters "hard to be understood" contained in the apostolic writings (1 Cor. 2:10, 11; 2 Peter 3:16). Here is where the minister, the public teacher, must study to discriminate between that which is primary and that which is knowledge to be added to the faith (2 Peter 1:5).

Having examined the apostolic teachings to those without as contained in the Acts of the Apostles, and reflected in the apostolic writings, we summarize the results of our investigation, and set up these in the form of propositions or headings, as follows:

#### CONCERNING GOD

There is one true and hving God, the God of Abraham, Isaac, and Jacob, who is the Creator and Preserver of all things (Acts 3:13; 14.15; 17.24, 25, 28). He that would come to God must believe that He is, and that He is a rewarder of them that diligently seek Him (Heb 11.6).

#### JESUS, SON OF GOD AND SAVIOR

- 1. Jesus is the Son of God raised up by divine begettal of the seed of David (Acts 2:30; 9:20, 13:33, R. V.; Rom. 1:13; 2 Cor. 1 19; Gal 1:15, 16)
- 2. Having been thus begolten and born, He was in the true sense of the word the Man Jesus of Nazareth (Acts 2:22; 1 Tim 2.5-7).
- 3. As His boly Child Jesus, God anointed Him with the Holy Spirit, thus constituting Him the Christ (Acts 4:27: 10:38; 17.3; 18:5).
  - 4. God approved of Him by miracles, wonders, and

signs, and was with Him and in Him (Acts 2.22; 10.38).

- 5. God by His counsel and foreknowledge delivered Him to the nation of Israel, who put Him to death (Acts 2 22, 23; 3:15, 18; 4:27, 28; 5:30).
- 6. Jesus gave Himself as a spotless lamb to die for the sins of men in order to redeem them from iniquity and vain conduct (Acts 17:3; 1 Cor. 15:1-3; Titus 2.14, 15; 1 Peter 1:18, 19, 25).
- 7. As His holy One God raised Him from the dead (Acts 2:24-32; 10:39, 40; 17:31, Rom. 10:29; 1 Cor 15:4, 11)
- 8. On account of His sufferings obediently borne God exalted Him to His right hand in heaven to be a Prince and a Savior, the object being to give to Israel as well as the Gentiles repentance and remission of sins (Luke 24:26, 46,

- 47; Acts 5:30, 31; 11 18, 26:17, 18).
- 9. Jesus is now in heaven as the one Mediator between God and men, offering forgiveness of sins, reconciliation, and everlasting life to all who put faith in Him (Acts 3.21; 4:12, 10:43; 13:46; 2 Cor 5:18, 19, 1 Tim. 2 5-7).
- 10. At the time appointed of the Father Jesus will come from heaven, conduct the judgment, and give to every man according to his works (Acts 3:20, 21; 17.31; 1 Thess. 1:9, 10; Rom. 2 5, 16).

#### THE SPIRIT OF GOD

There is one Spirit by which God is everywhere present, and works out the counsel of His will (Eph. 4.4; Acts 17 27, 28). The administration of the Spirit is in the hands of the Lord Jesus Christ (Acts 2.33). (Turn to Page Ten)

## By Their Fruits Ye Shall Know Them

By D. G. Harvey

"But will thou know, O vain man, that faith without works is dead?"-James 2:20.

WE BELIEVE in God. But who is God? Our Father, our Creator. Then we are brothers and sisters and should behave toward each other as such, for "God is love" (1 John 4:8). Love should control all our actions in our human relationship.

We believe in Jesus Christ. Who is He? The Son of God, our Savior, our Example. He said, "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15. If we believe in Him, we will obey His command, follow His example If not, our belief is void, empty, we have no faith. "Faith without works is dead."

We believe in the Bible What is the Bible? God's Word. It reveals God's will, His laws, His purpose. It is "a light unto our path" (Psalm 119:105). Paul urges, "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.

We (the church) have had the Bible a long time We should be well trained in its "doctrine," "reproof," "instruction," and "correction." We should be walking in a clear light. Our path should be along the way of God's will and law and purpose.

But! We believe—what? How can we explain the greed, injustice, cruelty, oppression, bigotry, narrowness, intolerance, selfishness, spite, envy, hate, war, not only in the world, but the church as well? Surely a sad state of affairs.

"From whence come wars and fightings among you?" asks James, and answers the question with another "Come they not hence, even of your lusts (desires or pleasures) that war in your members?"—James 4 1.

Such are but works of the flesh. They have no place in the church. Study Galatians 5:19-21.

For hundreds of years Europe has been preaching belief in God and His Word. Since the very founding of the early settlements of America the same belief has been preached from coast to coast. The same belief has been preached in pagan lands. Yet look at the world today. What is the matter with our belief? Nothing. Only we preach it and do not practice it. "Faith without works is dead."

Our creeds, our belief, are but creeds of death. Why? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4.17. "The wages of sin is death."—Rom. 6.23 We do not follow our belief in our daily life, in business, in politics, and in international affairs. All assert belief in God and His Bible. Why, then, the discord? Belief is not put into practice.

Listen to James once again: "Be ye doers of the word, and not hearers only, deceiving your own selves"—James 1:22.

Oh, James does not stand alone in this teaching, for Jesus, the greatest teacher of all time, says, "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."—Luke 6:47-49.

When we as a church or as individuals can say, "We believe," and do what we believe, God will use that church and that individual to His glory.

## THE JEW

THE JEW is truly the miracle of the ages, as some have called him. His has been the most blessed, and the most cursed, race of all God's creatures, yet the Jew still lives on, prospers wherever found, cannot be destroyed, and is a power to be reckoned with in this present age

A series of questions come instantly into one's mind. Why have the Jews not lost their identity, as others of the ancient peoples have? Why has God not permitted them to be destroyed by the severe persecutions they have undergone in the Roman Empire, Russia, Poland, and even now are undergoing in Germany? Can any nation ever destroy the Jews? What does the future hold for them as a people? These are important questions, and we hope to give you a reliable answer from the holy Bible, which will be not another man's opinion, but God's.

The Jewish race properly began with Abraham the Chaldean, who was called from the land of Mesopotamia into Canaan, or Palestine, where God promised to bless him, and his seed after him. Abraham's son was Isaac and his grandson, Jacob, later was called Israel. From the loins of Israel came forth the twelve sons, the fathers of the twelve tribes of Israel, known as Hebrews, Israelites, and later Jews, from the name of the chief tribe—Judah.

The sons of Israel and their families were driven into Egypt by a severe famine, and from this land their descendants came into the promised land, Palestine, being led out of Egypt by their great lawgiver and prophet. Moses

Through Moses the Lord prophesied that He would bless the children of Israel above all nations of the earth, providing that they would obey Him, saying: "It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth."—Deut. 28:1

Then followed the many blessings that would attend this people as long as they hearkened unto the Lord, and kept His commandments; but there also followed the promise of the severe chastisements and destruction as a nation that would surely come upon them if they neglected to obey the Lord their God: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then . . it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to nought and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest."—Deut. 28 58-68

The warning is continued in the book of Leviticus. "I

will make your cities waste, and bring your sanctuaries unto desolation... And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you and your land shall be desolate, and your cities waste."—Lev 26:27-33.

Those who have read the Scriptures, as well as reliable historians, know that the people of Israel were blessed above all nations of the earth, and in the days of Kings David and Solomon reached the zenith of power and blessings; but, sad it is to say, they soon forgot God, and God's chastisements began to fall. Eventually ten tribes known as Israel were carried away captive by Assyria, and later the two remaining tribes, known as Judah, were carried away captive to Babylon, where they remained for seventy years. God's favor again returned unto them at their repentance, and He led them back again into their land, Palestine, but they were never an independent nation thereafter, nor blessed as they had been before.

In the days of Jesus Christ upon earth, Israel, or the Jews, were under the government of the Roman Empire, and God could not bless the people, for they had not obeyed His Word. God told them to keep His commandments and His statutes (Deut. 28:1, 2, 58-68), hallow His Sabbath day (Jer. 17.21-27), and hearken unto that prophet which the Lord God would raise up unto them like unto Moses (Deut. 18:15, 19; Acts 3:22, 23). These expressed commandments of the Lord were not heeded: they did not keep holy His Sabbath day, nor did they hearken unto that prophet from among their kinsfolk, even Jesus Christ; and so the Lord permitted further punishment to come upon them, and in A D 70, Titus, the Roman general, destroyed Jerusalem, and the Jews were scattered into all nations under heaven, and the words of Jesus have been truly fulfilled. "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

Truly the Jewish people did fall by the edge of the sword, yea, millions were slain in the Roman conquest of Palestine and the capture of Jerusalem; and today we all bear record that the Jewish people are scattered into all nations under heaven, and the Holy Land has been under the heel of the Gentile until our day.

But what about the latter end of this people? Will God eventually permit them to be destroyed? No! His promise is sure. It reads: "Behold, the eyes of the Lord are upon this sinful kingdom, and I will destroy it (that is, the kingdom) from off the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord."

The house of Jacob is the seed of Israel, known as Jews. God promised to spare this people, though He destroyed the kingdom. He has truly destroyed the nation,

and just as surely has He spared the people, and today we have them with us, in every nation and almost every city under heaven, and they remain separate and distinct. Why? Because God is not through with the Jews. He has a future for them. He will again gather them into Palestine, and there bless them. We quote: "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 . . . return unto the Lord thy God, and shalt obey his voice, . 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 ... And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."—Deuf. 30:1-5.

Some may protest, saying this prophecy was fulfilled in the past, when the Jews returned from the Babylonian captivity, but the observing Bible student knows from other texts that this can only refer to the final regathering in the end of the age, for we read in the prophecy of Amos of this final return, and the blessings which accompany it, which past ages have not beheld. We quote: "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 (the descendants of Israel) upon their land (Palestine), 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.

This prophecy of a regathering cannot have been of the past, for it clearly states that after this return "they shall no more be pulled up out of their land," Palestine, for the mouth of the Lord hath spoken it....

According to these promises of God, sometime the Jewish people, and their brethren, shall be gathered from all nations into Palestine, where the Lord will preserve and bless them. They have been brought back from Egypt, and then from Rome, but now we behold God gathering the Jewish people from all countries whither He has driven them for their chastisement. The persecutions in many lands are driving them to the homeland, Palestine We have, therefore, today in Palestine all kinds of Jews. Jews are arriving in Palestine from China, where they were born. They look like Chinese, dress like Chinese, but their facial features are Jewish, and they are circumcised. Jews come from Japan. Their skin is yellow; but they are Jews, and are circumcised. Also from Africa come the colored Jews, skin darkened by the African climate, but still Jews Lighter colored Jews did not want to claim them, but they proved their racial identity: they were circumcised, and had the Torah. From India, Russia, Poland, Germany, all countries, come the Jews back to their homeland It has to be, for the Lord has so declared.

Since 1917, when Jerusalem was delivered to England from the Turks, and 1920, when the English mandate came into effect, and a Jewish governor was placed over Pales-

tine, unto the present day, Jews by the thousands have been going back home again to Palestine, the land of their fathers. Swamps are being drained, deserts are being irrigated, roads are being built, cities are being restored, and the Lord has again visited Zion with His blessings. Today, Jerusalem has been rebuilt until the city outside the ancient walls is six times larger than that within. What does this all portend? What follows the building up of Jerusalem, and the ancient hill, Mount Zion? Listen to the promise of God.

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.... When the Lord shall build up Zion, he shall appear in his glory.... This shall be written for the generation to come."—Psalm 102.13, 16, 18.

The Lord is again gathering His people, Palestine is again the homeland for the Jews. Jerusalem and Mount Zion are being rebuilt, and even now rebuilt to a great extent. Can we not therefore look for the soon coming of the Messiah? Truly we can, and as we look toward Palestine, and behold the activity of these ancient people of God, remember they are a sign of the soon coming King, of which the angel spoke unto His mother Mary, saying: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:30-33

Truly a great change is at hand. Nations are in turmoil and perplexity People are in distress. The Jew is being persecuted, until he is glad to get back home. Soon shall their King return, and sit upon the throne of His father David, and fulfill this prophecy of Isaiah: "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 (of) 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 (which was in Jerusalem), and upon his kingdom (of Israel), to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

Soon shall we realize the fulfillment of the prayer so long repeated: "Thy kingdom come, Thy will be done in earth, as it is in heaven," for "the Lord shall be king over all the earth, in that day shall there be one Lord, and his name one."—Zeeh. 14:9.—C. O. Dodd in The Bible Advocate.

It is out of the Word of God that a system has come to make life sweet. If you blot out of your statute book, your constitution, your family life, all that is taken from the sacred Book, what would there be left to bind society together?—Benjamin Harrison.

## If Pews Could Talk

SEVERAL years ago I had an interesting experience After an absence of many years 1 went back to preach in the country church where my father had been pastor and to which I had heen taken as a child. Only a few of the people in that congregation did I know My father and all the elders and most of the people of that day whom I remembered, had long since passed away

As I sat in the pulpit during the preliminary part of the service that group of people before me faded out and I seemed to see the congregation that assembled every Sabbath years ago when I was a child. There in the front pew to my left sat an aged elder. He was so deaf that the blast of a locomotive would not have startled him. But there he was every Sabbath morning reverently entering as best he could into the service. Opposite him was another élder with his wife beside him. He was a busy man, with more interests than any other individual in the congregation. He never missed a service and was always at prayer meeting. Next to him was the man who played the melodeon in the church. That red-headed, timid organist was one of the greatest souls I have ever known.

Back of the pastor's pew sat a good woman who drove a long distance with her husband. What a kindly spirit she was! There was always something in her capacious pockets for the minister's children, a big red apple or a cookie. Behind her were two tall maiden ladies sitting prim and sedate in their pew. The rustle of their black silk dresses as they came up the aisle, I can hear yet And over there sat Mr. R., who always went to sleep. We children used to watch him out of the corner of our eyes and wonder when he would drop off, whether it would be during the reading of Scripture, the long prayer, or whether he would last until the sermon. And so on. Every pew in that church was fragrant with memories.

I thought as I sat there of the generation that had come since I was a child, and of the many more before our day, back to the time long ago when David Brainerd preached there. What a story was written in those old pews if it could be told!

No article of furniture is more sacred than a church pew. A woman, a stranger, came into the chapel with me some weeks ago. She looked at the pews and said: "These were in the old church, were they not? Let me sit in one of them. They seem like old friends."

Yes, what a story some of them could tell, if they could speak, of little children whom they sheltered, who in them learned to seek first the kingdom of God and His right-cousness; of young men and women who marched gayly past them to the marriage altar; of the aged who have gone from them to another home; of weary souls, who Sabbath after Sabbath through the long years have come and, in their quiet depths, have found strength and courage to go on with the battle of life.

In most churches there are three kinds of pews. One is the neglected pew. It is supposed to be occupied by a family in the congregation. They have subscribed something to the support of the church, and at their request this pew has been assigned to them. They are supposed to be there, but they never are Even on Communion Sunday they are rarely present. That empty place in the church stares like an accusing angel at the minister as he looks out over the church.

Why are they not there? Sometimes it is because they think they do not need what the church has to offer. When they first came they were poor. They came from a sense of need. They needed God. They needed the help and fellowship of God's people. Now they are rich and prosperous. They no longer feel any need. They are independent of human help. They are in that group of which Christ spoke in the book of Revelation with so much sadness: "Because thou sayest, I am rich, and increased with goods, and have need of nothing."

Or they stay away from a wrong sense of what worship is. If some one were to ask them why they do not come, they would reply that they do not like the preaching, or the service. But we do not go to church, if we go aright, because of the preacher. We go to worship God.

When the penitent sinner in Bible times brought his sacrifice to the altar the priest who ministered meant little more than the stones of the altar. Two things and two only were of importance—the sinning soul and the God to whom he must give account.

Or they are absent because they have a wrong idea of the church. To them it is just another club to which they belong They are religious snobs. They want only the best people in their clubs, or what they conceive to be the best people, and they have come to so regard their church. The thought that they must commune in the Lord's house with the poor and the halt and the maimed and the blind is repulsive to them. If they had lived in the days of Christ's sojourn here they would have said with the other Pharisees, when Jesus went home with Zaccheus, "He has gone to be a guest with a man that is a sinner." If He goes to his house, He can't come to mine. And so they stay away and their pew is empty, or they go to another church where they conceive their social standing may be improved

Or again, they give as their excuse for non-attendance, "I can worship God just as well in the open air." They mean of course the golf course, a week-end picnic off into the woods, or some other pleasure trip. They talk glibly of worshiping God in the open instead of the church. But do they? Can you by any stretch of the imagination conceive of a man worshiping God on the golf course, or with a company of gay companions on a pleasure jaunt?

Second is the pew which is occasionally occupied. Once in awhile, if the fancy strikes the family, or there is noth-

ing else that particularly attracts them, they are seen in church. When they do come their neighbors say: "Well, they were at church today. What is going to happen?"

On very special days, like Easter, of course they are there. To be away that day would be a social faux pas. One of the ministers of New York refers to the members of his congregation, who only honor him by their presence once each year, as his "Hardy Annuals."

Two years ago a minister in one of our churches on Easter Sunday faced a crowded church. He began his discourse by saying "I am honored to see so many of you here this morning Many of you I will not see again until next Easter, so I will take this opportunity to wish you a merry Christmas"

Third is the pew that is always filled. When we go into the church we know that, unless sickness or dire necessity prevents, that family will all be in their places. They go to church with the same regularity that they go to work When Sunday comes no one in their home asks the question, "Are we going to church today?" Of course they are going. That is as much a part of their weekly program as school is for the children

We are thinking of a family in our own church. The father and mother years ago made it a fixed habit of life to go to church. When the children came and were old enough they brought them. First one child came with them, then two, then three, and four and five The pew they had afforded room for but six persons and they had seven. So they asked for another pew, for said the father to me, "I want to train my children to go to church regularly." What a proud pew that was if it could have spoken.

In our church once was a deaf woman. She could not hear a word in conversation, or in a place of public meeting, and yet every Sabbath she was in her place, and few, I am sure, received more of a blessing from the service than did she. Some one said: "I don't see what she can get out of the service. She is as deaf as a post."

That remark brings to our attention a fact which most of us in our thought of worship overlook. We have five senses. Hearing is only one of them. If that sense is impaired, can we not serve God with other senses? This woman did not need to hear to receive a blessing in worship She could see, and there is so much of the glory of God in worship that comes to us through sight.

And the sense of feeling, too. She said to me, "I cannot hear, but I can feel the presence of God there and the bond that unites me to other Christians."

In the Jewish temple incense was burning continually. If a worshiper came all of whose senses were impaired but the sense of smell, even he could sense the presence and power of God. In the worship of God no one sense alone is to be used, but all are to be employed in our approach to the Unseen.

We see a pew off in the corner which always looks particularly abashed and ashamed. And we do not wonder. In that pew two members sit—They come early so that they can get that seat which is so situated that its occupants can see everyone who comes in. There they sit and talk. They

whisper through the Scripture and the hymns and the prayers. They even talk when sermon time comes. More than once indignant members of the church have reported them to us, saying: "Can't something be done about it? The whole service was spoiled for mc last Sunday by these people."

Yes, that is what we would like to know. Can't something be done about it?—Stuart Nye Hutchison, D. D., in *The Presbyterian*.

## THE LORD'S SUPPER AND FOOT-WASHING

#### Continued from Page Three

well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

The King James translation in the 14th verse makes the statement of Jesus, "Ye also ought to wash one another's feet." But in the Emphatic Diaglott the word for word translation reads "bound" in the place of "ought to," making the expression that much more emphatic. There can be no question about the Savior commanding His apostles to wash one another's feet, and in the 17th verse He adds, "If ye know these things, happy are ye if ye do them."

In this upper room they had eaten the Passover together Then He instituted the Lord's Supper and the footwashing, two separate ordinances. He used the plural form in speaking of them, thus uniting them in their observance—"If ye know these things (the Lord's Supper and the foot-washing), happy are ye if ye do them." Not one of them, but both.

There is no question of the importance of the Lord's Supper. Jesus makes this point very plain in John 6:53: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This the church is practicing, but the other, the washing of the saints' feet, is ignored

Some claim it was to teach the apostles a lesson in humility, and therefore was not a commandment given to the church, but to the apostles only. To such I would say, Does not the Church of God need humility as much today as the apostles needed it when Jesus was with them? Surely it does! Please read the address of Jesus to the Laodicean church in Revelation 3:14-18; just the condition of the church in our day. Surely we need a lesson in humility to be practiced in connection with the Lord's Supper.

In the second commission given the apostles as recorded in Matthew 28:19, 20, in the 20th verse we read, "Teaching them to observe all things whatsoever I have commanded you." Jesus commanded His apostles to wash one another's feet They surely fulfilled that commission; therefore, logically foot-washing was given to the church, and should be practiced today?

#### WHAT IS FUNDAMENTAL?

#### Continued from Page Five

#### THE GOSPEL

- 1. The gospel embraces the good news concerning the kingdom of God (Mark 16:16; Acts 2:30; 8:12; 14:22; 19:18: 20:24, 25).
- 2. It includes the things concerning the name of Jesus Christ, that is, that salvation is obtainable only through Him (Luke 24:47; Acts 4:12, 8:12; 10.43; 28.31).
- 3. It is the means by which Jesus Christ brought life and incorruptibility to light (2 Tim. 1:10). Eternal life depends upon belief in Jesus (John 3:15, 16), and acceptance of the apostolic teaching to those without (Acts 13:46).
- 4. It reveals righteousness through faith to Jews and Gentiles alike (Rom. 1:16, 17; Gal. 3:8).
- 5. It reveals the wrath of God from heaven against all unrighteousness of men who hold the truth in unrighteousness (Mark 16:16; Rom. 1:18). It declares that the despisers shall be destroyed, perish, or disappear (Acts 3 23; 13:41; Rom. 2:1-12, 16).
- 6. It reveals Jesus Christ as the One who shall judge the living and the dead in a future day of judgment (Acts 10:42; 17:31; Rom. 2:5, 16).
- 7. The gospel instructs men how they may walk uprightly (Acts 26:20; Gal. 2:14; 1 Tim. 1:10, 11).

#### FAITH, REPENTANCE AND BAPTISM

Repentance and baptism, together with faith toward the Lord Jesus Christ, are the divinely appointed means of union with the name of Jesus Christ for the remission of sins, and are necessary to salvation to both Jews and Gentiles (Luke 24:47; Mark 16:16; Acts 2:38; 3:18; 10.43, 48; 11:18; 17:30; 19:5; 20.21; 22:16; 26:17, 18, 20).

#### THE COVENANTS

- 1. God made a covenant with Abraham that in his seed He would bless all nations by turning them from their iniquities (Acts 3:25, 26; Gal. 3:8).
- 2. God made promise to Abraham that He would give him and his seed the land of Canaan for an everlasting possession, which promise was not fulfilled to Abraham during his lifetime (Acts 7:4, 5).
- 3. These promises involve resurrection from the dead as the means of their fulfillment (Acts 26.7, 8).
- 4. God promised to David that He would raise up Christ to sit on His throne (Acts 2:30; 13:23).
- 5. The sure mercies of David involve resurrection to incorruptibility (Acts 13:34). This was by Paul styled "glad tidings," or gospel (vv. 32, 33). To these promises Gentiles as well as Jews become fellow heirs by the gospel (Eph 3:6).

#### A HOLY LIFE

Union with Christ by faith, repentance, and baptism must be followed by "works meet for repentance" (Acts 26:20), or a life of holiness. The early believers were con-

verted with the distinct understanding that they were to serve the living and true God, and wait for His Son from heaven (Acts 14.15; 1 Thess. 1:9, 10). The gospel promises salvation to men upon condition that they deny ungodliness and worldly lusts, live soberly, righteously, and godly in the present world, and be zealous of good works (Titus 2:11-15).

Those who rest upon this foundation, laid by wise and skillful master builders, are built upon the foundation of the apostles and prophets, and it now behooves them to see to it what and how they build thereon (1 Cor. 3:10-14).

-The Faith.

I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon the eternal principles laid down by God, Himself.—John Wanamaker.

### GENUINE OR SUBSTITUTE?

#### Continued from Front Page

will receive it in the resurrection. And not only that, but according to Galatians 3:27, 28, all who are baptized believers of the gospel of Christ become heirs of the same promise, being by faith the children of Abraham."

"Do you mean to say, Bill, that the gospel was preached before Christ's day? How about the Scriptures saying that Christ brought life and immortality to light through the gospel?"

"That He did, Ed. The gospel was not a new thing begun with Jesus, but He added much new light to it, revealing it to man in a fuller way, and explaining the mysteries of resurrection so that we might understand how immortality may be obtained."

"What do you mean by saying 'obtained,' Ed? I already have an immortal soul that will continue to live when I die."

"That is just another tradition that has been handed down, and many people have not discarded it yet. There really isn't any such thing as an immortal soul, Ed. However, I would rather not talk about that today. If I can get you to realize that there is a difference between the genuine gospel and a substitute, and that it is very important to distinguish, then we can talk over the details some other time."

"Well, I confess you have convinced me of that I am going to study the gospel as I never have before. But don't think you are going to talk me out of my immortal soul. I know I am right about that."

"We'll talk about that later, Bill. I am glad you are going to study the gospel more, though. And before we meet again think this over—if you have an immortal soul, what would be the need of a resurrection?"

## Berean Department

ARLEN MARSH, EDITOR

#### Antidote for Selfishness

It is natural for youth to be selfish. Can that selfishness (sin) be driven out by feeding it? Is not that fallacious reasoning?

Instead of leading them to believe that they can eat their cake and have it, too, would it not be better to remind them of the sure end of their ambitions for fleeting temporal things? that all such fruits in time prove to be Dead Sea apples?

This reminder is found in Ecclesiastes 11:9, 10: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh for childhood and youth are vanity."

And as a further antidote to their noxious propensities let them read and absorb the next chapter, Ecclesiastes 12. (One of the kings of England said that the book of Ecclesiastes was "a book for kings.")

Never believe that the young Samuels among them will not respond, for "the Lord knoweth them that are his," and (John 6 44) "no man can come to me (Jesus), except the Father which hath sent me draw him". So we may be sure that our omniscient and omnipotent Father will be able to provide the necessary allurements and to make them powerful enough to confound His rival. That child Samuel, in the midst of a sensuous, corrupt court where flesh prevailed in the universal battle of the flesh against the spirit, remained uncorrupted and incorruptible, an everlasting testimony to the insulating, preserving power of God.

Let the child know in time that those who listen to the sweet siren song of delusion may awake from their trance to find themselves "thrust into outer darkness." The only way their leaders need is the Song of the Gospel but how can they hear that while they are feeding Circe's swine?

The rulers of the future age are certain to have at least one subject—each one shall rule himself. Right here and now is the training school. Elimination by substitution solves the problem because two objects cannot occupy the same space at the same time. A heart filled with selfishness cannot be filled with the love of God. Love of God is love of man. Love of man is service. Can the ambitious self-seeker fill that bill? Where was David when God chose him to be king? Wasn't he working for his father, taking care of his sheep? Wasn't he defending them, protecting them from wild beasts? Yes, wasn't he risking his life to protect them? In comparison doesn't ordinary ambition seem rather insipid? What a dull, tiresome drama those

actors present. I should think that that young voice would ring in their ears: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock and I went out after him, and delivered it out of his mouth; and when he rose against me, I caught him by his beard, and smote him, and slew him." Who knows what rival dramas play in the minds of God's Samuels and Davids?—Fay Logan, Stockton, California.

### Egotism?

During the past several months the editor has been blessed with a number of letters, telephone calls, and personal contacts which assumed somewhat the tone of the conversation of a plaintive and injured martyr with the one who has committed the injustice.

This has been due to the fact that the writers of the letters, the callers on the telephone, and the principal parties to the personal contacts have found in the editorials published on this page bitter personal attacks upon them.

Your editor, oddly, remains unmoved by these ideas. It is his opinion that people rarely are injured by the comments of others, provided, of course, that the comments do not directly name them, unless they are conscious of the fact that the comments strike rather deeply into the heart of problems with which they personally are concerned.

Possibly egotism, that most prevalent of human vices, is responsible. Possibly not. More likely the pricking of the individual conscience leads the letter writers, the phone callers, and the conversationalists to adopt the view that the editor has been striking directly at them.

As a matter of fact, your scribe has discovered that writing about his own vices aims pretty well at a considerable portion of humanity. He has also discovered that a single article was directed against five different people in various parts of the country, five people one of whom he knew fairly well and four of whom he scarcely knew at all. It happened that the article was leveled at a trend which pervades pretty well all of Christendom, and had no one person and no group of persons in mind.

If individuals choose to feel personally injured by the remarks made on this page, the editor is sincerely regretful. He feels, however, that it is a normal attitude of the human family to buy shoes that fit their feet—and to take to themselves writings which concern things by which they, consciously or unconsciously, are troubled. In reality, of course, there are about 145,000,000 people in the United States and Canada who are troubled by the same problems.

Which is not, perhaps, an apology, but does serve as an explanation.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Falher which is in heaven."

### TRUE GREATNESS AND GENER-OSITY ARE INSEPARABLE

In the olden days there was a man who had eight sons of whom he was very proud. One day an important man came to his home and asked to see his family. Now the father, whose name was Jesse, called in the boys, all except the youngest who, in his opinion, didn't count apparently. The stranger looked over each of the seven boys, but didn't seem satisfied.

"Are here all thy children?" he asked. And the father told him there was one, the youngest, tending sheep.

"Send and fetch him," he said, which they did.

Now, what do you suppose he had come for, and why did he want the youngest? To anoint him to be king! Yes, king over all Israel! That is why he wanted David called in from the sheep. For David was the name of the youngest son, and he was the grandson of that little boy we learned of last week who came to Ruth and who made Naomi so happy.

After the ceremony was over, the anointing for kingship, David went quietly back to his work. Now there was a king on the throne, a tall, fine-looking king, Saul by name, and David must have wondered why the prophet had chosen him. But he didn't let the fact puff him up in the least. He waited God's time.

Soon after this a terrible giant arose among the enemies of Israel, and everybody was afraid of him. David's older brothers were fighting in the army, and so his father told him one day to take some good things to eat down to his brothers to see how they were getting along.

If any of you boys are the youngest in the family you know just what the older brothers would say, and that is exactly what they did. You will find it in 1 Samuel 17 28 Well, you all know the story of how David killed that giant. After that he was in great favor with King Saul and formed a lasting friendship with his son, Jonathan.

But soon the king got jealous of David because the people gave David more praise than they did him. He wished he hadn't brought David into the palace and shown him so many favors. A jealous heart is a dangerous thing to possess.

David, however, went on his way, keeping out of Saul's clutches, but not planning or even thinking any evil against

him. He proved this by what happened in a cave one day. How do you suppose David kept his rough men from harming Saul? Read about it in 1 Samuel 24. Saul was rather ashamed of himself after that, wasn't he?

You know, sometimes we are tempted to get even with some one who has been mean to us. Even our friends say to us, "As soon as you get a chance, pay him back good and plenty." But if we can rise above such a temptation we have conquered a "giant," that is, a big enemy right inside ourselves. If we yield to the temptation we are placing ourselves on a lower level than the person who has been treating us wrongly.

In our lesson Abishai thought a great chance had come to David to get even with Saul. But David showed him that "a great heart scorns a mean advantage," and he refused to permit Abishai to kill Saul or to do so himself.

David knew that one day he himself was to be king and if he didn't respect the one who was king then, how could he expect others to respect him in his turn? He showed himself even then worthy of being king. All in God's own good time things would be brought about in justice both to Saul and to himself. He was willing to wait on God. I'm afraid we wouldn't be, aren't you?

As before, Saul was ashamed of himself and promised not to harm Dayid. But David couldn't put much trust in Saul's promises. He depended on One who was greater than even the king. That day Saul and David parted, never to meet again.

The verses in our lesson from 2 Samuel are the words David composed when he heard of the death of King Saul and his son, Jonathan, David's very dear friend. These verses are called, "The Song of the Bow," and are very beautiful indeed.

Underneath all of David's courage and generosity and forgiving nature was an abiding faith in God. That was the secret of his greatness. His trust in God could not be moved, no matter what happened He knew God was watching over all.

David, who lived hundreds of years before the time of our Savior, put into practice the very things Jesus taught, "Love your enemies, do good to them that hate you." If we can do that, I'm sure we'll not have enemies very long and they won't continue to hate us, either. Better than all, we will conquer our biggest enemy, ourselves

Let's be great-hearted like David!

## The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. -- July 21, 1935

#### DAVID

1 Samuel 26 5-12, 2 Samuel 1:23-27; 23:14-17

#### GOLDEN TEXT

"Look not every man on his own things, but every man also on the things of others."-Phil. 2:4.

#### A STUDY OF THE SUBJECT

Topic: David-The Great-Hearted.

Aim: The greatness of David lay in his faith in God, his humbleness, and his generosity toward others.

Class Discussion: Were the qualities of character manifested in David's manhood shown in the youth? David as a shepherd, a musician, a poet, a warrior, and a king.

I. Misinterpreting an Opportunity. (1 Sam 26:5-8.) Abishar, moved by motives of human judgment, looked upon Saul's unprotected state as a miraculously prepared opportunity to remove a rebel against God and an enemy of David, whom he served and whom Jehovah had already caused to be anointed king in Saul's place. Governed by their passions and natural desires, many people misinterpret and misuse the opportunities afforded by God in such a way as to bring discredit rather than glory to Him.

II. The Loyalty and Generosity of David. (Vv. 9-12.) David, whose spiritual insight was keener than that of Abishai, saw in Saul's unprotected condition the hand of God providing a splendid opportunity to prove his loyalty and devotion to "the Lord's anointed." In his words and in his action David exemplified the principle laid down by Jesus in the Sermon on the Mount. "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. 5:44, 45.

III. David's Eulogy for Saul and Jonathan. (2 Sam. 1:23-27.) In all literature there are few finer pieces of writing than that which is provided in David's culogy after the death of Saul and Jonathan. But the greater value of this poetic gem is discovered in the love, the loyalty, and the generosity of spirit which the author displays. David draws no distinction here between Saul his bitter enemy and Jonathan his beloved friend. He saw the best qualities in both and pointed them out in such a manner that those who joined with him in his song of sorrow would do so intelligently and appreciatively. To seek for the good, to mention the good, rather than the errors and wrongs which those around us have committed is in keeping with the generous, forgiving spir it of Him of whom David was a type.

#### PRACTICAL APPLICATIONS David

-was a man after God's own heart; -was merciful to his enemies;

-repented of his sins when known. Friendship. David played the part of a friend He was true at all times, to his enemics as well as his friends. He had Saul at his mercy in our lesson, but as Solomon his son said, "A friend leveth at all times," and

David manifested love toward the one that had sought his life. David behaved himself as though Saul had been his best friend. "Faithful are the wounds of a friend," If we want friends we must be friendly and that anywhere, everywhere, in season, out of season. We should be more ready to go to a friend in adversity than in prosperity.

Tender-hearted, "And be ye kind one to au-

other, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"-Eph. 4:32. To be tender-hearted one must be touched by the feelings of others' infirmities, never desiring to gain advantage for ulterior motives or take advantage when opportunity affords, but seeking the good and welfare of all his acquaintances. This appears to be the thought Paul has in mind in 1 Corinthians 10.24. The story of the good Samaritan illustrates the principle of kind-hearted-

Rulership. David proved what kind of a man he was at heart as king of Israel. It was said of him that he "executed judgment and how about an enemy?-M. G. justice unto all his people." This type of government is what is lacking today. Such a government will come to its full fruition under the reign of Christ. We need not expect that man today with people so far removed from God can possibly give such righteons rule.

#### GOLDEN TEXT

A selfish person cares for no one but self. Christians should be different. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."-Phil. 2:3. This was the Christ spirit. He "made hunself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7), that He might die for men. Nothing selfish about that.

"Love is a service so deep, that self is forgotten." That was the kind of love that Christ manifested. Can we as Christians forget self and look to the well-being of those about us? Christ did. Let's try and be Christlike.

#### INTERMEDIATE CLASS David the Great-Hearted

There is opportunity in this lesson to appeal to everyone's liking for the mysterious. week or more previously the teacher may ask his students if they ever heard of a soldier allowing his enemy to go free when the latter was wholly in his power. (Another instance of David's generosity is found in 1 Samuel 24.) A review of David's life is necessary so that all will be familiar with the reason for Saul's animosity toward David. The teacher may briefly give this review or assign chapters for different students to read and report. David may have been the possessor, naturally, of a

generous heart, but we are sure he learned something from the great-hearted prince Jonathan. Even the evil-minded Saul had his kindly moments, but he so soon forgot them. Sec 1 Samuel 24:17-20; 26:21-25. Learn to cherish your generous impulses and stifle the evil ones Discuss ways in which this may be done. Solomon said that he that would have friends must show himself friendly. David's nature was reflected in the faithful and loyal service rendered him by his fellow soldiers who risked their very lives merely to bring him a drink from the well he had known in boyhood. And David, in turn, rather than selfishly enjoying the water, poured it out in sacrifice to the One he worshiped. After Saul's death, David apparently forgot the harsh treatment he had suffered for years at Saul's hands, remembering only his good deeds. This is the true spirit of forgiveness. Discuss, "Forgive us our debts as we forgive our debtors."

It is easy to be generous to a friend; but

#### JUNIOR CLASS

Topic: David Is Kind to King Saul. Text: Samuel 26:5-9, 11, 13-18, 21. Memory Verse: "Let us not love in word, neither in tongue; but in deed and in truth."-1 John 3:18b.

Review. Have the two pupils who memorized the conversation between Ruth and Naomi dramatize the story before the class.

Presentation of Lesson. David was a very brave shepherd boy. He killed a lion and a bear which had come to kill his sheep. While David watched his flocks he learned to play many beautiful songs on his harp. Psalms are some of David's songs. He could play the harp so well that he was asked to play for King Saul. King Saul needed some one to make him happy, so David gladly went to play for his king. While he was there Saul became angry at David and tried to kill him. Now tell today's lesson as follows: 1. David comes to Saul's camp. 2. He finds Saul sleeping. 3. Saul's guard also sleeping, 4. Abishai wants to kill Saul. 5. David will not permit him to do so. 6. David reproves Abner. 7. Saul awakens. 8. He sees his danger. 9. He recognizes David's kindness and promises to do David no more harm.

Memory Verse. David was kind to Saul regardless of the fact that Saul had tried to kill him. The Bible says: "Let us not love in word, neither in tongue; but in deed and in truth." Memorize this verse.

Notebook. For this lesson give blanks for children to fill. Example: David was a Make a freehand drawing of this lesson, showing Saul asleep in camp with his spear stuck in the ground close to his head. Draw David near by. Below the picture write, "David is kind to King Saul,"-V. C. T.

## AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Arkansas Conference, Bear, Ark July 25 Illinois Bible School and Conference, Oregon, Ill. July 30 - August 11

General Conference,

July 30 - Angust 11 Oregon, Ill.

Ministerial Conference.

July 30 - August I1 Oregon, Ill. National Berean Conference,

Oregon, Ill.

Eastern Nebraska Conference, Omaha August 11-18

Virginia Conference, Maurertown

August 16-25 Western Nebraska Conference,

Halbrook Iowa Conference, Waterloo

August 17-25 August 20-26

August 5

#### MARSHALL, ILLINOIS

If all goes well, Bro. F. E. Siple of Grand Rapids, Mich., will conduct a short series of meetings here the third week of this month. beginning about the 15th.

We sincerely hope that everyone within driving distance will attend these meeting: and cooperate in every way possible

The other activities of the church are going along in fine shape. Splendid interest and at tendance continue to be manifested at our Berean, Sunday school, and church services. for which we are very thankful.

Harry Gockler, Pastor

#### SISTER WOODWARD'S BIRTHDAY

Last Friday, July 5, Sr. Mary A Woodward passed her 86th birthday. With her husband, Benjamin, Sr. Woodward "digged deep, and laid the foundation (of their spiritual house) on a rock," and the work which they built together in Michigan has survived the shock of many a beating storm and remains firm to this day.

Realizing the love all feel toward Sr. Wood ward, we publish the following note from Sr. F. L. Austin, with whom she makes her home "She has now been in bed three months. Like all sick folk, she is better some days than others, but as to her general condition we see little change from day to day. She remains helpless and speechless, but quite free from pain. Though conscious all the time, yet she gives few signs of her understanding of things. There are times when she may for the passing moment grasp some meaning from messages sent to her, but it is hard to say She is passing another milestone this week on Friday, but how different from last year's birthday when she enjoyed four hours at the Fair."

#### TWO BAPTISMS AT FELIDA

We are glad to report that two young men of high school age have made the good confession and started in the new life, the begotten spiritual life, and were baptized Sunday afternoon, June 30, at Felida, Wash They are the two grandsons of Bro. and Sr M. Wallace Woolf, Wilbert Kieth and Marion E. Kennedy We can recommend them to the household of faith as being boys of sterling character, and we bespeak for them an active Christian warfare,

Emma C. Railsback,

#### IOWA MEETINGS

After two months of evangelistic effort in the state of lowa, we are once more at home in Ripley, Ill. We have enjoyed meeting and working with the different brethren at Koszta. Maxwell, Eagle Grove, Marathon, Waterloo. Gladbrook, and Stanhope. We are looking forward to the Iowa Conference (August 20-25, inclusive), when we plan to be with these brethren again.

The Iowa people liked Bro. McLain's music so well they have invited him to return and take charge of the singing at conference. Now is a good time to make your plans to attend and take part in this time of general refreshing of spiritual things.

We are very glad to have had the privilege of holding meetings in the state and our hope and prayer is that lasting good to the honor of God has been accomplished.

The meetings throughout the state held by Bro. and Sr. C. E. Lapp and Bro. McLain, as a whole have been quite successful. In some places the turn-out was not as good as in others. Much of this was due to long distances, the brethren being scattered, and the lack of church buildings in which to hold the services, which is always a drawback.

The meetings held at Stanhope Saturday evening. June 29, and three meetings Sunday, June 30, were well attended and enjoyed by all. Brethren from the Hickory Grove Church and Eagle Grove attended. The meetings were held at the home of Srs. Lottic and Esther Sealme.

The regular appointments of Bro. J. W Williams are: the first Sunday of the month at Gladbrook, second, Stanhope; third, Lake View; fourth, Waterloo. Everyone wherever possible is urged to attend these meetings. May we see you at Stanhope July 14.

We hope the inspiration through these meet ings and brothren will draw more folks to the Iowa Conference and will give them a realization of some of the good things in store for them there August 20-26. Bro and Sr. Lapp, Bro. McLain, Bro. Williams, and Bro. E. O. Stewart of Texas will be among those who will be there to expound truths of the Bible in sermons, lessons, and in songs. Bro. Mc-Lain will have charge of the music. Plan to spend your vacation time at Conference.

> Do not disappoint us, But come to Waterloo. Attend the Iowa Conference May we depend on you?

Esther Sealine, Cor. Scc., Iowa Conf.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Dorothy Magaw; Mr. and Mrs. C. E Netts; Mr. and Mrs. M Fetters; Hilda Fetters; Mi. and Mrs. Don Swartz; Mr. and Mrs. J H. Williams; Mae Mick; Georgia and Wayne Thompson; Eva H. M. Fletcher: Helen M. Chisholm; Lillian A. Greiner; N. Goodreau, 1rena Margrave; Mrs. C Seely; Sılas M Claypool; A L. Corbaley

#### CONTRIBUTIONS TO N. B. I.

7 7 5

1.00

4.00

Ontario Mr and Mrs B. F. Cook Mrs. C. H. Bassett Maurertown, Va., Sunday School

#### MICHIGAN STATE CONFERENCE

The annual Michigan Conference onvened at Dutton from Thursday, June 27, to Sunday, June 30 Bro Austin was the speaker as well as the teacher for the Bible class, which was held both forenoon and afternoon on Friday and Saturday. This class had an average attendance of 25, the majority between the ages of 12 and 18 The subject was "God's Great Plan and the Creation and Perfecting of Man to Fill His Place in This Plan. Good interest and lots of pep were shown in the class.

Bro Austin's sermons followed along the some line of thought, sermon subjects being, "God the Father," "Christ the Son," "The Church," "Faith," "The Coming of Christ and the Calling Out of the Church," and "Man Made Perfect,"

Members attending enjoyed the hospitality of the farm home of Bro and Sr. Holly and Bro. and Sr Hanson for meals Friday and Saturday and Sunday evening

We were encouraged by the number present and the enthusiasm shown, although our hearts were saddened by the critical illness of S1. Woodward and Bro Eddie Coats and the infirmities of Bro Richard Skeels. We sadly miss these older ones as they leave us one by one and pray that their faith and courage may be passed on to us that we may continue the work they have spent so many years of their life doing Mrs L F. Slocum, Secretary

#### SOUTHERN CALIFORNIA

Two of the most exquisite weddings that it has been our privilege to attend were our pleasurable memories for the past week. We trust that these weddings will be reported by others more competent to set them forth than ourselves. We will not therefore go into the details of them: Srs. Anna and Martha Hammond were united in marriage at a double wedding to the Myers brothers, Philip and Richard, of Fullerton, at Placentia on the afternoon of June 25 And on June 28 Bro. Wesley Saylor took unto himself a bride, Miss Melba Hunt, at the Community Church of Westwood, Calif. Bro Lindsay performed the latter ceremony Certainly this was a festive week!

Besides bridal affairs, Bro. Lindsay offered the Berean society a treat in a lesson on the fundamentals of Christianity. On Wednesday evening, June 26, he gave us a lesson on the value of the religion of promise and blessings as contrasted to the other religions of the world with their empty morality. He showed how the average Christian denomination was sacrificing the religion of promise for the religion of empty morality Sunday, June 30, we were disappointed at being forced to bid farewell to both Bro and Sr. Lindsay and Bros. Smead and Toogood. We may say that we feel that there is one time when it is permitted to a minister to become "greeneyed" with jealousy, when he sees others departing for the fellowship of conferences which are impossible for him to attend! Some people have all the luck in this world' Bro. Bradley Crundwell left almost as soon as school was out to spend a vacation on a ranch in New Mexico near the site of the Villa raids into American territory at Columbus. We hope no raids from other Mexicans take place while he is there.

Norman John MacLeod

#### **HUNT-SAYLOR**

On the evening of June 28, at 8:30 in the Westwood Community Church on Wilshire Blvd, Los Angeles, Calif., the marriage vow. were taken by John Wesley Saylor and Miss Imogene Melba Hunt, in the presence of a large concourse of friends and relatives. The church was filled to the limit by friends from Los Angeles and suburban places as far an forty miles around. The greetings which fol-lowed the service showed the esteem in which these young people are held.

Wesley is a law student and his bride has just finished the teacher's course in the Um versity of Southern California. They are well equipped to meet the exactions of life. The groom is the only son of Bio and Si John Saylor of Palms, Calif. We pray that they may have a happy and prosperous career and that God may bless them in things both spiritual and material.

S. J. Lindsay

#### ISAAC MARK ABBOTT

Isaac Mark Abhott was born in Ripley County, Ind., January 18, 1843, and died at International Falls, Minn., May 29, 1935.

He grew to manhood in Indiana and enlisted with the 68th Infantry from that state and served for three years in the Civil War He came to Minnesota in 1866 and was one of the first men to take up a homestead in that state.

He was married to Caroline Maria Cole April 17, 1873. To this union were born five sons and five daughters. Two sons preceded him in death, each at the age of nineteen years. With the execution of one daughter. who lives in Los Angeles, Calif., all the children were at the funeral.

He and his family moved to Eden Valley, Minn., in 1900 and later to Paynesville, Minn., where they still own a home. He and his wife moved to International Falls in the fall of 1932 to be with their youngest son, Mark The American Legion provided a military Abbott of that place.

He associated himself with the Church of Funeral services and in Minnesota in the control of the first the control of the cont Funeral services were held in the Metho-God in Minnesota in the early days and re-dist Church in Paynesville after a short servmained faithful to his convictions in thatice at the home there. Bro. Richard Le Crone, faith to the time of his death. He was apaster at Eden Valley, preached an excellent staunch behever in and advocate of the soon sermon on the subject "Death." The Scrip coming of Christ. He was a constant readerture readings and songs, as well as the serand student of the Bible and enjoyed either mon, were in accord with the faith of the de reading or hearing the reading of The Res- ceased. Bro. Le Crone was assisted by two titution Herald, of which he was a steadylocal ministers in the service, and the Amersubscriber. ican Legion sponsored military honors at the

Rev A. McNeill conducted brief funeral services at home, church, and cemetery. services at the home in International Palls and We laid him to rest confident that removal was made by train to Paynesville, should meet again. (Received unsigned.)

## BETWEEN YOU AND ME-

Are you praying for the success of the state and national conferences which are to meet this summer? May every word and action performed bring nothing but glory to God.

Bro R. H. Judd of Toronto, Canada, writes that he is preparing an article for us, but owing to the pressure of business it may be a little delayed

A note from Sr. L. F. Slocum says, "A new Hall was added to the home of Mr. and Mis F E Hall of Grand Rapids, Mich. on July 2 Name, David Randolph; weight, eight pounds."

Next Sunday morning the pastor of the church at Oregon, Ill., will base his worship sermon on Luke 16:10, from the Twentieth Century New Testament, "When you have done all you have been told, still say, 'We are poor servants indeed; we have only done our plain duty." In the evening his theme will be, "Future Life Realities."

We wish to express our appreciation to those in Illinois who have ordered supplies. books, and Herald subscriptions and have included the amount for the sales tax with their remittances. At the current rate of 3 per cent on all Illinois sales, the tax represents a considerable added expense at a time when income is consistently less than outgo.

Bro. L. E. Conner, who has been luxuriating in "fatigue uniform" on his farm in Indiana, has returned to Illinois, and is actively carrying on his pastoral duties in Dixon and Rockford, and looking after the business affairs of the N B. I.

The sermon subject of Norman John Mac-Leod at the Los Angeles, Calif., Church of God, 264 W. 42nd St., on July 21, will be "The Fullness of God," based on Ephesians 3:19. Sunday school is held at the church at 10 a.m., and the preaching service at 11.

## 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. 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 per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent 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 revised by the General Conference August 1-11. 1934.)

The General Conference Oregon, Illinois G. Eldred Marsh, Secretary: been appointed delegate .... to represent the ..... ...... conference at the General Conference to church be held at Oregon, Illinois, July 30 to August 11, 1935. The ..... ..... conference has ..... members which the above delegate is authorized to represent. (Signed) Secretary Dated, July ....., 1935.

Names and addresses of members follow;

## STOPPING AT THE CROSS

In the December issue of *The Christian Herald*, under the name of William T. Ellis, are these words on 1 Corinthians 1·18-25· "What a refuge the cross has been in all the dark, hard days! And what hope have we but in the cross of surrender, of sacrifice, of service, and of sympathy? In the cross of Christ is our only hope, only salvation."

The purpose of this article is not alone to criticize, but rather to study. We read many other statements of similar import and often hear sermons on the "Glory of the Cross." We wish to study the Bible. The whole of the Epistles to the church at Corinth is devoted to the practical questions of Christian faith and living. How did the writers of these letters, Paul and Sosthenes and Timothy, intend to have them understood? Is there a passage in the New Testament where salvation is directly attributed to the cross? In this passage, the question is: "Was Paul crucified?" No; only Jesus was crucified. We note, "Unto us who are being saved, it (the cross) is the power of God," not as a matter of wisdom, but as an eventual outcome; God's power had raised Jesus from the dead, He whom the "wise" had killed on the cross (cf. Rom. 1:3, 4). Paul or Apollos or Cephas had not been nailed to the cross. The Greeks at Athens had questioned the resurrection (Acts 17:18-32). Now there is contention about who is the head of the church. We cannot, we must not, stop at the cross. Its sting and stigma are set aside by the power of God revealed in the resurrection of Jesus.

It is always honorable, when studying whatever purports to be Christian teaching, to compare it with the Scriptures, which constitute a sufficient test of doctrine. So we pause a moment to study our quotation from Dr. Ellis "What hope for the future have we?" he asks, "but in the cross of surrender, of sacrifice, of service, and of sympathy?" Do these words describe the "cross" mentioned in the first chapter of Corinthians? Two of them, surrender and sympathy, are not found in our English Bible. More than this, hope and sacrifice and service are nowhere remotely connected with the cross. But, says one, does not Jesus tell His disciples that "if any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23)? Certainly; and in the next verse He explains His meaning of taking up the cross "Whosoever will lose his life for my sake, the same shall save it.' When? When the Son of man shall come "in his own glory and in his Father's, and of the holy angels" (v. 26). Our sacrifices, however, are our living bodies, "holy, acceptable unto God, which is your reasonable service' (Rom. 12:1). What is the Christian hope? The "hope of the resurrection of the dead." Such is the practical value in the teaching of the Corinthian letters. When the writers of these letters were buffeted and persecuted, "insomuch that we even despaired of life," we read: "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."-2 Cor. 1:9,

Oh, no! we cannot stop at the cross. Our daily duty

is to "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" (Heb 12:1, 2).

On the day of Pentecost, according to Peter's sermon, there is no "hope" associated with the cross. To the accusers who said. "These men are full of new wine," the answer is: "This is what is spoken by the prophet Joel" (Acts 2:16). Pursuing the question, the speaker, speaking of Jesus, says. "This Jesus hath God raised up (from the dead, v. 24), whereof we all are witnesses. . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (vv. 32-36). If we read the entire book of Corinthians consecutively, it at once appears that the emphatic purpose is to teach the church the all-important truth that salvation is made sure only in the resurrection Hence, we read: "And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ?"—1 Cor. 6: 14, 15. In that magnificent passage on the resurrection chapter 15—is this testimony. "For I delivered unto you first of all," or "in the first place" (Greek) that which I also received, how that Christ died for (on account of) our sins, according to the Scriptures, and that He was buried, and that he rose again on the third day (vv. 3, 4). In verses 17 and 18 the one essential to salvation is the resurrection "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." Everywhere in the Bible the cross is represented as the instrument of death. It is the symbol of suffering, not of hope Always it has been looked upon as the emblem of torture, cruelty, ignominy But He who came to it through human sin and wickedness and who suffered between two malefactors on account of the devices of wicked men, arose from the slumber of death because He was the Prince of Life, the triumphant Savior, to destroy him who has the power of death. Let us ignore the cross, press on beyond the gloom of Calvary, to enjoy the hope revealed on Olivet.

"There's no such word as fail.

Write it in lines of gold

Upon the heart, and in the mind

The stirring words unfold"

—George H. Dewing in The World's Crisis.

If during 1935 every English-speaking gentleman in the world became complete master of his own muscles, his own brain, his own nerves, his own emotions, the English-speaking peoples could in less than a decade be absolute masters or leaders of the rest of mankind. Most men respond to truly masterful leadership. Too many folks today have the jitters. They are not sure of themselves or whither they are bound. Within the innermost depths of every man there is the pattern the Maker intended the man eventually to be. The world needs examples in large numbers that that man can be brought into actual expression and contact with life,—The World's Crisis.

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, JULY 16, 1935

NUMBER 42

## Have, Hast, and Is

By Lyman Booth

THREE words usually used to denote present time are frequently used in Scripture to denote things far in the future—used in "calling things that be not as though they were." This is made clear by comparing Romans 4-17 with Genesis 17-5. In

An infinite mind is a mystery to men. So is interder power. God, who possesses both, deems this plans julfilled millenminus prior to their assuming reality. Hence, the Bible not infraquently refers to events far in the future as being present or past.

speaking to the Romans concerning Abraham's faith Paul said, "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Paul has quoted God's words when He said, "As for me, behold, my covenant is with thee, and thou shalf be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee? In this God speaks as if the things promised were already done, but in the next verse He changed the words and spoke of the same things as being in the indefinite future. He said, "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

After God had made a covenant to give certain land to Abraham and his seed, Abraham asked the question, "Whereby shall I know that I shall inherit it?" "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates?"—Gen 15–18. These promises and covenants were made before Abraham had any children.

In Galatians 3 16 we learn that Christ is the seed of Abraham who shall inherit the promises. The word "Christ" in this connection includes all who have been baptized into Christ. Paul further says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3 29.

David, in speaking of Christ, said. "I will declare the decree the Lord hath said unto me, Thou art my Son, this day have I begotten thee."—Psalm 2-7. This was spoken

centuries before Christ's birth

Another very important event was in connection with our Lord's crucifixion. The Prophet said, \*\*Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath

pouned out his soil into death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."

This is another instance where the present form of the verb is used to describe an event seven hundred years in the future. The Psalmist, in speaking of Christ's position and future glory, said. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet." Psalm 8.5.6. This language is contrary to the teaching of those people who claim that Christ, being the Son of God, is equal with God. They overlook the effect of that statement, for if it were true, we must conclude that since Christ was created a little lower than the angels, God, being equal with His Son, must also be a little lower than the angels. A little reason easily shows the fallacy of such a dishonoring and empty though!

In 2 Timothy 1.9, 10 we read concerning the works of God accomplished by our Lord, 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.' The work here referred to, together with its application as to its origin, is ascribed simply and exclusively to the will and elective love of God, and is pictured as being in the future before it could be properly said there was a past or future. The foundam head of all His. (Please from to Page Nine)

## Abreast of the Times

### Divorce Evil Alarms Russia

"It is God's will that you should be consecrated, that you abstain from sexual vice."—I Thess. 4:3, Moffatt.

Moscow, July 4.—Even godless Russia is realizing the evil of divorce, and a Government-inspired effort to put a stop to the abuse of the easy Soviet divorce laws was revealed today following publication of figures showing an increase of divorces, which now may be obtained by simply registering the desire of either party.

The number of divorces granted in Moscow in May was 44 per cent of the number of marriages contracted, and the record for the first five months of this year shows a sharp increase over the same period of 1934. A movement is on foot to change the present laws on both marriage and divorce by making them more stringent, especially where children are involved.

It was revealed that only three-tenths of one per cent of the marriages in the capital this year have been solemnized in churches, compared with 29 per cent in 1925. That a large part of the population is holding to its religious belief, however, is indicated by the fact that 25 per cent of the children born in the city were baptized. (In the Greek Church, which is still the predominant sect in Russia, baptism is performed by trine immersion, even in the case of infants.)

### Mountain Erupts, Island Vanishes

"Every mountain and island were moved out of their places."—Revelation 6:14.

Batavia, Java, July 10—Under the impulse provided by the eruption of the volcano Krakatoa on the island to which it gives its name, the island of Anakrakatou has entirely disappeared. The eruptions of the great volcano, which is situated about 100 miles from Batavia, have been occurring at two minute intervals, spewing lava to a height of about 2,500 feet, and sending ashes hundreds of miles out to sea.

On August 27, 1883, the whole northern and lower portion of Krakatoa, rising 2,623 feet above the sea, blew away. It was estimated that the column of stones, dust, and askes shot up at least seventeen miles. At Batavia, 100 miles away, the day was turned into night by the askes.

The blast created a world-wide atmospheric disturbance. The atmospheric wave traveled outward from the volcano halfway around the world. The wave then was "reflected," returning in its original direction. Some authorities estimated that this world-wide oscillation of atmosphere occurred seven times.

The actual sound of the explosion was heard as far as 3,000 miles away. The dust was carried over the United States to the east and over Asia and Europe to the west.

The sea waves created by the explosion were known to have reached Cape Horn, 7,818 miles away, and many authorities believed that the water effects were felt even in the English Channel, 11,040 miles away.

Such volcanic eruptions indicate the natural forces which God may employ in bringing about the tremendous changes to be wrought in preparation for the restitution age, and for the punishment of wicked nations in the age of judgment.

### Try to Enter Palestine; Arrested

"The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow"—Lamentations 1:18.

JERUSALEM, July 11.—The Arab daily announced today that 317 Jews had been arrested at the Syrian frontiers during the month of June for attempting to enter Palestine illegally. Many of these are to be given jail sentences and then deported.

Ever since the British mandate over Palestine was put in force the Arabs have bitterly opposed the return of the Jews to the country Last year their opposition was intensified by the Government's reversal of policy in issuing permits to them to engage in public demonstrations against Jewish immigration. A year ago this month a new dispute arose between the two races when the Arabs organized patrols to aid the Government in preventing smuggling of Jewish laborers into Palestine. Clashes with Jewish colo-Despite Arab protests, the Government nists followed authorized entry of 9,700 more Jews between October 1, 1934, and March 31, 1935, the largest quota ever granted, and the High Commissioner authorized the Jewish Agency to purchase 50,000 acres in the Lake Hulch district for Jewish colonization.

ATLANTIC CITY, July 2.—Morris Rothenberg of New York, president of the Zionist Organization of America, announced today that Palestine could absorb 500,000 Jews in the next few years. "Already," he said, "that land is a permanent home and haven for more than 350,000"

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## "As in a Mirror"

By Norman John MacLeod

"For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know, even as I have been known."—I Cor. 13:12. R. V.

ONE of the greatest pleasures when a child was to stand in front of the mirrors which showed us in all manner of distorted shapes. One mirror showed us all out of shape in the middle portions. In another we appeared tall and thin And in yet another we were made short and fat. Especially did we like to be seen to ourselves to look tall and thin, for we tended to be short and fat in those days Pleasant was the process: but certainly not truthful to our exterior. Then there are those mirrors which are still found which, though they make a pretense at being good mirrors, are the ones which have ripples in them They are extremely difficult to use, for the ripple always comes at the point which makes the mirror most useless. Then there are the magnifying mirrors they show the minutest details of the skin on the one side, by intensely magnifying the reflection; on the other side they give us a complete survey of ourselves in minute compass. None of these mirrors tells the truth Why? Because there are flaws in the mirror But another mirror which is a good one does not please us much better, because we feel that we look better than that So when the mirror is flawless, the subject which the mirror reflects may not be the right kind to reflect.

Today in the world there are many who are like children, they like to look into mirrors that give back an incor-

rect impression of their personalities Never has there been a time when men have sought all sorts of cults and creeds which are not based upon the plain teachings of the Scriptures. And publishers have been puzzled by the fact that never has there been a time when biographics of Jesus have sold in such large numbers. The reason is not hard to find. Men have been led by short stens into atheism they had been told that in the freedom of disbelief they would find the solution of all their troubles But when they tried infidel ity they found it too nerve-racking problems were not solved, but rather this grief was added to the grief they formerly had to bear. Retreating from forbidding insecurity, they then have sought the security and authority of anybody who would tell them that they possessed the way out. Men are at present putting their trust in politicians that can guarantee them against

the insecurity of the financial depression in old age and unemployment especially. Nostrums have been suggested by the hundreds—nay, by the thousands. Men in public office testify to the fact that their offices are swamped by the letters suggesting plans for this and plans for that. Everyone who thinks at all, believes that he has the solution for the world's economic ills. These are mirrors that show a distorted vision they exaggerate one portion of the life of the nation and minimize other portions. They are like the mirrors of the so-called "crazy houses" at earnivals. They give the beholder the kind of view he is seeking Many of the people who set forth these distorted notions are honestly trying to give out the truth. But there are others that give the people what they want because they want it

We were impressed some time ago by a minister who spoke continually upon the gospel theme of the return of Christ but only because it was found to be popular. When he had given his congregation about all he thought they would stand, he upset much of the good work he had done by giving a series of sermons on topics unrelated to the gospel, and some that directly contradicted the doctrines he had previously taught. Such are the ministers oftentimes who have built up large radio followings: they have

found that they are well paid for their trouble. Such leaders are so soundly condemned in the Bible that it needs little examination to find that they are spoken of as having "itching ears," and are teaching for hire

Then there are those ministers who try to preach the Word in all its purity and harmony. They preach the truth as they see it, with all their might and main, and with all the zeal they can command. But to the best of their ability the reflection still remains distorted. In the particular place where the mirror should give the best reflection it has a flaw and cannot reflect properly. Such are oftentimes the best preachers.

But one sure cure remains to get the only correct mirror and use it The Scriptures tell us those things: "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forget- (Turn to Page Ten)

## Morship

By Evelyn Phillips

Sweetly in Thy presence hiding I would ever more abide; Let me ever hear the chidne, Of my counsellor and guide

Let me never more grow weary Of the task You set for me. Let the day be never dreary, Since I now have eyes that see

Eyes that see Thee in Thy beauty Ears that lister when You talk, Hands so eager to Thy bidding, Feet so swift to run or walk

Ever more a tongue to praise Thee, Ever more a voice to sing. Ever more a soul to worship, At the footstool of my King

Draw me closer, ever closer, To the fountains of Thy love, Till on earth my joy is swelling To the notes of praise above

## "And There Shall Be No More Death"

Revelation 21:4

THERE are many beautiful and cheering promises in the Word of God, but one of the most cheering promises, old, yet ever new, is this of our text, "And there shall be no more death." It makes one feel like shouting it aloud at the top of one's voice with all the power one can command, as the full truth of this promise is realized and felt in the soul

I never see a funeral procession pass along the street, but at the same instant I am reminded of this scripture, "And there shall be no more death." These words challenge that monster which, like a prowling beast of prey, snatches our children, our parents, our young men and maidens, and leaves aching hearts, torn with grief and sometimes an almost inconsolable sorrow. I tell you, friends, this state of things is not to exist forever. God declares it shall not be, and what God declares and decrees no power can indefinitely oppose. Take courage then from God's Word, "No more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Glory be to God! there is a time coming when undertakers, doctors, nurses, and chemists will be relieved of their present occupations; but we are sure God will amply reward them for all their untiring devotion and unstinted sacrifice rendered to the sick and dying in this age, and find them other activities that will give them ample scope to render service to God and bring abounding satisfaction and joy to their own souls.

Now I want to treat this subject under three heads:

1. What is death? 2. Why is death permitted to exist? 3. When will the truth of our text be realized by the people of God?

#### WHAT IS DEATH?

Now there are two definitions of this word "death," one given by the dictionary, a source of information generally accepted by all who seek the true meaning of words; and another given by theologians in a religious sense when applied to the being of man or things spiritually Why theologians should claim to themselves a definition of the word in contradiction to the dictionary definition I confess I am at a loss to discern, unless it be in relation to man to maintain the pagan philosophy of the inherent immortality of the soul, a doctrine which the most able scholars are sharply divided upon, and also a doctrine about which there would have been no centention whatever had Christians followed their Bibles throughout instead of following the teachings of tradition. How then does the dictionary define this word "death"? It is thus. "the extinction of life." Then I look up the word "extinction" to see what it means, and it is defined thus, "destruction." Then I look up the word "destruction," and it is defined thus, "ruin, eternal destruction." Now I think you will agree

with me, that when we examine a portion of dead vegetation, or the carcass of an animal, or the corpse of a human being for that matter, we have to confess we find a state or condition identical with the meaning of the word "death" as defined in the dictionary. So far as we can see, life is "extinct," its destruction is apparent, ruin is visible

"But," say our orthodox theologians, "we are quite prepared to accept the dictionary definition of the word 'death' in every thing or being, except man You cannot," they say, "class man with vegetation or animals relative to the state of 'death.' '' Why not-' "Because man," they say, "was created immortal" Where does it say so? Not in the Bible What is the meaning of the words "mortal" and "immortal" The former means subject to death. the latter, not subject to death, deathless, deathproof. Now the question one would ask is. Was man created subject to death? Or was he created deathproof! Let us go to the Bible for an answer Genesis 2.17 reads thus "But of the tree of the knowledge of good and evil, thou shalt not cat of it; for in the day that thou eatest thereof thou shalt surely die." There we have a clear declaration that man was created-not immortal-but a candidate for immortality subject to the condition of obedience Had man been created immortal not subject to death-it is clear the death penalty could never have become operative, for it is as impossible to put an immortal man to death as an immortal God And, furthermore, for absolute proof that God would never tolerate a race of eternal sinners, either at liberty covering the face of the earth or in an imprisoned state, we read in Genesis 3 22-24: "And the Lord God said, Behold, the man is become as one of us, to know good and evil and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 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 means provided to sustain perpetual life consistent with obedience was cut off, and man became subject to death, the penalty became operative. We do not read, as the orthodox traditionalists teach, that at death man undergoes a sort of transition to another place, and leaves behind his body, while he himself is as conscious as he was before death occurred. When God pronounced death upon man for sin, He did not say, "Your body will die, but you yourself will continue to live." No, He said, "For in the day that thou eatest thereof, thou (the personality) shalt surely die." An eternal race of sinners separated from the body would have been as much sinners as an eternal race of sinners in the body, hence it is clear from the Scriptures God will not tolerate eternal sinners in either state. God does not speak of unregenerate man as a spirit being. But Jesus did say, when speaking of the "new birth" to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit'' (John 3.6); clearly indicating that man, apart from the "new birth," can never be a partaker of that nature which will assure him the gift of immortality to be bestowed at the resurrection of the just.

#### Why Is Death Permitted to Exist?

I am going to suggest to you that there is as clear an evidence of the love of God to man in passing upon him the sentence of death for sin as there is when we read John 3 16. Love is behind every act of God whether we understand His dealing with men or not.

There is no truer text in the Scriptures than "God is love" Therefore His punishments are prompted by love And when God pronounced death upon our first parents for sin, it was an act of pure mercy on Ilis part for the good of mankind

In the following words Dr. Campbell Morgan states the ease far better than any words I can frame on this important subject. He says, "In a world like this, let sin continue without death, and humanity is condemned to the eruclest fate of all. It is no mere idle poetic dreaming that is contained in that early story in Genesis. Whatever your attitude towards it may be as history, I care nothing. It is a true interpretation, man is seen as having raised his will into the supreme place in his life, and as having dethroned God. Then it is said that man was excluded from the tree of life lest he should live forever in that condition Death is seen entering, not as a judgment merely, but as judgment which is beneficent, in order that humanity may not perpetuate itself in sin. Until sin is finally dealt with and mastered, death cannot be abolished. While we live in such conditions as these which are known to us today, sorrow and pain, apart from death, would be intolerable. Death is release, come as it will, to the suffering one. Unless sin be dealt with, and sorrow be dealt with, and suffering ended, it would be the worst of all brutalities to abolish death The statement that death is the last enemy to be abolished, involves the whole campaign of Christ against things that blight and blast humanity."

I think we could not have a clearer statement than this of Dr Campbell Morgan's, showing us that death as we know it was prompted by love and inflicted upon the human race not as a purushment merely, but as a beneficent act of mercy for the ultimate good of the whole human family. It is clear the Scriptures infer it were better for man to cease to exist than that he should live eternally in sin. Do we not see then that death cannot be mere transition to another sphere in a conscious state? Otherwise it would be a transition of sinners. Sin and suffering would still exist, and the beneficent purpose of death in such circumstances would be defeated, and God's will thwarted. For so long as sinners exist in any state whatsoever, sin must of necessity exist also, but we believe the Scriptures abundantly prove that God will not tolerate eternal sinners in any part of His universe. Hence the Scriptures read (Rom. 6:23) "The wages of sin is death"; (2 Thess 19) "Who (sinners) shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Prof. James Moffatt, writing to The Daily Telegraph on the "Reality of Hell," seems strongly to support the above view on Christian doctrine as follows. "Is the soul capable of reaching an immortal value, or is it immortal essentially? On the scheme of Christian faith, may it not be annihilated? Is personality an undying possession? or is it attained through obedience to the creative will of God alone? The implications of the Christian view of faith are not incompatible with the latter, and it is, I think, a fair question whether the view which is commonly called Conditional Immortality may not gain corroboration in the future It is contrary to Platonism, but there is not so much evidence against it in the message of Christianity as some appear to take for granted."

In reference to the Christian conception of sin and its implications the writer continues: "It implies a God who is not vindictive, but who has a hatred of evil, as well as love for man: it implies a moral significance attaching to the present order of experience which involves final results; it implies also that somehow evil as well as good may take such forms as are permanent—even if, in the ease of evil, the permanence be annihilation."

These are weighty thoughts from a great scholar well known throughout Christendom, and demand our respect and careful consideration, especially so as the writer has hitherto been considered most orthodox in view on this question.

#### REALIZATION

Traditionalists teach there is no death since Jesus died and rose again, that believers enter immediately into heaven, and unbelievers into hell, at what we call death. Personally I prefer to accept the view of the Rev. II. Temple Wills, M. A., as set forth in his book, Resurrection, thus, "The death of Christ has not stopped the death of man, but has altered its outlook for all who are believers in Him It is not true to say now, as many under the influence of Platonism do, 'there is no death, I shall not die,' and so on. All must die the 'first' death save those who are alive at Christ's coming, but as the Lord told Martha at the grave of Lazarus, 'Though he—the believer—die (as he will the first death) yet shall be live (through resurrection), and whosoever liveth and believeth in Me, shall not die eternally (or the second death) \*\*\*

But what saith the Scripture? We believe the Scriptures, properly understood, teach that eternal life can only be entered through the gate of resurrection. Jesus said (Luke 14.14): "And thou shalt be blessed; for they cannot recompense thee for thou shalt be recompensed at the resurrection of the just." Luke 20:36, "Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." Paul also says (1 Cor. 15 23) · "But every man in his own order. Christ the firstfruits; afterward they that are Christ's at his coming." All these texts, and many others one could quote, speak of the believer entering eternal life—not at death—but through the gate of resurrection at the second coming of Christ.

Then, again, many get false notions respecting these great doctrines by not carefully reading the Scriptures Scrap reading of the Word of God only supplies us with half truths. No person who sets out to study, say engineering or any other branch of secular knowledge, would commence his studies in the haphazard manner many people study the Scriptures - If he did he would never reach the top of the tree. Not a few sincere Christians read the book of Revelation as if it were a complete history instead of learning that much of what it sets forth is unfulfilled prophecy. We should always read this book in the light of the first verse of the first chapter, which reads "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass (not things already accomplished); and he sent and signified it by his angel unto his servant John."

If we do this we shall find that those scriptures which speak of the heavenly Jerusalem coming down out of heaven to earth, prepared as a bride adorned for her husband, recorded in Revelation 21-2, and the time when "there shall be no more death," refer really to the changed conditions at the time of the "new heaven and the new earth"-the state of affairs that will exist after the first resurrection and the judgment. When John in his vision saw a multitude that no man could number, he saw, not something that was then history or even present facts, but a vision of the redeemed saved by Christ. He was shown the complete fruits of the work of redemption and the new age when sin and death were things of the past. We read in Revelation 21:4: "For the former things are passed away." We know that that time has not arrived, for those former evil things have not passed away yet.

This is also proved from verse 24. "And the nations of them which are saved shall walk in the light of it and the kings of the earth do bring their glory and honour into it." Where were the Christian kings of the earth at the time John had this vision? How many were there? John had this vision on the Isle of Patmos. The book of Revelation is dated A. D. 96. The first Christian emperor was Constantine the Great, A. D. 325 approximately.

We see this prophecy is not fulfilled yet, and cannot be until the second advent of Christ and the resurrection of the dead. Why then should we try to read into the Scriptures that the dead are not dead, have never been dead, and cannot die, but are already in heaven and hell, when a proper and careful reading of them prove quite the reverse to be the truth? I repeat in sincerity, that the saved cannot enter eternal life except through resurrection. The wicked do not go to the "hell" of "destruction" until after the general judgment. The resurrection and judgment do not take place until the second coming of Christ. That event has not yet taken place. It is fast approaching, as all students of Scripture and observers of present world conditions are aware. God grant that all who read these

hines may live in that new age, when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things (shall have) passed away "—A. J. Clark in Words of Lafe

### GETTING THE MOST OUT OF LIFE

THE first word in the above title is *getting*. The first thing a baby does when it arrives here is to yell. The next thing, it usually opens its mouth to *get* something. The law of self-preservation is the first law of life. And is it not true that in lite's later years there can be no intelligent giving or sharing if in the earlier years there has not been some thoughtful getting or acquiring? And since the world always needs some helpful people, especially in times of crisis, let us not be so quick to run down those who have, with justice, practiced the arts of getting and saving

However, some have hit upon this idea and have proceeded to let it occupy their sole attention to the exclusion of the rest of the title to this editorial, namely, 'The MOST Out of Life.'

We are all interested in getting. Everyone is naturally selfish. Some are intelligently selfish. In other words there is a higher and lower selfishness. The lower selfishness incites to a grabbing of more material things than one needs. The lower type of selfishness often thwarts, maims, bruises, crushes others to gain its ends.

On the other hand the higher selfishness seeks the more indirect way of gaining life's more durable and real values which through various forms of giving (call it investing if you will) heals, helps, assists, and enlarges life for others.

The lower selfishness, if practiced by the majority of persons the most of the time, would make life as a whole a literal burning, searing, torturing hell on earth.

The higher selfishness, practiced by even 51 per cent of the peoples of earth for only 51 per cent of the time would ere long make of this warring world love's dwelling place. Then the angels in heaven might become jealous of earth, for God Himself would be living here most of the time.

No wonder the higher selfishness has been called unselfishness. St. Paul advised, "Set thy affections on things above." Jesus Christ recommended treasures where there can be no corrosion or decay or thickery.

Some of these riches are an abundance of courage, friendliness, faith, hope, and love. In getting the most out of life the wise person will develop all his natural powers to the utmost. He will cultivate some lasting friendships among the folks in books as well as the neighborhood. He will practice moderation in all things. He will cultivate the cheerful mood and the tolerant spirit. He will play and work and worship. He will practice the mood of prayer. Thereby the soul becomes sensitive to spiritual guidance. He will know that perfection is not here so will not be disappointed too keenly if he does not attain it nor see it in others.—The World's Crisis.

## Religious Education and Evangelism

THE tendency to separate evangelism and religious education seems to me unfortunate. The human mind appears to have an affinity for alternatives. One thing is easily set against another. We are usually for one thing and against another. This is all right when one is wrong and the other is right; but when both are good, it is to be deplored. This is certainly true when evangelism and religious education are thought of as alternatives. Our Lord kept them together, for He said, "Ye must be born again," and He also said, "Go and teach all nations."

Too often a splendid program of religious education is spoiled by leaving out evangelism. In many of our colleges, evangelism has been unpopular, and it seems to be the result of an erroneous point of view. I remember reading, some years ago, of a man who expressed a great sense of shame that in his boyhood he had been persuaded to walk down the aisle of a little Methodist Church, before many people, and confess Christ at a mourner's bench. One could not help but feel sure there are worse things than that to be ashamed of in the past life of most of us. This kind of thing ought to be a matter of pride. These words are still in the Bible . "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."-Matt. 10.32. An ample opportunity ought to be given our American youth to hear evangelistic messages and to express their convictions, by taking a stand before men for Jesus Christ as their Savior.

Too often the full fruits of evangelism are lost because of the inadequacy of the program of religious education The heart may be right while the head is empty. Some of our Sabbath school teachers are glaring examples of this. The lack of wisdom in instructing children is appalling in some very good people. I would far rather have a Sabbath school teacher who had been soundly converted, and without any special training, than to have a trained teacher who had never given his heart to Christ. But why do we have to choose? Why not have both? It reminds me of the story of the dear old lady who said to a young, single minister that she was praying every day that he would get a good, fine girl for a wife. Whereupon the young man replied, "While you are praying, pray that she will be pretty, too." So, while we are praying for Sabbath school teachers who are soundly consecrated, let us pray that they will have some religious education, too.

Our American youth have a tendency to drop out of the Sabbath school, and nothing will solve the problem but consecrated and thoroughly trained teachers. It will be a sad day for the church of the future, if she is not able to furnish this type of leadership. The sooner our churches set on foot a plan adequately to train some of our good, consecrated people for this task, the better. It will take time and money to do this, but it will be abundantly worth while.

Any program of religious education that does not aim to make a man Christian through and through is a failure from the beginning. It may do some good to talk about the revelation of God in the green grass and in the trees and in the sunset, for "the heavens declare the glory of God, and the firmament sheweth his handywork" (Psalm 19:1), but the glory of God is shown best in the face of Jesus Christ. We have heard much of the worship of God out in the park and before the glories of nature, but we have seen very little of it. It is still true that most of the worshiping is done in the house of God. It is when some consecrated minister says from the pulpit, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), that most men are moved to repentance, to faith, and to worship. And, while religious education is extremely important, it will never take the place of sincere and consecrated evangelistic preaching.

This whole problem of religious education and evangelism ought to be thought through again. The reason for the failure so often of both may be found in the fact that they have been divorced when they ought to have been happily married. Surely, we can quote in this connection those words always found in the marriage ceremony. "What God hath joined together, let no man put asunder." It may be that where one has failed, the two together would be a glorious success.

It is no secret that in many parts of our great church, evangelism is in disrepute. How much of this is due to claptrap methods and unscrupulous evangelists, it is hard to say. There is little doubt about the fact that both have contributed their full measure to the present situation And as always happens, the good must suffer with the bad There are also many of us who feel that religious education, as it has been conducted in the last decade, is far from a grand success. It may be that it has had a tendency to lean too far toward the critical side, and has resulted in destroying more than it could build. At any rate, we are up against a wall, and as a solution I would suggest we combine sane evangelism with sound religious education.

The home is of primary importance in this matter. It is not only important for the very great contribution it can make to the religious life of the child directly, but also for the favorable atmosphere that can be created in which the child becomes sympathetic toward Christianity. The very attitude of the senior members of the family has a tremendous bearing on the religious life of the child. I often think it is just as important as the actual reading of the Bible and family prayers. Many of the old ideas of repentance for sin and public confession of Christ are no longer held. And it seems to me the home is much poorer for it. Why should the necessity for these things be kept from the child? Why should not the parents take the initiative and lead the children to Christ when they become

of age? I remember talking with an Armenian boy about becoming a Christian. He replied that his parents had told him he must repent and give his life to the Savior They were wise parents. I shall never forget in my early youth seeing my dear mother, a preacher's daughter, taking my older brother's hand and leading him to the altar during a revival service. The first responsibility for evangelism and religious education rests on the home. A teacher in one of our private schools said there were more children coming to school with the front door key tied around their necks than ever before. Some one has said that the chief problem of religious education is to get the old folks to behave, while it is being done. Many of the problems of the youth of today can be traced to indifference and carelessness in the home concerning spiritual things. The first place to attack this whole problem is in the home, and failure there can never be completely overcome. Can the program of the church be considered complete until it endeavors to go into the home and rekindle the spiritual fires From such homes will come help and sympathy in promoting sane evangelism and sound religious education

The school also is of great importance in this matter. We can hardly expect our public schools to adopt the program of the church in these things. Yet new emphasis on the importance of spiritual things, a new reverence for the Word of God, and the institutions of religion would help much! A mere acknowledgment on the part of the principals and teachers of the vital relation between a man's faith and his life would help create an atmosphere in which the churches could do more effective work. Too many public schools have been a hindrance, rather than a help, to the program of the church along the lines of evangelism and religious education.

Our church schools have not been all they should be in this matter. The modern educational system with its emphasis on questions and proof has not proven good soil for the tender plant of faith. Too often the young Christian, even in our church schools, has been put on the defensive, and because, by the very nature of the case, his faith cannot be scientifically proven, he has been taken at a disadvantage. If our children have not been led to a public confession of Christ before they go away to school, as things are at present, there is very little chance that they will return and tell us that they have found the Lord. This is true of our own church schools as well as the secular schools.

I do not have the facts, but I would like to know the difference between the number of professing Christians entering the freshman classes of our colleges, compared to the number graduating in the senior classes. This might show the great need for a new emphasis, as well as a new program of evangelism and religious education. The great verities of our faith ought to be exempt from the spirit of questioning and doubt that is a part of the very method of modern education. It is all right to start our scientific education with a question mark; but it ought to end with exact proof. There is a time when it is in order to question the principles of the Christian faith, to re-think them and put a question mark after them; but the question mark

ought to lead to an exclamation point. If we begin with "What think ye of Christ?" we ought to end with, "My Lord and my God" But to begin with questions and to end with questions is to show the absolute futility of the whole thing.

Many of our modern churches have directors of religious education, but this ought not to be looked upon as a substitute for evangelism. It rather should be considered as a foundation and help for true evangelism. The teaching of the Bible and the application of the principles of the kingdom of God to modern problems should naturally lead to a desire to confess Christ and enter actively into the Christian life. To call upon our young people for a definite decision for Christ is the true aim and purpose of religious education. It is true that it should not stop here, for we must have first the blade, then the corn, and then the full corn in the ear, but it is so closely connected with the whole problem of religious education that to leave it out is to cripple hopelessly the whole system. Most of the leaders and workers in our churches come from our Sabbath schools. Most of them are led to Christ in their tender years. The indifference of the home and the failure of religious education in many schools, must be made up by our churches and sabbath schools. A new and greater responsibility is resting on the shoulders of our ministers And our Sabbath school teachers have a responsibility which is beyond our ability to estimate. There was a time when almost any sincere Christian, no matter how poorly equipped, could hold a class of boys and girls together; but that time has passed. The situation is not hopeless, if we will combine sane evangelism with sound religious education. Then the time will vet come when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ -W Edward Jordan, D. D., in The Presbyterran.

#### THE PLANTING OF THE LORD

"Those that be planted in the house of the Lord shall flourish in the courts of our God"—Psalm 92:13.

There is a difference between growing into Christ and being planted. Notice the Psalmist says, "Those that be planted." If we take a plant and lay it down on the flower bed, do we expect it to grow? No. But if it is planted in the soil and kept watered and warm, it will soon begin to grow and in time become beautiful. But if we keep pulling up the plant we will break off the weak roots, and it will soon die. . . .

So it is with us When we once get planted in Christ, watered from the wells of salvation, warmed by the sunshine of God's love, and nourished from His Word, we will take root and grow, and flourish like the palm tree. The palm tree is the most useful of all trees. Every fiber, from top to roots, is used for some purpose. So when we get established in Christ we can be a blessing to many—Mrs. H. C. Woods in Herold of Life; selected by Lottie E. Young.

### HAVE, HAST, AND IS

#### Continued from Front Page

works was His own purpose and grace, which was given in Christ Jesus before the world began. This grace was given us by Him before the world was. As De Wette has said, "What God determined in eternity is as good as done in time."

The words "brought to light" do not so much mean to discover or make known something new, as they do to make clear or to throw light upon a thing which has formerly been more or less obscure-indistinct words, previous to the coming of Christ the idea of immortal life was to the Hebrew mind like some object in the twilight, dimly discerned and imperfectly understood, but with the coming of our Savior God's grace was made manifest through the gospel. The advent of the Messiah, including His work, was a light to the world. He rose as the sun of righteousness, like the rising of that heavenly luminary whose power and splendor symbolized Christ's glory in prophetic song. To those who received Him, whose love and reason He illuminated, everything became clear, and the shadows and mist departed, and the fear and horrors of death were subdued, and the king of terrors conquered.

In Isaiah 9.6 another future event is spoken of as being present. "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." This was spoken of Christ seven hundred years before His birth. Part of it has been fulfilled, and part remains to be fulfilled. He came once as a babe. He will come again as king. The same evangelist who tells us that the midday sun refused to shine during the last hours of our Redeemer's mortal life tells that at His birth the night was turned into brightest day, and that heavenly glories shone round, while angels announced to the watching shepherds on the grassy slopes of Bethlehem the tidings of great joy "They had no need of the sun, neither of the moon" to guide them. "for the glory of God did lighten the way" while the echo of the song of the angels floated over Judean hills and vales.

In Colossians 1.13 we read, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." This reads as if the Christian's deliverance and translation were already accomplished. In God's purpose it is, but with the Christian it is a matter of that faith which remains true and firmly fixed during all time and change. The same thought, in effect, is expressed in Ephesians 2:6 "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." If we can truthfully say, "God hath quickened us together," then we may confidently add, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Believers in Christ are partakers with Him in all He does, and has, and is. They died to sin, and rose with Him to a new life, and in it live with Him, and in Him are seated in heavenly places.

Those who are found in Christ are tree from condemnation, and righteousness is imputed to them; and they are loved by that love which rests on Him, and are the sons of God, and heirs with Christ in His inheritance, and will soon be glorified with Him in endless glory.

The concessions of the weak are the concessions of fear.—Edmund Burke.

#### OUR EDEN HOME

By N. H. Geiselman

(Can be sung to the tune of "My Old Kentucky Home.")

The morning will be bright in that happy Eden land, When the shadows of the night have passed away; The redeemed then will sing of the triumphs they have won.

As they gather with the angels in that day. No more hard times forever go knocking at our door; So we'll wait and sing to our happy Eden home, To our happy Eden home evermore.

#### Chorus:

Oh! haste Thy coming, dear Savior,

Oh! haste Thy coming, we pray;

While we wait we'll sing to our happy Eden home, To our happy Eden home far away.

We are haunted all the time with the sins of every kind, As we journey on our way to endless day;

For the shadows on the world are gathering all around, Foretelling of a dread and awful fray:

Our hearts are sad and broken, as the rumbling storms we see,

So we'll sing our song to our happy Eden land, To our happy Eden land soon to be.

Our head is bowing down and our back begins to bend, As we see the evil days come and go;

It will not be very long, so our troubles soon will end, By the coming of our Lord. Hallelujah!

Oh! haste Thy coming, dear Savior; oh! why not come today?

For we long for our home in that happy Eden land, In that happy Eden land far away.

In that happy Eden land no sorrows will ever come, And the beauty ever bloom on hill and dale;

And the Tree of Life is there with its fruits with us to share,

In that happy Eden land forever fair.

Oh! we're going home tomorrow, we're only here today; So we'll wait and sing to our happy Eden land,

To our happy Eden land soon to be.

#### "AS IN A MIRROR"

#### Continued from Page Three

ful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:25. James has compared the man who looks into the Word of God and does it not to a man who looks into a mirror. But to look into the law of liberty is quite a different thing. The Apostle Paul (see the text quoted at the head) said that "now we see through a glass, darkly" (R. V. "in a mirror, darkly") Was he speaking of his own time, or of ours, or of both? Did the Apostle Paul not have the perfect law of liberty concerning which James spoke? What has Paul been discussing? Love! "Love worketh no ill to his neighbour therefore love is the fulfilling of the law," he has told us in another place. Love, most certainly! But how to manifest that love is the problem that seems to escape the attention of most The nominal church pretends to follow that kind of love but does it? Only imperfectly: "in a mirror, darkly" They know not why they should love their neighbors, and so they do not. They do not know how to show love to God, and so fail to show that love. They lack the hope that gives that love real life. They lack that faith that crowns that love with glory.

It is surprising how many church people will direct the average student either to the Mosaic Law, or to the Sermon on the Mount, to find out how to order their lives and thoughts But they forget that "the first commandment with promise" concerns life in the land. They forget that connected with each of Christ's tenets of teaching on the mount went that promise of something worth living for, something worth working for, something worth suffering for. Empty words were not found in the Law of Moses. the promise of the Redeemer was found in every portion of it. Promise was the motivating power hope and faith built upon them; love was the fruit that should have been borne. And he "looked that it should bring forth grapes, and it brought forth wild grapes" (Isa. 5:2). "And he looked for judgment, but behold oppression; for righteousness, but behold a cry."-Isa. 5:7. Is the Lord still looking for that fruit? Jesus, speaking to the rulers of His day, used the same figure of speech that Isaiah did; and the same condemnation accompanied it. That was in the day of Jesus upon earth; how about now? Jesus spoke of another nation that would accept Him; did He mean any particular nation upon earth? That could hardly be, for they have rejected Him. Rather is it that people out of every nation and kindred that keep His word and bring forth the fruits that the Lord desires.

The duty of the preacher then is to seek out the true mirror for reflection of his flock. Not the vain teachings of his own imagination, for at best they will be distorted. There are flaws in the best teachings that he can produce. He must embellish the Word with a meek and humble spirit, with a knowledge of all the things that go to make up a leader, but he must not embellish "the mirror" to such an extent that it casts no reflection. His own personality must be placed to one side, not in the forefront. The Apostle Paul spoke here of a common fault of ministers even at the present time: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" If a man comes into the church because of a minister, or leaves because a certain minister is not present. then he and the minister both come under the condemnation of Paul. And yet how often we find just such a condition existing. The love of God and of His Word is not theirs. The "mirror" has been embellished to such an extent that a true vision is no longer possible. Or the person of the minister stands out as of such importance that a vision of the "mirror" is not possible.

But aside from the moral teachings of the Bible, which are overemphasized by some, the Scriptures teach that the reason behind those moral teachings is that Jesus is going to return to the earth; that He is going to set up a kingdom of righteousness; that He is going to give reward to His servants, that He is going to bring back the dead to a world restored, renewed, and purged of sin. In order, therefore, to enjoy the blessedness of those promises one must live the good life. The good life does not become the end and sum of all things, but is the means toward the end. Not that we need no longer emphasize the love of man to man, and of man to God, and of God to man, but that the reason for such love should be placed in the front view. How could we who have no particular distaste for sinful ways long for a time when there should be no more sin? If sin is profitable to us, we like to linger in it, so that we may reap its rewards. But if we can see that at best its fruits are decayed, then we can begin to see that the hope of better things is all that can keep our hearts pure and perfect before God. When the heart reaches that degree of fullness, then can it pray with heartfelt purpose and longing: "Thy kingdom come." When we see the fruits of wickedness in the world and its government, then can we look to that time with all the fervor of our natures when God's will will he done on earth as it is in heaven. Many people would not be at home in a place where righteousness would cover the earth as the waters cover the sea. That atmosphere would be too ramfied for their breathing. They cannot then look forward to such a promise. They cannot see the advantages that would accrue from life eternal.

Mirky darkness covers the world: men do not look into the perfect law of liberty. They cannot see that the governments of the world are in confusion, for they have not the proper mirror. They cannot see that the wicked works of men will fail, for they have nothing with which to judge them They look for the success of this man or that, or for this political nostrum or that, to bring order out of chaos. Only the coming of the Son of God can set at right the world which refuses to look into the "true law of liberty"the unrippled mirror of the Word of God-and see its true reflection therein.

A religion not worth a man's money is not worth a man's profession and service.

## Berean Department

ARLEN MARSH, EDITOR

### My Religious Code

The foundation stone of my religious code is that one, four letter word "love," which I find is very difficult to analyze or describe

In the 13th chapter of 1 Counthians, Paul says. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

I have taken you in this chapter to, what seems to me, Christianity at its source, and there we have seen "the greatest of these is love." You remember the profound remark which Paul makes elsewhere, "Love is the fulfilling of the law." Did you ever think of the significance of that statement to the men of that day? In those days men were working their passage to a heaven, which existed somewhere in the unknown, by keeping the Mosaic Law, the Ten Commandments, and the one hundred and ten other commandments which they had manutactured out of them. Christ came and said, I will show you an easier way. If you do one thing, you will do all these one hundred and ten other things without ever thinking of them. If you love you will unconsciously fulfill the whole law. It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

Let us now take a moment to analyze this thing love. I believe I have found a very good analysis in Richarson's *Love* Let me quote therefrom.

"As you have seen a man of science take a beam of light and pass it through a crystal prism; as you have seen it come out on the other side of the prism broken up into its component colors-red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow-so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what might be called the Spectrum of Love, the analysis of Love, Will you observe what its elements are? Will you notice that they have common names? That they are virtues which we hear about every day; that they are things which can be practiced by every man in every place in life; and how, by a multitude of small things and ordipary virtues the supreme thing, the summum bonum, is made up? The Spectrum of Love has nine ingredients patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity—these make up the supreme gift, the stature of the perfect man."

You will observe that all are in relation to men, in relation to life, in relation to the known today and the near tomorrow, and not to the unknown eternity.—Bradley Crundwell, Los Angeles, California.

### Duty and Privilege

It is the Christian's duty to live a godly life. It is also his privilege. The godly life is the happy life. The godly life is the rewarded life. The godly life is the mainstay of civilization.

But the Christian's duty extends farther than mere living. So does his privilege. By inherited command from the Christ Himself, the Christian is obligated, not only to live well personally, but to make an active effort to combat the evils which come upon the world.

This in no wise implies that the Christian should be a Carrie Nation and wield a savage hatchet. Nor does it in any sense imply that the Christian should fight for social reforms with the doubtful backing of a political platform. It means simply that the Christian is bound by his profession to teach what he considers to be—and which should, of course, be what the Bible considers to be—the right way to live.

Tolerance toward evil has become the shibboleth of the modern church. Not even the Church of God has escaped. Articles or sermons directed against specific sins are avoided as the plague, or, on the rare occasions that they do appear, are jointly and severally condemned.

The entire first letter to the Corinthians was written as an attack upon a single sin practiced by the congregation in that city. Stephen's last sermon was a diatribe, dripping with poison, against the hypocrites who then ruled Judah. Jesus' discourses to the Pharisees were notable for a strength of language which seldom has been paralleled.

Yet the cry goes forth that the Christian—and, apparently, this editor in particular—should refrain from all comments on the evil which he sees, should countenance without demur the rapid progress toward still greater sins, should exercise a kindly tolerance toward whatever glaring faults he sees in the practices or thinking of his fellow men.

It is a privilege to fight the evil. It is conniving with the devil to prattle weakly of offending individuals or cliques when those individuals and cliques are, as professed Christians, breaking the commands of God. And the connivance is equally as great when talk is made of obscuring the battle of good with evil by a use of empty, pointless generalities.



## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Surely the Lord God will do nothing, but he reveateth his secret unto his servants the prophets."

### ONE WHO WAS NOT AFRAID OF A WICKED KING

IN A QUIET little village about six miles south of Bethlehem there lived a man whose name was Amos. He was a shepherd, as so many of the men of that time and place were, and he also gathered figs from the sycomore trees which grew wild in the lowlands of Palestine

Now the sycomore tree grows tall and casts a pleasant shade. Many of them grow along the roadside, and travelers rest under them. Do you boys and girls know the name of a man who wanted to see Jesus, but was too short to look over the heads of the crowd? He climbed a sycomore tree, didn't he?

Well, you'd never think of a man who lived such a quiet life as Amos did, being chosen to go to the big cities and warn the rich people that they were in danger But God always knows what He is about and when He chose Amos He knew He had the man who could do His work.

To Beth-el Amos, no doubt, had often gone, to sell his wool. For Beth-el was a business center, and here Amos would meet buyers and merchants. And Beth-el was something else, too.

It was the city where the wicked king had set up a shrine for an idol. And that made God very much displeased, for Beth-el had been the site of an altar to Him for more than a thousand years.

Away back when Abraham, and later Jacob, took long journeys it was at Beth-el that they stopped to rest and to offer their prayers to God for His care over them. It seems dreadful to think of the king setting up an idol in such a spot, doesn't it? Especially since the Israelites were God's particular people of all the people of earth.

But the wicked kings of Israel wouldn't bow to the one true God. They followed their heathen neighbors and bowed down to idols. And God couldn't tolerate that. He decided they must be punished, and the people, too, who listened to the wicked kings.

Now God never brought any punishment upon the Israelites but first He picked out a man, a prophet, to speak for Him to the people so that they could turn back to Him if they would. And so He told Amos to go up to Beth-el and warn the people.

We are sure that, as Amos went from one place to another in Beth-el selling his wool, he didn't cheat anyone, as the rich people did. Neither did he follow the crowd to

the shrine of the idol. And he wasn't afraid to tell the king what God wanted him to know.

No, Amos stood firm and true to what he had learned from God and lived that way himself. Just as straight was Amos as a plumb line. You boys (and girls, too, if you like) make a plumb line with a heavy cord and a weight on the end. Measure some of the buildings or fences near you to see if they are straight.

You know a plumb line will hang straight up and down, exactly square with the earth. It obeys one of God's laws—gravity. The weight at the end keeps it straight and draws it to the center of the earth. A cord without a weight would be of no use at all to see if anything were straight. The least thing would push it aside.

Now Amos compared the rules that God gave His people to live by to a plumb line. If they followed His directions in being honest and kind and industrious they would be straight as the plumb line—But, oh, they had fallen so far away from the way God wanted them to do! And He had told them so carefully.

If you were going to build a little house for your play-house in vacation, or workshop, or clubhouse, you would want to build it straight, wouldn't you? You wouldn't like to say you built it if the walls were crooked, I'm sure.

How about your life? You know, we are building our lives day by day just as surely as a house is built. We can't build our lives straight and true unless we have God's rules to build by. We can't build a life that is worth anything unless we learn how from God.

- "Building, daily building, while the moments go, We are ever building life for weal or woe; Character we're building; thoughts and actions free Make for us a building for eternity.
- "Choosing, as we labor, what we wish to take,
  Oh, let us be careful for our Master's sake!
  He will help our labor; He will strength bestow;
  Let us choose for Jesus all we use below.
- "Hay or wood or stubble we must never use;
  Offers of the tempter we must e'er refuse;
  Sinful thoughts and actions will not stand the test;
  Seeking God's approval, we must use the best.
- "May the Lord approve us, 'tis our earnest prayer,
  Oh, to have our building tall and straight and fair!
  Oh, to live for Jesus truly every hour,
  Building, praying, trusting in His mighty power!"

## The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 4. — July 28, 1935

### AMOS

Amos 4 and 7

#### GOLDEN TEXT

"Let judgment run down as waters, and righteousness as a mighty stream."--Amos 5:24

#### A STUDY OF THE SUBJECT

Topic: Amos-Prophet of Social Justice. Class Discussion: Modern social abuses. Can the enactment of law correct such evils? Which method is more apt to succeed in reforming society, law, general education, or religion?

I. Amos Reproves the Rich. (Amos 4:1-13; 7.1-6.) Amos was not dealing with a Gentile nation-he was warning a nation that professed to be children of God by right of their descent from Abraham. Seldom if ever do the prophets address their warnings to other than God's chosen people except with regard to the attitude such nations manifest toward Israel. Amos fearlessly predicts the captivity of the rich women on whose behalf the poor were oppressed; he warned the common people that they were equally guilty before God for their neglect of true worship; and he threatened the rulers of Israel with suffering and death in a foreign land because of their part in the sinfulness of the nation.

II. Amos Faces Vigorous Opposition. (Vi 7-9.) The situation in Israel was much the same as it was in Roman Catholic countries before the Reformation. The priesthood was subordinate only to the king, and, in fact, frequently directed the policy of the political ruler. Their position and wealth depended upon keeping the populace in a state of submission to their sway. The predictions of Amos would serve to arouse the people to a sense of the injustice under which they suffered, hence the effort of Amaziah to stop the Prophet's mouth. In some ways conditions today parallel those of Amos' time. It is to right this situation that Jesus is coming to establish the kingdom of God.

III. Amos Defends His Action. (Vv. 10-17.) The dire warnings and predictions of Amos were not due to his recognition of the injustice around him, although it is apparent that he did sympathize with the suffering people, but he delivered his denunciations against king and priest and nation because God had commanded it and he must obey. So it should be today. Every effort to call upon the world to change its course should be done God's way.

#### PRACTICAL APPLICATIONS

#### Amos

-diverted the judgments of grasshoppers and fire by prayer;

gave a needed, yet unpopular warning to Israel;

was not deterred in his work by Amaziah's threats;

-prophesied what God said, rather than what the people wanted.

Judgments. God bears long, but will not al ways bear with a provoking people. The Lord has many ways of humbling a sinful nation or people. His judgments are for the purpose of

making Ilis people submissive and causing them to realize their sin. Time upon time God called upon Israel to repent and turn away from their sins and they would not. He now called for a plumb line and stood upon the wall, and it appeared to be a bulging and crooked wall: thus God brought Israel to trial. They had been spared often, but would he spared no longer; they were to go into captivity.

Prayer. The value of prayer is forcibly and plainly set forth in this lesson. The prayers of this righteous Prophet averted an economic calamity. The presence of the righteous people in the world today is holding in check or keeping back many of the righteous judgments of God. When Abraham interceded for the people of Sodom, God promised that He would not destroy the city if there were ten rightcous people to be found When God's people are taken out by translation all of the judgments of God will be let loose and men will ery for the rocks and mountains to hide them from Him that sitteth on the throne. If the prayer of one man could avert the judgments of God on Israel, do you think the prayers of the righteous today have any influence in withholding the judgments of God on the sinful nations of Is this the reason why Paul instructed the Christians to pray for those in authority (1 Tim. 2:1, 2) ?-C. E. R.

#### GOLDEN TEXT

A judgment was a punishment sent by God. At the time of this lesson the ten tribes were not staying close to God as they should, but had gone to a great extent into idolatrous worship. Amos was speaking against this, and m order that they be brought back to God they were to be sorely punished, or as the text expresses it, the judgments would run down, that is, they would follow one after another till they were restored to their proper place with God.

When they were restored, then would come rightcousness. The sin of idolatry could not exist when rightcousness was in the lead. Sin leads to punishment, righteousness continued leads to life. As with the nation of Israel, so with sinners today. They must in some way be brought to see the error of their way, that they may turn to God through Christ and be saved.—L. A. R.

#### INTERMEDIATE CLASS Standing for the Right

If you enjoy a continuous story it is a long jump from the time of King David to that of King Jeroboam II and Amos, the prophet And in less than forty years after Amos' time the kingdom of Israel came to an end What was the cause of the gradual decline from the time of David and Solomon, when the kingdom was united, covered the most territory,

and was the most prosperous, to the degraded condition in which we find it in Amos' time (2 Kings 17:7, 8)? What is the cause of the decline of all kingdoms of history? (The teacher should briefly comment on this point.) Zechariah was prophet for God in the kingdom of Judah at this time. God always sent His spokesmen to warn His people in times of great need so that they might foresee disaster and return to Him if they would only heed (2 Kings 17.13; Amos 3:7). What constitutes our prophet, our spokesman, today?

Name some of the preceding conditions

among rich and poor in the time of Amos. See 2 Kmgs 14 24, 20; 17:7-12; Amos 2:6; 3:15; 4:6-10; 6:3-7. What two kinds of famine came upon the people (Amos 4.6; 8:11, 12). Which is the more serious and why? Because Israel would not heed God's warnings and return to worship Him, God caused Shalmaneser, King of Assyria, to lay siege to the capital, Samaria, and after three years the city was taken and the Israelites were led captive into Assyria. Will they always remain strangers in a strange land, with no king of their own (Amos 9:14, 15)? What indication is there today that God keeps His promises?

What rule given by Christ will show us just what is "right" in our dealings with each other?-M. G.

#### JUNIOR CLASS

Topic: A Brave Shepherd Preaches for God. Text: Amos 7:7-15. Memory Verse: "Seek good, and not evil, that ye may live."—Amos 5:14a.

Review. Ask some child to tell the story of last Sunday's lesson. Give the blanks orally. Presentation of Lesson. Have a plumb line in class and demonstrate to the children how it is used to make things straight. Tell story as follows: 1. Amos's vision of the Lord standing upon a wall with a plumb line in his hand, 2, The Lord speaks to Amos, and tells him of the downfall of Jeroboam and the kingdom of Israel, 3. The reason for the downfall, 4. The priest of Beth-el tells the king that Amos has conspired against him. 5. The priest advises Amos to fice, and not prophesy any more at Beth-el. 6. Amos replies that he was sent by God to prophesy to the people of Israel. Explain to the children how Amos used God's Word as a plumb line.

Memory Verse: The people of Israel had been domg many evil things. God had told them to "seek good, and not evil, that ye may live," but they had not done this. God wants us to do as He directed the children of Israel. Let us memorize this verse

Notebook. Draw a wall Draw some one standing on the wall with a plumb line in his hand Under the picture write verses 8, 9. Give a true and false test of this lesson. Example. The Lord was standing upon a wall (True, False).—V. C. T.

### AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Arkansas Conference, Bear, Ark. July 25 Illinois Bible School and Conference, July 30 - August 11 Oregon, Ill. General Conference, July 30 - August 11 Oregon, Ill. Ministerial Conference, July 30 - August 11 Oregon, Ill. National Berean Conference, Oregon, Ill. August 5

August 11-18

August 15-26

August 17-25

August 20-26

Eastern Nebraska Conference, Omaha

Virginia Conference, Maurertown

Western Nebraska Conference, Holbrook

Iowa Conference, Waterloo

#### REPORT OF BAPTISMS

Two more young people of high school age this time young ladies, have passed through the typical death, burial, and resurrection and are walking in the new life in Christ Jesus The Misses Eleanor and Marcia Chamberlain of Medford, Ore., whose mother is Sr. Edna Chamberlain, daughter of our esteemed brother, Heil Hathaway of Corvallis, came while visiting in this vicinity and requested baptism Wednesday morning, July 3. After a brief lesson on fundamentals we drove to Salmon River and administered the sacred rite. May they walk worthy of the vocation they have chosen and come off victors in the race for eternal life Emma C Railsback.

#### LOCKWOOD, MISSOURI

I am happy to report that our special meeting beginning June 27 and ending July 4, with Bro. J. H. Anderson, the Indiana evangelist, as the speaker, was truly a splendid meeting. This meeting was held at the Cedarville Church, which is about twelve miles north of Lockwood The services were well attended, and the best of attention was given to the wonderful messages of truth One sermon was delivered each evening during the

On Sunday, June 30, at 9 a m, a wedding ceremony took place at the home of Bro Daniel Fyfe as Miss Ruby Waggoner and Mr. Albert Fyfe were joined together in the holy bonds of matrimony by Bro. Anderson

The bride was accompanied by the groom's sister, Miss Ethel Fyfe, while Mr. Johnnie Fyfe, relative of the groom, acted as best

Both of these young people are members of the Church of God at Blush, Mo., and both of them were baptized into the all-saving name of Christ by Bro. Anderson. Thus we see that those two young people were assisted by Bro Anderson in the two most sacred steps of life baptism and marriage. They will make them home for the present with the groom's rela tives near Lockwood, as Mr. Fyfe is farmmg there

As this young couple venture forth in a new realm of life with its promise of joy and happiness we pray for them the fullness of all things in Christ Jesus, and we sincerely trust that the blessings of God may be with them in all of their activities and that they will ever remain true to Him and to one au-

Following the wedding the crowd gathered at the church, where Bro. Anderson delivered a splendid sermon dedicated to the bride and groom. After the morning services a basket dinner was served at the church with services in the afternoon and again in the evening

At this meeting we had the pleasure of meeting with others of like piccions faith from other localities. We were pleased to have these members visiting in our homes and wi shall be glad to have them visit us agasometime

Following the sermon Thursday evening the choir sang the closing song, "God Be With You" This closed a splendid meeting, one long to be remembered. The week ended a too quickly and Bro. Anderson left us early Friday morning, but we trust that sometime he may be with us again, as his interestin

Ethel Fyfe, Secretary

#### ILLINOIS BIBLE SCHOOL

Among other interesting classes of the Bible School at Oregon, Ill., this year will be one for intermediates to be taught by Bro. V. Earl Thayer of Virginia, He is taking "Geography of Bible Lands" as his subject. The main thought to be presented is "that the Bible lands spoken of in Scripture are actually located in our present day continents which we study about in school."

Remember the dates for General Conference and Illinois Bible School and Conference-July 30 to August 11, 1935

#### CROWDED OUT OF THIS ISSUE

Mach to our regret several interesting reports, including those from Sr Emma C Railsback, Bro. D. G. Harvey, and others, must be omitted from this issue, as well as the entire "Between You and Me--" section, owing to lack of space. These reports will appear in the next number, and also the accumulated news we usually publish each week under the title "Between You and Me-" May we see you at conference July 30 to August 113

At 2:30 p m., July 28, at the residence of L E. Rich, 3027 E 7th St., Long Beach, Calif , Norman John MacLeod will conduct Bible class on "Reading for Enjoyment," illustrated by a study of the second advent

#### CALIFORNIA

in celebration of their twentieth wedding anniversary Bro. and Sr George Rahn and famuly had as overnight guests Bro and Sr Bleasdale and daughter Marie of Los Angeles. On July 3 an anniversary supper was held with the Bleasdales and the MacLeods as guests Fried chicken piled high, cooked as only Sr Rahn can cook it, greeted the guests on that occasion On Independence Day the same group, with the addition of the family of Leo Nokes of Los Angeles, ate in the patio under the pergola at the MacLeod home. An informal social time featured the afternoon.

While in the midst of the Independence Day celebration we were called from San Francisco by Sr Edith Cook to come to that enty to preach her father's funcial We journeyed thither by night train for the services on Saturday, July 6, and back to Los Angeles in time for services there Sunday morning. Truly the wonders of this age are beyond behef · approximately 500 miles and back again for two services within two days is really quite a week's journey' While in San Franquite a week's journey' While in San Fran-cisco we could not help being impressed by Sr. Anna Cook's plea for more consideration of the isolated membership by the ministers of the church at large. She said she could not understand why the ministers would not publish their sermons for the benefit of those who were unable to attend such services! Subjects of interest are announced in the paper, but what good is a subject unless you can hear it delivered, or read at least a synopess of such a sermon? The Cook family have remained faithful to the great fruths for which we stand, in spite of the fact that they have been isolated for years. Here, we feel, is food for thought for the ministers.

Norman John MacLeod.

#### WE NEED YOUR HELP

"I know of no better way," writes Mrs. Marian R. Richards of the Los Angeles, Calif., Church of God, "to further God's cause than to tell you to use this (a substantial contribution) where needed,"

During June, contributions to the N. B. I were \$100 less than the month before. An even lower weekly average has been maintained since June 30 The Institution is in desperate need of cash to meet current expenses, as well as interest charges on older obligations.

Services which formerly were kept up by the Institution have been suspended solely because of lack of funds. We ask particularly that those with Herald subscriptions in arrears pay their bills promptly. Legally, subscriptions should be cut off immediately at expiration.

Are you, like Mrs. Richards, willing to help along God's cause?

#### ELDORADO, ILLINOIS

The week-end of July 6 and 7 brought to a close four years of work with the Eldorado church. During this period it has been necessary to travel approximately 30,000 miles to be with these biethren once a month. The little church there is being redecorated on the mside and will soon present a much more beautiful interior. We are very glad for this because we feel that our churches that are dedicated to God should be as beautiful as the homes we live in.

After meeting with these people for so long a time stronger ties have been formed than we realized until it was necessary to part. In leaving we hope that some one will take up the work there and bring forth more abundant C E. Lapp fruit to God's glory

#### ST. LOUIS, MISSOURI

On the evening of July 9 we met again with the brethren at the home of Sr Leota B Hanson. It was a privilege to baptize one sister while working with this small band and we sincerely hope they may grow both in numbers and in Christian service to the honor ond C E. Lapp glory of God.

The sermon topic of Norman John Mo-Leod at the Los Angeles Church of God. 264 W. 42nd St, on July 28, will be "The Mysteries of God," using 1 Corinthians 4 1 as its sermons are a blessing to any community. text.

#### FELIDA, WASHINGTON

On Wednesday evening, July 3, as we met at the Felida church for Bible study, a short preliminary business meeting was held for the purpose of reorganizing and election of officers Bro. M. Wallace Woolf was elected to serve as elder; Bros E. L. Melrvin and James W. Woolf, deacons; Sr. Grace Kennedy, secretary, and Sr. Virginia Swagger, treasurer.

It is planned to hold regular weekly meetings from now on, taking up the lessons in the Berean Bible studies, Book 2, on Life and Immortality

The brethren in this vicinity are somewhat scattered and handicapped, but are determined to put forth their best efforts to hold up the lamp of truth in this vicinity in these closing days of darkness. May God bless their every effort toward steadfastness that much good may result.

An ail-day meeting was held July 7. Sr Railsback spoke at 11 a.m. on "The Times of Restitution." Sr. Lena Upton sang a special number entitled, "Our Lord's Return to Earth Again." Twenty-four participarted in the sumptious repast served in the basement At 2:30 Bro. A. W. Darby gave a discourse on John 5:24, when Sr. Upton compiled with a number of requests with another well rendered special. The Communion service closed the afternoon meeting. A hard rain in and around Portland early in the day prevented some from attending who had previously planned to be with us

Emma C. Railsback

## INDIANA BIBLE SCHOOL AND CONFERENCE

The 1935 Indiana Bible School and Conference convened June 12 and closed Sunday evening, June 23

A decrease in attendance over last year was noticeable, due perhaps to the change in date and inclement weather. A total of 2,468 meals were served during the meetings. Despite the decrease in attendance the class interest was none the less enthusiastic and some responded by baptism. At this time I am unable to report the names of these new members

Classes during the first week were in charge of Bros. Anderson and Stilson, seniors and juniors; Srs. Mary Hatten and Verna Himmelright, intermediates; Srs. Doris Rouch and Elizabeth Zechiel, primary; and Sr. Mabel Alexander, beginners. On Monday, June 17, Bro. Sydney Magaw and family arrived from Tippecanoe City, Ohio, and Bro. Magaw assisted with the senior, junior, and intermediate classes during the remainder of the Bible school.

We were glad, indeed, to have with us Si Brewer from Tippecanoe City, who came with Bro. Magaw and family.

The business meeting was held Saturday afternoon, June 22, with Bro. Stilson as charman. Reports from the secretary, treasurer, churches, and ministers were read. Bro Ander son reported the average church attendance tholding up well but fewer baptisms than last year.

The election of officers resulted in the reelection of the old Board with the exception, of the secretary. At her request Sr. Hummelright was released from her duties and Cler-Orr was elected in her stead. Thus the preent officers are: F. A. Sulson, president; O. J. Parker, 1st vice president; Paul Magnus, 2nd vice president; Willis Roose, treasure; Cleo Orr, segretary; and Pearl Zechiel, presdent of Bereans.

It was decided that the last two weeks number of the Indiana Bible School and Conference.

Cleo Orr, Secretary

#### VIRGINIA

On Sunday afternoon of July 7 a few of the Manrertown Church of God brethren met on the banks of the beautiful Shenandorh River to witness the baptism of Mr. Robeit Costello, who resides at Middleburg, Va Bio Costello is a son-in-law of Sr. Esta McInturff of our Manreitown church. He is a splendid young man of high ideals and we see in him a valuable worker for the cause of Christ.

At our Browntown Church of God we recently held a five-day series of meetings, and good interest was shown. This meeting ended on the last day of June, and, as usual, a bountiful basket dinner was served. This annual all-day meeting has become quite notroious in the Browntown section, and only those who have been present at one of these gathering know what a splendid affair it is.

We have two midweck Bible classes in Vinginia now, one at Maurertown and one at Winchester. In each group there have recently been classes for children organized, and they are growing in numbers.

V. Earl Thayer, Pastor

#### SOUTH LAWN CHURCH, GRAND RAPIDS

The Children's Day program given the last of June was one of the finest the writer has ever witnessed anywhere. Several hundred people enjoyed it in the spacious Godwin gymnasium, and the committees in charge should surely feel amply repaid for their hand work and labor of love A part of the program consisted of a pageant, "At the River's Brink," and more than forty took part in this. A vivid dramatization of the value of church school work was presented

The summer schedule is now in operation at our church, with all departments moving nicely Visitors and guests at our Sunday forenoon and Thursday night services will receive hearty welcome. F. E. Siple, Pastor

#### CLEVELAND, OHIO

At the annual business meeting of the Golden Rule Church of God, Cleveland, Ohno, (M. W. Lyon, pastor) the following officers were elected: H. H. Hawkins, moderator; J. O. Conrad, clerk, H. J. Stadden, treasurer; Mrs. Ethel Hicks, assistant freasurer; Mrs. Mary Elton, trustee; W. J. Halls, H. H. Hawkins, and H. J. Stadden, elders, J. O. Conrad, Miss. Mary Elton, Mrs. Nellie Halls, George Jones, George McMurtrie, H. W. Stadden, and J. Don Swartz, deacons.

The clerk reported a membership of 90. The treasurer reported receipts of \$1,919 60, expenditures of \$1,853,63, and a balance of \$65.97. The constitution was amended to abothsh the proxy system of voting A new Activities Committee was created to control the planning of all church departments to avoid overlapping of activities. A resolution was passed to use as much as possible of the welfare funds to give employment at the church to the needy who are now on relief.

The month's meeting of the Prayer Circle will be on the 17th, at the church, with Mrs Berryhill as leader on the subject "Rooted and Grounded." Officers elected for the Circle for the coming year are Mrs Dorothy Frazier, chairman; and Mrs. Opal Melvin secretary

The Sunday school election resulted as follows: W. J. Halls, superintendent; Edeen Elhott, secretary; Rose Leighton, assistant secretary; Mrs. Mattie Agard, treasurer; Eunee llawkins and Gretchen Born, manists

Mrs Doris Reye has been absent from her familiar place at the organ for several weeks due to illness On June 24 she was operated on for appendicitis at Deaconess Hospital Weeks are glad to report that she is recovering meely Golden Rule News.

#### PETER BERTRAM MCIRVIN

Peter Bertram McIrvn was born April 25, 1887, at Vancouver, Wash, and died in the Northern Pacific Hospital at Tacoma June 29, 1935. He was a member of the Felida Church of God, having been baptized by Elder A. W. Darby some eighteen years ago. Bro. McIrvin had been in failing health for about two months, the immediate cause of his death being rheumatic fever.

He leaves his widow, Gladys McIrvin; his father, Everett McIrvin; two daughters, Mrs. Ora Crum and Miss Margaret McIrvin; two sons, Ronald and Jack; two brothers, William of Portland and Floyd of Vancouver, three sisters, Mrs. Sherman Holycross, Mrs. Pearl Sproul, and Mrs. Oscar Hammerstrom, all of Tacoma.

Funeral services were held in the Knapp Funeral Chapel in Vancouver July 1, 1935, and interment was in the Goddard Cemetery near Felida, being conducted by the writer. Another one has fallen by the hand of the enemy. May he come forth elad with immortality.

Emma C. Railsback.

Have you appointed your delegates to the General Conference? Please remember they must bring with them a complete list of the names and addresses of the members of the church or churches they represent.

#### BENJAMIN F. COOK

Benjamin F. Cook was born at Lyons, Iowa, July 25, 1849, and after a life full of faithfulness to our Lord, fell asleep in Jesus, July 3, 1935. After spending his younger days in Iowa, he moved to California (in 1873), where he spent the remainder of his life. In 1883 he was married to Anna Stone at Auburn, Placer County, Calif, to which union were born three children, Willis A., Byron L., and Mary Edith, who with his wife, and three grandsons, and various other relatives survive. Elder Richard Corbaley, of blessed memory, while preaching in northern and central California, was privileged to lead both Bro, and Sr. Cook to Christ in baptism at Lockford, San Joaquin County (in 1887). While we were attending Stanford University we were honored by acquaintance with them while they lived at San Mateo near San Francisco.

Though isolated most of their Christian lives, the Cooks have been staunch in their loyalty to the Church of God. While on vacation at Mt Shasta City, Bro. Cook was seized by an attack of angina, from which he had been suffering for some years, and expired before anything could be done. Services were conducted in San Francisco, where Bro. and Sr. Cook had made their home for some time with their younger son and daughter. Interment was made at the Woodlawn Cemetery near San Francisco, where he awaits the call of the Master at His coming and His kingdom.

Many of those who are old in the gospel work will remember Bro. Cook in the early days of the Church of God in California, especially those who were associated with the work of Elder Richard Corbaley. Bro. Cook's favorite passage of Scripture was used in the services: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed blessed are they that have not seen, and yet have believed."—John 20:29. We are sure that he is one of those so blessed.

Norman John MacLeod.

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated; niterlinear Greek-English translation; fabrikoid binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible

### THE ORIGINAL LANGUAGE OF THE GOSPELS

M ORE than forty years ago an inspiring young English scholar undertook to account for the resemblances and differences in the first three Gospels by the theory that they had all been translated from a primitive Aramaic Gospel, the expressions of which were understood differently.

... Even if the Jews were given to Aramaic composition, and contemporary Aramaic literature had been a garden instead of a desert, the early Christians could hardly have contributed to it. They were constantly shadowed by the sense of imminent catastrophe. The Messianic advent overhung them like a huge wave of fate, threatening—or promising—to hasten about the ancient world warning men of what was at hand. Clearly it was no time for writing books.

But within a generation of the death of Jesus Christianity had entered the Greek world and begun to establish itself there. . . The Greek of the New Testament had always been a good deal of a problem. It was not like classical Greek; it was not like the Greek version of the Old Testament; it was not like the literary Greek of its own day. The older learning was forced to describe it as a Holy Ghost language devised by Providence for the purposes of revelation. It remained for the Greek papyri, hidden in the sands of Egypt, to reveal to us its real character. It is simply the informal, colloquial Greek of its day. . . .

But what made Oxyrhynchus forever memorable was the finding there of a leaf of Sayings of Jesus.

Three years later at Tebtunis, Grenfell and Hunt again struck it rich. They chanced upon a crocodile cemetery, and had exhumed dozens of crocodile mummes, but no papyri, when one January day a workman in vexation struck one of the mummies with his mattock and broke it open—and behold, it was wrapped in papyrus from head to tail! So were all the Tebtunis crocodiles!

Many unusual constructions in New Testament Greek used to be explained as Semitisms—that is, as due to imitation of Hebrew or Aramaic idioms But in the presence of the Greek papyri these, too, have rapidly dwindled until they have lost any possible literary significance. It has become clear that New Testament Greek is not a kind of ancient Yiddish, as some have supposed. The thousands of Greek papyrus documents from the very years of its origin have definitely established its right to be, and, against the protests of classicists and Semitists, have recovered for it its rightful position, of which it had long been disinherited. The Gospels were written not in muddy Greek or an awkward patois. They were, rather, masterpieces of popular literature, the first books written in popular Greek Taken as a whole, the Gospels are integrated with no one place or period, but reflect clear and definite stages in the spread of the new faith among the Greeks.—Prof. Edgar J. Goodspeed in The Atlantic Monthly, October, 1934; selected by Angeline Harrington, reproduced by permission of the Atlantic Monthly Press and the author; copyrighted, 1934, by the Atlantic Monthly Press.

## 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. 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 per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent 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 revised by the General Conference August 1-11, 1934.)

The General Conference
Oregon, Illinois
G. Eldred Marsh, Secretary
G. Eldred Marsh, Secretary  This is to certify that **Transcent** The have been appointed delegate to represent the
be held at Oregon, Illinois, July 30 to August 11, 1935. The flux
bers which the above delegate is anthorized to represent.
(Signed)
Mrs Bernard Croftonecretary

Names and addresses of members follow:

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, JULY 23, 1935

NUMBER 43

## UNITY

By Lyman Booth

UNITY suggests the thought of two or more objects unded into one, something which is formed by combining several things into one. It is a complete agreement of many. It means enemess, the state or condition of

being one. We speak of the unity of the body, which is formed of many members

When the thirteen colonies were organized they were separate and apart from each other. The laws of one were not binding upon the others, but after they were united under one system of law they became one under the title of the Union or the United States of America, and yet each retained its individuality. In like manner the church is one body composed of many members. It is governed by one system of divine law, yet its individuality is not changed. Paul and Peter were members of the same church, as all other Christians are, and are all one in the service of God, but all are separate persons.

This unity was the principal request in our Lord's prayer in behalf of His apostles and also for all who should believe in Him through their word (John 17)

As the human body is composed of many members and each member has its peculiar function to perform, so the church is one body composed of many members, and each member has its prepliar work to do, yet all are ruled by the same head, and all serve to the same end. No one serves for his personal benefit alone, but for the good of the whole church. All members are not endowed with the same power, for there is a diversity of gifts, and in this divine diversity of endowments we should adore the grace and wisdom of our Lord. We should free ourselves from selfishness and bigotry, and labor under the standard of liberty of thought and feeling while contemplating this unity in diversify and diversity in unity. So long as unity of action and sentiment can be preserved among the members of the church peace and harmony will prevail, and no division can disturb their tranquillity or man their joy

The human body is wisely arranged for growth and

A much-needed plea for just paigment and unity among the members of the Church of God, of porticular importance as an introduction to the General Conference which convenes at Oregon, Illinois, from July 30 to August 11 strength. Every member contributes to its perfection and harmony of action. All depend upon the head for guidance, and all derive their power from the same source. It is even so with the church. It has been well ar-

ranged for growth and vigor, but it depends upon its head to sustain and govern it—Its guidance for growth and strength has been wisely and freely provided in God's Word

If an arm or any member of the body should become diseased or injured the whole body feels the distress and pain. Likewise if some member of the church should become diseased by imbiling too treely of some vain doctrine it may inflict an injury which may cause serious trouble, to the extent of causing a division, especially if he persists in an effort to win others to his pet theory. This spirit has caused many divisions in religious societies. If it were not for such characters, who seek for glory of men, there would be few religious denominations. Some men have an ungovernable thirst to be leaders, and in some instances exercise questionable means to obtain their wish. Paul strenuously opposed such actions In Romans 16 17 he said, "I beseech you, brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them "

I witnessed a strong effort to divide a thriving church by some who sought to convert all to the Christadelphian doctrine. Their efforts resulted in drawing two away from the church, but one soon returned, the other never did. The behavior of the agitators was none too gentle and their speech was not always seasoned with the spirit of meekness and love. However, the storm blew over, the clouds cleared away, and the spirit of brotherly love was stronger than ever

A division in one locality may extend to many others and may become world-wide. A controversy in one locality is no just gause for its appearance in another. If  $\Lambda$  and B aspire to the some office. (Please Jura to Page Ten)

## Abreast of the Times

#### Rabbis Shun Communism and Fascism

"They shall sit every man under his vine and under his fig tree; and none shall make them afraid."

Chicago, Ill., June 30.—The Central Conference of American Rabbis went on record today as opposed to collective ownership as represented by Communism, and dictatorship as represented by Fascism. The Conference refused to pass a resolution pledging themselves against the bearing of arms in ease of war. Rabbi Max C. Currick, of Erie, Pennsylvania, declared, however, that "in the past Israel has made distinction between righteous and unrighteous wars. We believe that this distinction has no reality for our day, and we are now compelled to adopt, as our belief, the principle that war is an unmitigated evil, and that we should abstain from all participation in it."

#### Methodists Attack New Deal

"Render to Caesar the things that are Caesar's, and to God the things that are God's."—Jesus.

BROOKLYN, N. Y., June 25.—Again the Methodist Episcopal Church has subjected the present Administration of the United States to severe censure for its New Deal economic policies. The New York East Conference, which is said to embrace the most radically inclined units of the denomination, declared through a joint committee of ministers and laymen that "nothing less than the ultimate establishment of a cooperative Christian commonwealth can satisfy the genuine follower of Jesus Christ."

According to *The Literary Digest* the committee's criticisms of the Roosevelt Administration are generally held to be the strongest and most radical brought against the Administration by any church group. Among other significant statements the Social Service Committee said.

"The blindness of the Administration toward the fact that our profit system is geared to the exploitation of the workers, and the liquidation of the middle classes and professional groups, is the source of most of its confusion. The tenderness with which the sacred cow of private profits has been protected, while suffering has been indescribably inhuman, indicts both the intelligence and character of our nation."

The committee's conclusion as elsewhere expressed is that efforts to reform the existing economic system have "proved only that it is beyond reform," and "the conviction grows, therefore, that capitalism must be discarded and a planned Christian economy established."

The fact which the committee seems to have overlooked is that "a planned *Christian* economy" cannot be established until the mass of the nation's statesmen are themselves Christian in fact as well as in name. And this, of

course, will not be until the majority of our citizens who choose our statesmen at the ballot box have themselves been truly converted as individuals to Jesus Christ. The success of such a plan as that proposed by this committee should begin with the concentration of every atom of strength the church can muster to the bringing about of a great nation-wide revival of religion of the most spiritual kind. Christianity always starts with individual heart-cleansing by the gospel and in no other way.

The student of prophecy is well aware, however, that the conversion of the United States will never occur in this age at least A successful "planned economy" will only be realized under the personal reign of Christ.

### Russia Revalues Family Life

"He will command his children and his household after him, and they shall keep the way of the Lord."—Gen. 18:19

Moscow, U.S.S.R., July 12.—Time is modifying the attitude of the Soviet Government toward both religion and the family. The change has come about so gradually that only special occurrences bring it to public attention. The Moscow correspondent of The New York Times declares that "family life in Soviet Russia is becoming daringly respectable." The changing attitude was emphasized recently when Pravda, official organ of the Government, said that "love is the whole foundation of the Socialist family. Without it, that family cannot exist. Young Communists must be capable of this noble feeling. Those who are not are selfish and parasites. We demand that public opinion persecute them and hold them up to contempt."

Aroused to a sense of the value of family life to the nation, the Government has made divorce laws much stricter. Divorces can no longer be obtained so freely as was the case at the beginning of the Soviet regime, when one "could marry on one day, and get a divorce and another bride the next," much after the order of the United States today. A recognition of the sanctity and permanence of marriage is a foundation stone of all good government.

#### THE RESTITUTION HERALD

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## The Tabernacle of David

By Norman John MacLeod

While the Pharisees were gathered together Jesus held the following conversation with them (abridged from the King James Version):

"What think ye of Christ? whose son is he?" Jesus asked

"The son of David," replied the Pharisees.

"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?" (Matt. 22.41ff).

The Pharisees were nonplused by such questions Why? Who were the Pharisees? The Pharisees were a group who prided themselves as being Israelites of the Israelites; they were so strict at keeping the Law of Moses that they felt the observance of its minutest details as to the letter of the law were necessary for salvation. They were the only ones that were worthy of salvation, in their own estimation Naturally they would deny that Jesus was the Christ; and that He was the Son of God To answer the questions of Jesus they would have to admit that Christ was more than an ordinary man, being the only begotten Son of God. And, furthermore, they would have to admit the contention

of Jesus that His authority came directly from God. They could not meet the cross-examination of Jesus, and hence durst not ask Him any questions any more for fear of the consequences of His incisive wit But there are implications beyond that that are concerned here.

The use of many words is so colored by figure of speech that it is impossible to think of them without the figure. Such is the word "house" The "House of Hapsburg" is about to be restored to its ancient rulership of the nation of Austria The word "Pharaoh" means the "Great House" and was used by the Egyptians because it was considered a sacrilege for an ordinary person to mention the ruler by name. A peculiar thing about the nature of man is that he would rather use a word associated with a thing than the name itself. Hence the use of "house" for people associated with the building; so closely associated are the people with the dwelling place that they become the dwelling place. Furthermore the family is

more enduring than its individual members kings may come and go but their families often remain long in power.

Such is the case with the "House of David": "Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom "—2 Sam. 7:11, 12. The House of David thus became a symbol of the ruling family of Israel. Then we read in Jeremiah 33 17, 18. "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

But if we look at these passages of Scripture alone the whole story is not told. The Davidic Covenant was sure and certain, "even the sure mercies of David" (Acts 13-34). But to whom was it certain? Were all the descendants of David to be blessed? Only so far as they obeyed that covenant. The chief member of the House of David was his distinguished descendant, Jesus the Christ. To Jesus the covenant was sure, certain to be fulfilled.

But what happened to some of those others in the meantime? They did not keep the covenant, and hence the covenant was removed from them. Solomon broke the covenant with David (1 Kings 2 1-4); and that, coupled with the fact that Solomon was not the legitimate heir to the throne of Israel, resulted in the covenant not being kept with his family. Ten of the tribes were torn away from the Davidic House after the death of Solomon. And after some centuries of misrule, Zedekiah was removed from being the ruler even of the remaining kingdom of Judah (Ezek 21:25-27), Because of the disobedience of the children of Israel (the twelve tribes), and their kings of the House of David the famous prophecy of Hosea was made "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim afterward shall the children of Israel return, and seek the

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## The Lord's Portion

"The Lord's portion is his people"

We read in Thy most holy Word Thy portion is Thy people, Lord, And shall we then contented be To know that we are safe in Thee' Shall we be satisfied to know That for our sins Thy blood did flow, And all our past washed white as snow?

I pondered o'er the written Word And, Spirit-taught, Ilis voice I heard, "Nay, since My portion is My saints, My life in them fails not nor faints, But overcomes with mighty power Sin's motions in their hearts each hour, Calming their souls when tempests lower

"Fear not, though thou hast often failed. I have o'er Satan's power prevailed. And though He still hath power to bruise The Victor's heel, I cannot lose One soul who takes Me at My word, And trusts in His victorious Lord, His strength and victory to afford

"Each moment drawing from My might, My saints shall in their Lord delight. And thus My portion yet shall be A people whom with joy I see With My salvation beautified, The meek shall still in Me abide And I in them be glorified."

The Presbyterian,

## Contending Earnestly for the Faith

Our Responsibility Toward Wrong Doctrine

By R. H. Judd

"Let my heart be sound in thy statutes; that I be not ashamed" - Psalm 119:80.

How MUCH wrong doctrine will enter into the great question of salvation the writer has always been hesitant to say, feeling that the final settlement of these things may be safely left in God's hands, for will not the Judge of all the earth do right? My own life has been so full of sins, faults, and failings,

who am I that I should judge another? Yet have I no responsibility? The question is a serious one. Is it true that every man has a right to his own opinion, wrong or right? Paul, who called himself the chief of sinners, seemed to feel that his responsibility was great. The Lord Jesus Christ said, "If ye believe not that I am he, ye shall die in your sins." Evidently it was necessary to believe that He was the

One cannot but admire the depth of feeling, the warmth of earnestness, the genuineness of purpose, and the devotion of thousands of those who profess the name of Christ, however much one may regret their unquestioned departure from "sound doctrine," and their inability and their unwillingness to support what they teach by "sound speech which cannot be condemned."

It seems to me, however, that it is one thing for us to judge others, and quite another to let the Word of the living God carry such a message. It is not our place to judge, but it is our place to "reprove," "rebuke," and "exhort." Too often, definite testimony for God's truth is obstructed by quoting only in part, and misapplying, the scripture, "Judge not, that we be not judged."-Matt. 7:1. Were the whole statement of Matthew 7:1 and 2 quoted correctly, what Christ here meant by judgment would be apparent. There is clear, definite distinction between judgment and reproof. No judge completes his task until he pronounces judgment. Any ordinary citizen may very properly bring a charge against evil, but he exceeds his province when he seeks to pronounce judgment, and should he ever himself be in like circumstances then the judgment he meted out to others will probably be meted out to him.

Were it wrong to bear testimony against unsound doctrine Paul would never have enjoined Timothy and Titus to do this very thing, even though they were in all probability only young men (Titus 1:13; 2 Tim. 4 2, 3, 15).

Indeed he goes further, for the Greek (see margin) means more than authority, it embraces the "command" to use the authority given. It may be interesting to note

Who will contradict the author's statement that a misuse of the Christ's remarks about judging others has led to a serious failure by the church to support properly the beliefs for which it was formed? Wrong doctrine and wrongdoing alike have been tolerated on the flimsy excuse that Jesus forbade our judgment of others in any form.

also that the words "rebuke" in 2 Timothy 4.2 and Titus 2:15 are each from different Greek words. The first has the sense of chide, but it must be accompanied "with all longsuffering." In Titus 2.15 it carries the thought of conviction by proof, hence the propriety of authority and command being connected

with it The same thought of requirement of proof, in the full sense of what constitutes proof, is shown also in 2 Timothy 4.2 in the word "reproof," which is rendered in the margin of the Revised Version "bring to the proof."

A close reader of Paul's Epistles cannot fail to notice how his logical mind dwells on the necessity for proof. Indeed his advice to "prove all things" would seem to show that it was with him a customary habit. It was the "certainty of the things" (Luke 1.4), "the things fully established" (Luke 1 1, R. V., margin), concerning Jesus the Christ that appealed to him, and with the earnestness of his nature he again and again pleaded for "sound doctrine" and "sound speech that cannot be condemned, that he that is of the contrary part may be ashamed." Consequently Paul said, "I am not ashamed of the gospel of Christ: for it is the power (dynamic) of God unto salvation." Can we imagine for one moment that Paul was ashamed, or even timid, concerning any one of the doctrines which he believed? Read through his Epistles and take notice of his frequent use of the word "power." Anyone who will take the trouble will be well repaid. In our Common Version the words "power" and "authority" are much confused, but not so the Greek. Where the word "power" in its dynamic sense is used by Paul there is a marked difference in the exultant ring of his message. To him the power of the gospel of Christ was something unknown outside of Christ. It was a power, not of fear and abject submission so commonly known in other religious systems, but as he has himself said in 2 Timothy 1.7, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Then he adds, "Be not thou therefore ashamed of the testimony of our Lord."

How many professing Christians feel that they must apologize for the teaching they give in the name of Christ. How they shrink when certain subjects are brought to their attention, and hesitate to give to them that ask it a reason of the hope that is in them, under the pretext that they are displaying a more Christlike spirit, when in reality they know deep down in their hearts that they are unable to "withstand or gainsay" (Luke 21.15, R V, marg) the arguments brought against their false doctrines. Only true Christianity is able to *prove* its doctrines. The false may be specious, but it always falls short of unassailable proof.

Paul writing to Titus follows the Master when he says (Titus 1:7) "a steward of God" should hold fast to "the faithful word . . . that he may be able . . . both to exhort and to convince (R V., "convict") the gainsayers." Here Paul sets it down as a Christian's duty that he should be able both to teach and to convict. Incidentally the change of the Revised Version from convince to convict is worthy of notice  $\Lambda$  teacher may be able by proof to "convince" the members of his class that his teaching is sound without in any way implying that they are wrong, his object being to build up and establish in the faith (Col. 2:7); but the word "convict" conveys the idea of condemnation by proof, an aggressive pulling down of that which is evil Jude, calling himself a servant of Jesus Christ, takes the same attitude, urging his readers to "contend earnestly for the faith" because some were "denying the only Lord God, and our Lord Jesus Christ." They did so then; they are doing it

today, and it is no more a pleasant task today than in the days of Paul and Jude, but it is just as necessary.

In closing, let Paul's message to Timothy in 2 Timothy 2:15 be carefully considered, for, as Dr. Denney truly says, "The man who by excitement and fanaticism will not look reality in the face is no safe guide. Many people do not know how to parse. The power to look at a sentence and see clearly the parts of which it is composed, and the meaning of the words one by one and together, is absolutely necessary to anyone who aspires to read the Bible or make any advance in real knowledge of Christian doctrine"; and we might also add, "And to use it as the sword of the Spirit." No man can be efficient unless he "gives diligence" (R. V.) to study, and he who does not do so is unworthy of the honor of being called God's "workman"; and how often those thus honored have to work almost alone, sometimes entirely so, as Bible history testifies.

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
And dare to make it known."

## The Sunday School

By F. E. Siple

OF ALL the various departments that go to make up a successful church organization, the Sunday school is in some ways the most important. It also furnishes unlimited opportunity.

Paul's admonition in Hebrews 10 25 on exhorting one another at our gatherings shows need of more than an ordinary preaching service, and the thought of training up a child in the way he should go, makes us awaken to the needs of the many children in every community who have no religious home influence. One of the most inspiring things in our work in Grand Rapids during the last five years has been to see the development of hundreds of children who by the Sunday school influence have been lifted to a higher plane of living and a deeper appreciation of their Lord. The required efforts of men and women to conduct a Sunday school are amply repaid in visible results and in the building up through the Sunday school of characters that will carry the larger responsibilities in the church later on.

But it should always be remembered that a Sunday school is only a department of the church. Just as a Doreas society, a Berean society, a men's brotherohod or any other organization within a church should always be under the direction of the church, so should the Sunday school be supervised and never allowed to think of itself or act as a separate organization A child in a home must conduct himself as a part of the family, always under supervision of his parents. Likewise, is the school a part of the church.

As to the proper set-up or organization, after a number of years of observation and study of different arrangements I can say that the organization principle used in our South Lawn Park Church appeals to me as the best, both in theory and practice, of any I have known. The set-up is as follows. The church has an annual election date, specified by the church constitution as the first Friday night in December. Officers are chosen for the following year and take office the first of January. The Sunday school superintendent, assistant superintendent, secretary, treasurer, pianist, and librarian are elected that night and only members of the church are present to vote. This insures thoughtful consideration of these officers and avoids the confusion of trying to carry on a proper election at a Sunday school session period with the dozens of small children present. The constitution further provides that the superintendent shall be a person possessing the qualifications of an elder, and that by virtue of his office, he is a member of the Church Board and shall conduct the Sunday school under the supervision of the Board of Elders.

This set-up avoids any possibility of there ever being any trouble between church and Sunday school as to matter of authority, as has been the ease in some places. In practice it works most smoothly and with the sweetest of haimony.

Another safeguard is provided by the rule that no one shall be a regular teacher in the Sunday school who is not a member of the church.

## At Ur With Abraham

THERE are certain places in this world whose very names arrest the thinking person when they are spoken. Among these is certainly Ur of the Chaldees.

The register of the Rest House near the railroad station, a mile from the ruins, shows that only about one hundred people a year pass through Ur of which about a dozen are Americans. This register is somewhat of a criterion as there is no other place to sleep or eat within scores of miles. Yet the name of Ur is one which is known not only to the Mohammedan world in which it lies, but to the Jewish and Christian worlds as well, for here one of the most stupendous events in all the history of mankind took place.

There is one train a day in either direction, and coming up from the Persian Gulf the traveler gets down from the silver gray train (with double windows to keep out as much of the desert dust storms as possible) shortly after the rising of the sun, and it is impossible to leave until another sun has risen.

Ur Junction is seated in the midst of the desert and consists of a few railroad buildings, several large water tanks, and train sidings, mostly filled on the morning we arrived with tank cars which serve to bring water here for the thirsty engines and people to drink. Off to the west, clearly visible, a mile away rises the great mound of what was once Ur of the Chaldees.

The morning was not far advanced before we started to walk straight across the desert toward this slowly approaching goal. From the mound, reaching out in many directions round about, were fingers of sand, flat, shaped like a railroad embankment, where the archæologists had directed their mass of workmen to push the little cars of sand and debris as layer by layer the respective civilizations of former times were brought into view.

From the brick shelter which had been the headquarters of the excavators an Arab came forth dressed in his long robe with an ammunition belt about his waist and a rifle in his hand. It was his duty to accompany us through the ruins, down through the soft sand that will once more attempt to cover the ancient buildings. We walked through the narrow paths that had been the thoroughfares of the ancient town. Here and there were niches set in the walls in which lights had once burned, and from time to time we could discern single bricks stamped with cuneiform inscriptions as we walked among the houses, the temples, and the tombs.

'It is not my purpose here to give an archeological description of these ruins. That has been done officially by those who uncovered them, and unofficially by several writers who have translated the technical language of these reports into popular speech. My purpose is to speak of individuals whose personalities through our knowledge of events that transpired here were not far away from us as

we sat on the topmost elevation of the mound and looked out over the circle of the ruins at our feet

If you wish to feel this seene for yourself, bring forth from your mind all of the words which can signify a dull, drab, gray, treeless desert, and when you have marshalled them all, you will be able to sit down with us and read the words which shall turn the scene into bright, radiant, golden, blossoming, glory. Out to the west across the desert the grandson of the man who once walked here at Ur had a vision which caused him to name the place Beth-el, house of God Later we find in the Scripture that God changed the name to Beth-aven, house of nothingness Surely that is what has happened here also. House of nothingness. Yet, nevertheless, we claim that at this spot something happened that lifts this place above all memories of Thermopylae, Carthage, Waterloo, or Valley Forge.

It is best described in the language of a man who died for his faith. Just before he was stoned, Stephen recounted the history of his people "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran."—Acts 7.2 Is it possible? Here at our feet perhaps; over there in one of those halls which were once homes; perhaps off there in what is now desert but which was then teeming with flocks and herds; but somewhere certainly within the circle of our horizon the God of glory appeared . . .

What was Abraham before he met God? Did he, like the Sabaeans that live here now, worship the stars which light the desert nights with wonder? Did he bow down before the idols which his family served and which Rachel later stole from Laban his nephew? We do not know We have the one revealing phrase, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia." We know all that Abraham was after this moment. Is there not in this a picture of the fact that life does not begin for any man until he has seen God? Later there may be wasted years as Abraham showed in his dwelling in Haran. There may be lying and cowardice, but the God of glory had appeared unto him. From this moment there was growth. "He that hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. 1 6.

We put our fingers down in the sand upon which we are sitting and rub its dry harshness between our fingers. The God of glory appeared here? Surely He is no respecter of places even as He tells us that He is no respecter of persons.

In the despotic family system of the patriarchs a son had little authority, yet there was something so vital and earnest in the way he told about the vision which he had seen that his father Terah took Abraham and his orphaned grandson Lot and Sarah, Abraham's wife, and started out, leaving home and kindred. Not all at once is faith trium-

phant. Faith is an unaccustomed robe, and the wearer must overcome his awkwardness in it like the farmer boy who first puts on a dress suit. Later in life when he rules the destiny of a state and moves with easy grace among the great of the world there will be no trace of that timidity which he first knew. So it was with Abraham. When the God of glory had departed, this horizon intruded once more upon his vision.

There were hesitancies He should have obeyed and gon. out alone, forsaking his father's house, forsaking his kindred, going straight to the land to which God would have led him. Family ties bound him Was there a scene in which he told Terah that he must go? Did the old man finally give in by saving, "We will go with you"? At any rate we know that they started off together and Abraham's faith could never come to the heights it reached until these burdens of the journey were laid aside. When they reached Haran Terah could go no farther. So years passed by while Abraham waited for his father to die. But how could he forget that he had seen the God of glory? He was not disobedient to the heavenly vision, and once more he started off, but with Lot still in his baggage. Let us learn this great lesson, however, that the walk of faith is just the opposite of the walk of sight. With each step of our journey with the soft sands of the desert pulling at our feet, we became more tired and were quite ready to lie down when we came out of the hot sun into the Rest House. But with every progress of faith, there is more spring to the step. The whole spiritual being is more alert, and instead of moving from strength to fatigue, we go from strength to strength So we read in the Word of God that when Abraham started out once more on the journey, obedient to the command that had come so long before, the Lord appeared to him again and renewed the covenant with him

It is interesting to note that the Old Testament, in recording the lives of those who followed God, gives the record of all their sins and of all their lapses and hesitancies When the New Testament speaks of them, however, all these have been forgotten, and nothing but the triumph remains. To read the 11th chapter of Hebrews, we would never know that Abraham even hesitated at Haran. There is a military snap to the record. The heels of the soldier click as he salutes and obeys "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." All the way from Ur to the Holy Land in six lines. How good God is! And He has promised in His Word that He will not remember Abraham's lapse any more forever. What a God we have up here on top of this mound at Ur! Yes, and down below. As we travel through the great desert that stretches even across oceans, can it be that God thus looks upon our lives when we are in Christ? This is most certainly true. Our sins are behind His back, blotted out as a thick cloud, even as these wisps of white above us are being dissipated. God forgets what the world remembers and God remembers what the world forgets.

How do I know all this? Down below us a score of birds

are flying over the ruins of Ur. I must find out later what these birds are. They swing near enough for us to see the sheen of their feathers, emerald green; but suddenly as they turn, they are green no longer but red, and time and again we see them a splash of crimson against the blue above. How vividly it calls to mind the second bird in the offering for the lepers! When the blood of the first bird had been caught in a bowl, the living second bird was dipped in it and then set free How did the leper know that he was restored to cleanliness and fellowship? How did he know that he could once more approach the altar of the temple? That living bird, blood-stained, above him was his guarantee. God said, "Without shedding of blood is no remission,"-Heb. 9.22. The precious blood was shed. And our faith sees the risen Son of God yet bearing the marks of His death at God's right hand.

"Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding sacrifice
In thy behalf appears.

"Five bleeding wounds He bears Received on Calvary. They pour effectual prayers They strongly plead for me, 'Forgive him, oh forgive,' they cry, 'Nor let that ransomed sinner die.''

That is enough. Yes, that is more than enough,

Soon it will be time to go down before the burning sun shall make the return journey too much of a burden. But there is one more verse that needs to be read on top of the ruins of Ur. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, oheyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."-Heb. 11:8-10. For a city which hath foundations! What do we have below us here? Foundations without a city. There are bits of wall standing whose bricks are bound together by mortar. There are three or four columns of Nebuchadnezzar's temple whose bricks are bound together by the bitumen of this valley, the pitch with which Noah caulked the ark. But you cannot call these walls a city. This is death. These two or three arches now sustained by reinforcing were built for tombs, and today they are the eternal symbol of death.

O Abraham, how well that you should have left this! God is going to take you to a land flowing with milk and honey. The sin and disobedience of your children have not yet blasted it, and it will still be "a pleasant land." God will take you there because there must be some land where a hole may be dug into which the cross may be fixed. God is choosing you, Abraham, by His sovereign grace, because sometime, somewhere, a virgin must be born in whose womb the Redeemer shall come that the world might have life.

This is the foundation of Abraham's city and ours.

"Abraham believed God, and it was counted unto him for righteousness"—Rom 4:3. Thus he became "the heir of the world" (Rom. 4:13) Thus he became "the father of us all," and of all who were of like faith. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."—Rom. 4.16

Here at Ur we have felt these things. Here at Ur we have written them down. As the train carries us on to Babylon tomorrow we shall look out of the window and see this mound, dull even in the morning sunlight. But we shall remember that as we came down that mount our hearts were singing:

"The God of Abraham praise
Who reigns enthroned above,
Ancient of everlasting days
And God of Love

"Hail! Abraham's God, and mine!
(I join the heavenly lays)
All might and majesty is Thine
And endless praise"

Donald Grey Barnhouse in Revelation

### THE TABERNACLE OF DAVID

#### Continued from Page Three

Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Hosea 3-4, 5.

After the Israelites had been in captivity in Babylon they returned across the desert to Palestine under the leadership of the heir to the "House of David," Zerubbabel. They thought of his being that heir which had been promised that should "rule over the house of David for ever." But they were soon led into disappointment, because the affairs of the new colony in Palestine did not prosper. And after a time the heir to the House of David was set aside for a Levitical ruler in the person of the first of the Asmoenians, or Maccabeeans Later the hybrid rulers of the House of Herod came to rule the Palestinian colony The "sure mercies of David" for a time were almost forgotten. But when Jesus was born He was recognized as being the heir to that "house." Jesus came to the House of David for a definite purpose, which is often overlooked. He came to preach the gospel to the "lost sheep of the house of Israel," and when they rejected Him, and later the apostles, the apostles were instructed to go to the Gentiles

The early church was bothered by certain controversial matters concerning the position of Israelites and Gentiles in the church. Should the Gentiles be forced to take upon themselves all the forms of the Jews when they became Christians? Or should they be allowed to go free as before? Especially was the matter argued concerning circumcision. A conference was the result of that controversy. As to circumcision we are not particularly interested at the present writing. What we are interested in is the covenant with the House of David.

After Peter and others had told of the first Gentile converts and there had been much discussion James arose and quoted from one of the prophets. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Who is that people? We hope that we Gentiles are of that group, the church! That is the blessed hope that keeps us faithful in times of trouble and tribulation, that buoys us up in the trials of life! That is the faith of the church from the days of the apostles to the present.

But listen further to that argument—James is going to tell us that that is in accordance with prophecies, Gentiles should be fellow heirs with Israclites. "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." What is the tabernacle of David? The "house of David"; the "dwelling place of David" to use the literal translation! The "household" of David to use the implication of the word; the "family" of David to use the logical derivation of the historical situation!

Why did Jesus come into the world? To redeem those that were under the law from its curse, and to offer salvation to the Gentiles: to "break down the middle wall of partition" between the Israelite and the Gentile and so make peace. Let us quote further from the words of James. "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The use of the poetic form here is somewhat confusing unless we put it in a couplet thus:

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called."

Or unless we use the Diaglott rendering. "In order that the remainder of men may seek the Lord, even all the Gentiles upon whom my name has been invoked." "The residue of men" and "all the Gentiles, upon whom my name is called" are two expressions for the same thing used for poetic emphasis.

Jesus came then to ratify the Davidic Covenant that it might take out that nobility which shall be with Jesus in the kingdom of God. The genealogy of the Abrahamic Covenant then is as follows: of the children of Abraham, Isaac was chosen ("In Isaac shall thy seed be called."—Gen. 21: 12); of the children of Isaac, Jacob was chosen ("The elder shall serve the younger "--Gen 25 23. "I loved Jaeob, and I hated Esau."—Mal. 1.2, 3), of the children of Jacob, the tribe of Judah was chosen ("The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."-Gen. 49:10. And Ezekiel 21.27 tells further that the illegitimate line of Solomon was overturned until Jesus should come); and of the tribe of Judah, the family of David was selected ("Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels. and I will establish his kingdom. . . . And thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever."—2 Sam 7.11, 12, 16)

Why was the line of Isaac, Jacob, Judah, and David chosen? Somebody has said that if God chose the Jews, He surely made a poor choice But if we consider what Paul said in writing to the Galatians we see another matter: "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 " Not so much the selection of a nation as the selection of the seed was the reason for choosing those particular entities, the seed, Christ. Abraham was chosen out of men for his faith; Isaac was obedient to his father in all things and was the seed which came from "the dead in a figure"; Jacob sought the good things of God; Judah offered himself in the stead of his brother Benjamin; and David had it in his heart to serve the Lord in times of prosperity. These men proved themselves worthy of being ancestors of the great Redeemer

God's covenant with David is as sure as the day and the night. "Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth then will I east away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob, for I will cause their captivity to return, and have mercy on them."-Jer. 33:25, 26. Jeremiah has been saying that many have said that God had east away the two families of Israel, the family of the northern nation, Israel, and the family of the southern nation, Judah, But God said through Jeremiah that if God would end His covenant of day and night, or even stronger, the "ordinances of heaven and earth," then will He cast off the seed of Jacob (all twelve tribes) and "David my servant" from being rulers. But the Scriptures use the ordinances of day and night and of heaven and earth again and again to evidence things that are sure in His Word: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."-Psalm 72 7. And verse 5. "They shall fear thee as long as the sun and moon endure, throughout all generations." Just as sure as those things are the "sure mercies of David "God did not end Ilis promise with the family of David because Solomon sinned, or even because David sinned, but brought the seed of David to earth in the person of His only begotten Son, Jesus the Christ.

The ten tribes of the northern kingdom of Israel went into the waywardness of idolatry almost as soon as they separated themselves from the southern kingdom of Judah. They were east off from the inheritance even as it was promised to Moses that they should be if they violated the covenant that they made with God through Moses in the land of Moab. (See Deut. 28-29, 30.) They became the "lost" tribes in part very early in that history. Not all of them have ever been lost, but gradually they internarried and interspersed with the heathen round about them. The kingdom of Judah remained faithful for a much longer period, and, therefore, became the representative tribe of the twelve. The returned exiles from Babylon took on the name of the nation of Judah because from that tribe came

the important group. Intermixed with them were a group of Levites and priests and Benjamites.

In the 65th of Isaiah the Prophet says how God has sought the nation of Israel (twelve tribes) but they would not hearken; but the Gentiles have sought God though He did not particularly go to them. "I am sought of them that asked not for me; I am found of them that sought me not I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts "-Isa. 65:1, 2

Both the nations which went to make up the twelve tribes of Israel, the descendants of Jacob, deserted God God said, therefore, through Isaiah: "And ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee, and call his servants by another name "-Isa. 65:15. What is that other name? "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."—Gal, 3 27-29. What is fhat new name? Christian! In Christ we are not Jews, Gentiles, no, not even male nor female! So complete has the unity become in Christ that there is no distinction  $\cdot$ "God is no respecter of persons: but in every nation he that feareth him, and worketh rightconsness, is accepted with him."—Acts 10:34, 35. It makes no difference in Christ whether a man is a Hebrew, a Greek, a native of China, India, America, or the islands of the sca, he can be acceptable to God. But those people will not be called Israelites or Jews, they will be called by a new name: Chris-

But from the Scriptures we know that when the children of Israel are to be blessed, Judah will again be the leading tribe, and the family of David of that tribe will be the ruling family. "The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."—Zech, 2:12. And of the Savior Isaiah said: "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." That was in accordance with the covenant with David

Christ came to the world in the family of David, in the city of David, and was accepted by the faithful as the seed of David: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:29ff. Thus was the "tabernacle of David" set up according to the covenant; the complete fulfillment is yet to come as predicted in the foregoing famous quotation from Isaiah

## ADAPTING METHODS TO CIRCUMSTANCES

VARIOUS methods are used in the endeavor to get people saved. We need not always say to the unconverted, "Are you a Christian?" or "Do you know the Lord?" We sometimes hear it said that tact should be employed. But what is tact? Adaptation to circumstances. Not all Christians, however, possess the same degree of tact or the holy art of winning souls. Shall those who think they do not possess such ability refrain from effort in behalf of the unsaved? By no means. For tact is largely a human element, separately considered. Apart from the "wisdom that is from above," or the Holy Spirit, tact is inefficient. But may not all Christians have a degree of the wisdom that will make them soul winners? The Word of God assures us that we may have divine wisdom by asking for it.

Thoughtfulness, alertness, sympathy, and prayer should characterize our endeavors to prosecute the Lord's work Ordinary circumstances often suggest methods for reaching the unsaved. I cite a few instances.

Jesus was a notable example of adapting methods to circumstances. Consider the instance of His conversation with the woman at the well.

An unsaved man assisted an elderly lady down the church steps. Thanking him, she said, "I am glad you came to God's house today. I trust you may know Christ as your personal Savior."

When buying a loaf of bread a certain man sometimes says, "Have you partaken of the bread of heaven?"

A Christian man, while traveling on a warm day and passing a farm house, asked a woman for a drink of water. After drinking, he asked her if she had ever drunk of the water of life, and it led to her conversion.

If we are fully consecrated to God we'll have a burden for souls. It will be our constant aim and greatest delight to seek to win lost souls for Jesus. The Lord will help us to adapt methods to circumstances. But we must never wait to be put upon a committee before doing anything. The Lord has already appointed you a committee of one to work for Him.—W. S. Bowden in Present Truth Messenger.

Tobacco is one of the most filthy, coarse, disease-producing, poverty-aiding, public-insulting, aristocratic hogs that the world has ever known. It crowds out wheat and corn from land, labor, transportation, housing, and marketing, and it is an economic waste of billions. It gathers money by unrestrainable forces in unbelievably huge sums. It slays vitality, reduces intellect, burns up possible libraries, and fritters away clearness of thought in smoke and slobbers. It is a universal foe everywhere warned against by "No Smoking" signs in warchouses, cars, docks, ships, railway stations, etc. The fire toll is incredible. Man places it above church and God.—Selected by R. A. Curtis.

## UNITY

#### Continued from Front Page

and the church should elect A it should be B's duty to submit gracefully that harmony might prevail. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" How much more abundant would be our peace of mind, how much happier our lives, how much more attractive our Christianity, if the deadly canker-worm of party spirit, vainglory, jealousy, did not blight the noblest impulses of our lives! Humility is the secret of peaceful rest. It is also the secret of true power, for in the church no one can accomplish so much and be highly respected as he who has learned to think humbly of himself and highly of others; therefore, all God's dealings with His church have no higher object than daily to free it from the dominion of self in order that Christ may be all to all

I have heard it stated that one congregation in a certain locality, in commenting upon the work of the National Bible Institution, said we do not agree with it, and want nothing to do with it. Now I just wonder why? Does such an expression manifest the spirit of Christ? If not, I fear the speaker "18 none of his" Did not Christ dine with sinners? Did He not teach them the better way of living? Were they not made better by His company and teaching? Suppose He had said, "You people are sinners and I'll have nothing to do with you, I do not wish to associate with you." Would such men as Cornelius and his house have become followers of Jesus had not Peter taught him the things he should know? Such actions remind me of the little boy who became offended at his playmate because he would not play as he wished, and in an angry tone, said, "Oh, you go home You can't play in my back yard nor slide down my cellar door " I see one difference between the said church and the boys, and it is in favor of the boys. They forgot their anger and were soon seen playing together as friendly as ever Christ said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."-Matt. 18:3.

I suggest that all should look over the high board fence and see what the National Bible Institution is doing, and if it is not playing according to Christian rules the National Bible Institution will be thankful for advice and correction, and will conduct you into the spacious dining hall and treat you to those things needful for the body and then into the church edifice where you can regale your appetite upon that heavenly manna which alone can develop and strengthen your faith, which may bud, blossom, and bring forth the sweet fruit of brotherly love. Please come over just once and see how good and pleasant it is for brethren to dwell together in unity.

True humility,
The highest virtue, mother of them all.

—Alfred Lord Tennyson.

# Berean Department

ARLEN MARSH, EDITOR

### The Berean Conference

Monday, August 5, is the day set for the annual conference of the National Berean Society

It will be a day for building. From the beginning of their history, the Bereans have been among the most efficient builders in the Church of God. Churches and Sunday schools, now strong, have sprung from the work of small Berean organizations. The National Berean Society antedated by nine years the organization of the General Conference and the National Bible Institution. It was the first permanent organization of the Church of God to work on a nation-wide scale.

The annual Berean conference is more than a day for the giving of reports. It is a day for expounding new methods of teaching and leadership, for outlining suitable programs for young people's work, for selecting officers who will conduct the work of the organization better than it has been conducted in the past. It is a day for settling upon the means for counteracting the current retreat of people of all ages from the church.

Each Berean has responsibility that cannot righteously be evaded. Every Christian is his brother's keeper, and Bereans presumably are Christians. It is both a duty and a privilege to take part in a conference called to determine the ways by which the work of the church may be augmented. God expects more of His workers than the performance of their simple duty; He expects them to utilize all their talents and as much of their money and time as possible in their service to Him.

Business sessions and discussion periods are dry only as they are kept that way. When the editor reports that a storm of criticism, both favorable and adverse, has come to him, and that submissions to his department in The Restitution Heraldo have forced him to fill all but a few of the year's Berean Pages with his own writing, the members of the conference should be at hand to offer suggestions to the next editor for the improvement of his columns and for the securing of additional articles and reports for publication. When state societies report a steadily decreasing membership and interest, the members of the conference should be able to provide ideas which would aid the leaders of the state organizations to check this retrogression. In no other way is progress possible. The officers alone can accomplish nothing.

This year, the day's program is in charge of Mrs. Esta Starbuck, treasurer of the National Berean Society, and for years interested in Berean work. The evening's sermon is to be delivered by Harvey Krogh, Jr, pastor of the Plum River, Illinois, Church of God and a vice president of the national Berean organization.

## Golden Rule Berean Society

Golden Rule News, published by the Golden Rule Church of God at Cleveland, Ohio, announces the following officers for the Cleveland Berean society: M. W. Lyon (pastor of the church), president; Albert Hollinshead, vice president; Earleen Richter, secretary; William Elshaw, treasurer; Mrs. M. Richter, pianist.

A pienic for the Berean society is scheduled at the Tomlinson residence on July 27.

The newly elected Council is preparing the program for the fall season, and seeks the approval of the local Berean members on one of three courses of study. history of Israel; modern problems; general Bible topics and Christian duties.

### Youth and the Other Fellow

We talk a great deal of the rose-colored illusions in which youth wraps the world, and the agony it suffers as they are stripped from its bare, hard face. But the fact is that youth (aside from its narrow, passionate friendships) is usually apt to be acrid and watery and sour in its judgment and creeds—it has the quality of any other unripe fruit: it is middle age that is just and tolerant, that has found room enough in the world for itself and all human flies to buzz out their lives good-humoredly together. It is youth who can see a tangible devil at work in every party or sect opposed to its own, whose enemy is always a villain. and who finds treachery and falsehood in the friend who is occasionally bored or indifferent; it is middle age that has discovered the reasonable sweet juste milieu of human nature-who knows few saints perhaps, but is apt to find its friend and grocer and shoemaker agreeable and honest fellows. It is these vehement illusions, these inherited bigotries and prejudices, that tear and cripple a young man as they are taken from him one by one. He creeps out of them as a crab from the shell that has grown too small for him. but he thinks he has left his identity behind him.—Rebecca Harding Davis in Balacchi Brothers.

#### Material Available

Letters for tracts on this and that subject of an interesting and frequently controversial nature reach the editor from time to time. The writers, apparently, are ignoring the fertile material at hand. Berean books already published contain exhaustive lessons on such subjects as the witch of Endor, "the house of many mansions," and similar questioned topics. Write for a price list. Senior Book 2, Life and Immortality, is especially recommended for those seeking solutions to knotty biblical problems.



# THE CHILDREN'S PAGE

PREPARED BY MARY A GESIN

"When the righteous are in authority, the people resoure."

# WHAT THEY FOUND WHEN THEY CLEANED THE TEMPLE

IT WAS housecleaning time in Judah. A new king had come to the throne, and he wanted everything bright and shiny and orderly. He was only a boy—eight years old—when he began to rule, but he knew right from wrong, and he wanted to do the right.

King Josiah knew that his father and his grandfather, who had been kings before him, had been very, very wicked kings, and it made his heart sad. He decided he would be, with God's help, the very best king he knew how to be.

He sent out orders all over his kingdom that every idol must be torn down and broken to pieces. Every grove where the people had met to worship their idols must be destroyed.

He began with the gorgeous temple that King Solomon had built. It had been a most beautiful place and had been built especially for the worship of the one, true God—But the wicked kings who had ruled between Solomon and Josiah had not loved and respected the temple as they should They had neglected it and allowed it to go to ruin.

Now King Josiah sent one of his servants to Hilkiah, the high priest of the temple, and commanded him to employ carpenters and builders and masons. They were told to repair everything about the temple and fix it up just as King Solomon had built it. Then Hilkiah, the high priest, thought he would help by cleaning up some of the rooms in the temple.

Did you ever help Mother clean house? Did Mother ever ask you to sort over some books and papers in the attic or the storeroom? If she did, I know that you had a good time glancing through them. But you didn't get much done because everything was so interesting; you just had to read some of it.

Well, you know, something like that happened to Ifilkiah, the high priest. As he was clearing out the rubbish and dusting one of the rooms in the temple, he came upon a curious book. A book he had never seen before! A book with God's words in it! A book of the law of the one, true God!

Hilkiah's hands trembled, no doubt, as he glanced through the pages of this old book, after carefully dusting it. He called the king's servant, the one who had told him to repair the temple, gave him the book, and told him to take it to the king. Hilkiah knew it wasn't just an old, worthless book. It was an important book.

Shaphan, the servant, hurried to the king with it, and the king told him to read it to him. What book do you think it was? Why, it was the very book of the law that Moses had given the people long ago. And the king had never even seen it before.

The king was very much excited when Shaphan had finished reading. He felt sure God would be very angry with him and all his people. For they had not kept the words of that book; they had done just exactly the opposite of what it said

So the king sent his servants to a prophetess whose name was Huldah, to ask her what would happen to them Huldah told them that every word in that book was true and everything would come to pass just as it said, because it was the book of the one, true God.

She told them that trouble would come on the land and the people, because they had left the one, true God and had followed idols. But she told them that the king would not suffer with the people nor see their suffering. None of it should come upon them as long as he lived and ruled on the throne.

The very next thing the king did was to call his people together and read the words of the book to them. You see, the king realized the importance of the book. He was not like his father and his grandfather before him, who followed idols instead of the one, true God.

Then the king asked the people to stand and make a promise to God that they would do as He wanted. You remember how they had done that for Moses more than eight hundred years before. They had promised, "All the words which the Lord hath said will we do,"

But wicked kings had come and wicked kings had gone. They had led the people away from God and allowed all sorts of wickedness in the land God had given them. How well for them that Josiah was different!

The next thing King Josiah did was to order every idol and every grove for idols burned down and the ashes scattered. He didn't want any sign of their wickedness to remain and tempt them again. You know, that's the best way to do with anything wicked—get rid of it entirely so that it can't do any more harm.

Three hundred years before that a prophet had told the one who was king then, Jeroboam the first, the wicked king, that the very thing would happen that Josiah did. Look in 1 Kings 13 1-3 and you will find it God, you know, knows all things, and can see ahead many years, and knows what will come to pass. And it never fails.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 5. — August 4, 1935

### JOSIAH

2 Kings 22.1 to 23.30

#### GOLDEN TEXT

"Thou shalt worship the Lord thy God, and him only shalt thou serve."-Matt. 4.10.

#### A STUDY OF THE SUBJECT

Topic: Josiah-A Religious Reformer.

Aim: True moral and political reform must begin with repentance toward God and a revival of religious consciousness on the part of the people.

Class Discussion: The influence of the Bible in encouraging moral and political re-forms. How the Bible may be lost today. The effect of the Bible on the formation of our government.

I. The Lost Bible Discovered. (2 Kings 22.1-20.) The law of God was the basis of Hebrew national life and formed the tie that united the twelve tribes as one people. When the law was lost or neglected division and trouble began at once to develop. The Bible has been lost for many years to the American people owing to its neglect by preachers and statesmen alike. This nation will only know lasting peace and prosperity when all men know the Lord as He is revealed in the Scriptures, and that will not be until Jesus comes.

II. A Nation Reborn. (2 Kings 23:1-3.) With the discovery of the law of God in the temple the Jewish commonwealth was reborn. Just as the Christian is "begotten again . through the word of God" (1 Pct. 1:23, R. V.), so the kingdom of Judah was begotten to a new and more spiritual experience through the same power. The Word contains the power of God which alone can make "new creatures" and new nations out of unrightcous ones.

III. True Repentance. (Vv. 4, 5.) "A brok-en and a contrite heart" God will never reject, whether it is the heart of a man or the heart of a nation that has sinned. True repentance can only be revealed in action. Josiah and his people showed such repentance when they exerted every effort to remove the implements and the symbols of their sin.

IV. Worship and Reform. (Vv 21-23.) To recall specific acts of God's goodness helps much in the maintenance of the ground gained through religious reform. Whatever is accomplished in the line of spiritual revival is done by the grace of God. Worship, especially the observance of memorials of the death and resurrection of Christ in the Lord's Supper, will aid in keeping the individual and the church true to its standard of righteousness and of faith.

### PRACTICAL APPLICATIONS

#### Tosiah

-accepted the authority of God's Word: -proved when the righteous are in authority

the people rejoice;

as king, led his people in worship of God. God's Word. One of the first essentials for a follower of God is to believe His Word, accept its authority, and be guided by its teachings. Israel had forgotten the Word of God It was a lost book. When the Word was lost

and forgotten, the Author of the Word was likewise forgotten. As soon as a people or an individual forgets God's Word or even neglects to meditate upon it day and night, they soon become negligent of duty and responsibility and with the decline of worship there is the rise of smfulness and idolatry. The condition that obtained when Josiah ascended the throne will prevail in large measure when the Son of man returns to claim the throne of David (2 Tim. 4.3).

Forgetting God. It seems to be easy to forget God. The story of the human family is filled with oft-recurring accounts of God being forgotten and left out of the lives of the people; and each time that such a condition occurs it appears in a larger and more virile state. It hardly seems credible that Israel, who had had so many experiences and contacts with the power and guidance of God should so soon forget Him, but changes in a nation can be brought about very quickly and this one instance is evidence of the fact that human governments are very unstable and are more or less as shifting sands. According to the prophetic Word, will the nations forget God in the latter days? What will be the contributing causes for such a state of affairs if such are to exist? A nation is composed of

# it not because the individuals have forsaken GOLDEN TEXT

individuals and if the nation forgets God, is

These words were spoken by Jesus to the tempter during Jesus' temptation. God has always put Himself first. He says (Isa. 45:5), "I am the Lord, and there is none else, there is no God beside me." God is the One who formed the universe and made man. He it is who should be worshiped and served by all mankind. He it is on whom we must depend for everything we have.

Him?-C. E. R

Josiah brought his people back to serve the true and hving God. Jesus always taught and gave us the example of obedience to God the Father. We should follow His teaching and let nothing come between us and the One Jesus taught us to serve, which is God. Let us be Christlike and serve the living God who through love gave His Son to die that we might live,-L. A. R.

#### INTERMEDIATE CLASS

#### Things That Keep God Out

Over and over again in the record of the kings of Israel we find these words He did evil in the sight of the Lord, and walked in the way of Jeroboam, who made Israel to sin By bringing in the worship of Baal, with all its attendant degradations, the first king after the division of Solomon's kingdom was really responsible for the succeeding evil which overtook the land and its people. Judah, too, had

cyil rulers, notable among them Ahaz and Zedekiah But more of Judah's kings were tarthful to God and led the people away from idolatry than were those of Israel. Hence, the kingdom of Judah lasted more than one hundred years longer. Among the records of these evil kings we learn of such a king as Josiah. Many years of idolatry had intervened between the time of the reign of the boy king Joash, who had repaired the temple and reinstated the worship of the one true God. In what condition do we find the temple in today's lesson (2 Kings 22:4-6, 8, 17)?

What distinct command of God had been disobeyed? What had God taught regarding the crection of groves for idel worship (Deut. 12:2, 3)? They had not only failed to destroy the idol worship of the surrounding nations, but had joined in that worship with them. The book of the law of Moses had lain forgotten and neglected amidst the rubbish and dust of idolatry. Small wonder Josiah was appalled when the words describing the punishment of God were read to him! How did he attempt to remedy matters at once?

Is there danger today of our permitting other things to replace the worship that should be rendered to God?---M. G.

#### **IUNIOR CLASS**

Topic: A King Who Pleased God. Text: 2 Kings 23.1-5, 21-23. Memory Verse: "Thou shalt worship the Lord thy God."

Review. Read orally the true and false questions from last Sunday's lesson. Have some pupil tell how a plumb line was used on the people of Israel.

Presentation of Lesson. Ask the children how many of them are eight years old. If there are any, ask them how they would like to be made king over some land. The great man that we study today was made king when he was eight years of age. His father and grandfather had been very wicked kings. They allowed the people to build idols and worship them. They would not worship God. But when little Josiah became king we find he ruled differently. Give lesson as follows: 1. Josiah. with all the priests, the prophets, the elders, and the people, goes to the house of the Lord. 2. Josiah reads God's Word to them. 3. All agree to follow God's Word. 4. They burn all the idols, and all the things used to worship idols. 5 They do away with idolatrous priests. 6. They keep the feast of the Passover.

Memory Verse: Josiah taught his people to worship God We should do likewise, for in Matthew we find this verse, "Thou shalt worship the Lord thy God."

Notebook. Write a group story of this lesson and let each child copy it in notebook. For the picture make a drawing of Josiah burning the idols, etc. Draw the house of the Lord. Below it write the memory verse.

-V. C. T.

# AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Illinois Bible School and Conference, Oregon, Ill.

General Conference,

Oregon, Ill. Ministerial Conference,

Oregon, Ill. National Berean Conference,

July 30 - August 11

Oregon, Ill. Eastern Nebraska Conference, Omaha

August 11-18

Virginia Conference, Maurertown

Western Nebraska Conference, Holbrook

August 17-25

Iowa Conference, Waterloo

#### ILLINOIS STATE CONFERENCE

The annual business meeting of the Illinois State Conference will be held at 3.00 p.m, Friday, August 9, 1935, at the Oregon church. May we have all of our Hhnois churches represented.

Paul C. Johnson, President

#### ARE YOU IN ARREARS?

A subscriber in Portland, Ore., writes that she is renewing her subscription for one year, since she now has an income of \$8.00 from the old age pension fund, out of which she can pay for her support and still have some left for personal spending money. This is her sole income.

Such loyalty to the paper and its work is notable in view of the number of subscriptions which are unnecessarily allowed to run for months after expiration, without notice to the office when payment may be expected. The loss on the paper averages something over \$1,500 a year, not including the cost of editorial work, but only actual printing expenses. Prompt payment of subscriptions when they are expired will greatly aid the office in putting out a paper that is well worth reading

#### LEADERSHIP TRAINING CLASS

July 31. Teaching Children-Verna C. Thayer. "Train up a child in the way he should go" Aug. 1. How to Teach the Bible-S J. Lindsay. Making Bible classes interesting; promoting Scripture memorization; effective Bible teaching

Aug. 2, Variety in church work-G E Marsh. Variety: the secret of sustained interest

Aug. 5. Teaching Young People—C E. Lapp Some dos and don'ts for teachers of high school age pupils.

Aug. 6. Teaching Intermediates — V. Earl

Thayer, A demonstration class Sec teaching theories in practice.

Aug. 7. Superintending the Sunday School-Paul C. Johnson. There is much more to superintending the Sunday school than announcing the hymns and leading the Scripture reading. Bring your problems and suggestions to this class

Aug. 8. The Ministry of Music-Esta L Starbuck. Music should play a very important part in the church service-not merely fill in before the sermon or Bible lesson.

Aug. 9. Dorcas Work-Mrs. L. E. Conner. This class is a clearing house for valuable and upon our home church during our absence, suggestions for "Ladies' Aid" work.

F. E. Siple, Pastor. suggestions for "Ladies' Aid" work.

#### CORVALLIS, OREGON

Bro. W. E. Belshaw of Eugene was a recent July 30 - August 11 visitor. He attended the Sunday school services, spending the remainder of the day visit-July 30 - August 11 ing among the brethren.

Mr. and Mrs. Hal Gross and daughter, Pa-

tricia, of Klammath Falls spent the week-end with Sr. Gross' parents, Mr. and Mrs. Kerr. Little Miss Patricia is the newly elected head August 5 of the House of Gross, arriving on duty May 15.

Sunday school attendance has fallen off rapidly as warmer weather and vacation time August 15-26 approach.

We expect Sr. Emma Railsback to arrive here within the next few days to resume her evangelistic work in Oregon. Preparations for August 20-26 the coming quarterly conference are being made. The dates are August 30, 31, and September 1.

Gladys Barber, Secretary.

#### SOUTH LAWN CHURCH, GRAND RAPIDS

The annual Sunday school picnic is planned for July 7, and many are the anticipations of that coming day.

Bro, Robert Barr, the very talented young man who has been our church organist for nearly two years, is all a-twitter with excitement. His application for a scholarship at Olivet College has been accepted, and he is feverishly making plans to attend that institution next term. We shall miss him greatly, but the whole church rejoices in this wonderful opportunity for him.

To add increased interest during the summer days our Sunday school superintendent has been arranging several special features. On July 7 the paster was asked to speak to the men's, ladies', and young people's classes combined on "The Ideal Sunday School" On July 14 a prominent lady speaker of this county was asked to speak to an assembly of all the girls' classes, and on July 21 the director of physical education at the Y. M. C. A is to talk to the boy's classes. It is noticeable that thought and effort on the part of a Sunday school leader will accomplish splendid results.

The pastor and wife are spending a week with the brethren of the Salem Church near Marshall, Ill. Our daughter, Marjorie, was scheduled to return to her duties at St. Luke's Hospital, Chicago, on July 15, so our plan was arranged to return her to her work while en route to Marshall.

It is a very pleasant privilege to meet with these dear ones again after five years of absence. Many changes are evident, some of which bring joy and gladness, while others bring pain and sorrow.

Even this morning, July 18, before our meetings have come to a close, Mrs. Diana Murphy fell asleep in death Sr. Murphy has been "Grandma Murphy" to this church and entire community and the weight of grief is heavy

The young people at this church have developed wonderfully, and it is a pleasure to observe their loyalty, and how grateful we are to God for sustaining and helping along their young pastor, Bro Harry Gockler Here is one of the few ministers who is able to do a good work in his own home community.

We pray God's blessing upon the group here

#### GENERAL CONFERENCE BUSINESS MEETING

In order that the new Board may be able to get busy on plans for the year's work as early as possible election of officers will probably take place on Tuesday, Aug. 6, 1935 Brethien are urged to be present in time to serve on various important committees in advance of the election Such committees will be appointed the latter part of the week preceding the election

#### NORTHWEST IOWA

Bio, J. W. Williams has been preaching evcry third Sunday for us, except in June; then he gave us two splendid sermons, on June 30. His topics were "The Rich Man and Lazarus," at 11 a.m.; and "The End of Gentile Times," at 2 p m.

After the services were over the two Miss Swansons were baptized.

We are to have services the 21st of this month at Bro Arthur Johnson's.

Mis. Jane Glass, Sac City, Iowa.

#### ELLA BIDDLE GORMAN

Ella June Biddle was born in Dixon, Ill, June 3, 1868 She grew to womanhood in Dixon, in which city she resided practically all her lifetime, and died July 14, 1935, in the home in which she was born

She was united in marriage with Mike Gorman December 8, 1930

She became a member of the Church of God in 1919, to which she remained true during the remainder of her life During the last year she suffered much, bearing it patiently, with but little complaint, looking for the return of our Lord and the dawning of the perfect day.

Of her immediate family, she leaves her husband, Mike Gorman; two sisters, Mrs. Lillian Dauntler of Dixon, and Mrs. Eva Huxford of Cherokee, Iowa, and one brother, William Ford of Dixon

Funeral services were conducted in the home in which she was born, lived, and died. She enjoyed her old brick home, but looked and hoped for a better and more enduring

L. E Conner

#### FROM EMMA C. RAILSBACK

To the Household of Faith

In visiting among the isolated in the Northwest, I find many interesting Christian characters, and one I wish to mention particularly at this time. Sr. Mabel Dickinsen and her mother, Sr. Mary Fike, of Portland, and others, had said to me: "I hope you will visit Bro, and Sr. W. W. Jaquith of Shoals."

I am trying to find everyone who has been connected with the Lord's work in this locality in former years, so at my first opportunity I invited Sr. Virginia Swagger of Felida to accompany me on a trip through northern Oregon to find as many as I could We called first on Sr Vivian Beach of Hillsboro, whom we found preparing to make a visit to her parents, relatives, and friends in Long Beach She expressed the hope of being able to ut. tend services while there with those of like faith. Not far from there we found Shoals, which is a small village in the midst of a beautiful farming section in this lovely Northwest country.

A short distance out of the village we found the sixty acre farm of Bro. W. W Jaquith, whose wife, Sr. Carrie Jaquith, will be 76 years old this coming September 25 She has been an invalid for twenty years, seventeen of which have been spent mostly in a wheel chair. Arthritis has stiffened her joints and particularly her knees and hands, so that she is almost helpless, and yet she is the most patiently sweet Christian character that it has ever been my privilege to meet. One wonders at first how she has been able to keep so patient for so long a period, when not able to do anything. She is also quite hard of hearing But you are not long in finding out, for Sr. Jaquith is one in a thousand. While her hands are so drawn up that you wonder how she holds a pen, yet she writes a very clear hand, much plainer than my own. She expresses many of her beautiful thoughts of God, of Christ, of faith, of love, and all the Christian virtues in verses. She has a tablet with many of her gems of thought written down, and then she keeps happy by trying to send out happiness to others who are afflicted, she says, like herself, making "shut ins," booklets of her verses and choice clippings from magazines and mailing them to others. She says in this way she learns that she has much for which to be thankful, as she finds others who have much worse afflictions than herself

Sr. Swagger requested the privilege of copying the verses that Sr. Jaquith had written on the occasion of their fiftheth wedding anniversary two years before. They express patience, faith, and hope, and should be an inspiration to us all, when inclined to feel that our lot is hard. For this reason I am having them printed below.

Bro. Jaquith sometimes carries Sr. Jaquith to the automobile and takes her for a ride, but farm duties, the depression, and other trials, together with advanced years, give him all that he is able to bear. His maiden sister, of eighty years, a very sweet but frail httle woman, is performing the household duties in this home in quite an efficient manner.

May God's rich blessings rest upon them all, and may they realize that the enemy will soon be succeeded by the Prince of Peace, who will bless and restore all things and bring in that age of peace and happiness when the inhabitant will not say, "I am sick"

Emma C. Railsback

#### FIFTY YEARS

Fifty years we've sailed together O'er the matrimonial sea; Onward still we yet are sailing, Meeting life howe'er it be

For it was for life we started, And we met it hand in hand, Working on through cloud and sunshine, Doing just the best we can.

Sometimes storm clouds gather round us, Sorrow keen and hard to bear: Grief does bind true hearts together, Makes us stronger when we share

Trials oft beset the pathway, But rich blessings crowd the day: If we only stop to count them, They will help us on the way.

May the Father bless our eve-time, For our voyage will soon be o'er; May our ship then make safe anchor On fair Canaan's lovely shore,

# BETWEEN YOU AND ME-

Two sermons will be delivered at the Los Angeles, Cahr., Church of God, 264 W. 42nd St., by Norman John MacLeod on August 4: "The Concision" and "The Food of the Ages." No services will be held at Long Beach on that date

Just the thing for children to use at conference a leatheroid, divinity circuit Bible, red edges, 16 illustrations, 6 maps, helps. King James text, for only \$1.00, postpaid for eash. Order Bible No. 1006 from the National Bible Institution, Oregon, Ill.

Expressing her legret at not being able to attend the General Contrenee this year, \$1, 26ssie M. B. Kauffman of Riverside, Cahr., says, "I am praying for a very fine conference which will mean the turning point in many lives." May others offer the same petition.

Sr. Fay Logan of the West Coast writes of the marriage of her nephew, Leonard Aylesworth Logan, to Miss Jean Ahre Ecketr, which took place in New York, June 21 Mr. Logan is a great-great-grandson of Henry Logan, a pioneer preacher of the Church of God

Some one has sent us some very interesting chippings detailing the "Townsend Old Age Pension Plan" We hope to find time to make a review of this popular plan in the near future and compare it with what the Bible holds out in the way of hope to the aged.

Word from Sr Virginia R Kincheloe of Virginia says that Bro. Harry Gockler of Marshall, Ill., has accepted the invitation of the Virginia Conference to assist Bro. L. E. Conner and Bro. V. Earl Thayer in the Bible school work in that state in August. Bro Gockler is a studious young man of pleasing personality and we are glad the Virginia brethren are to have the opportunity of becoming acquainted with his work

A postcard from Mrs. William Hanson tells of the death of our aged brother Eddic Coats of Coats Grove, Mich., on July 17. Bro. F. L. Austin was to conduct the funeral service on July 19. The same report told of a baptismal service that was held by the Pennellwood Church in Grand Rapids two weeks ago.

The obituary of I. M. Abbott recently printed in this paper was written by Mrs. Jessie L. Groves, a daughter of Bio. Abbott.

A note from Sr. Rachel H Morris, Nederland, Texas, says that her father, Bro. R A. Humphreys, is in very poor health, and she asks for the prayers of the brethren on his behalf Bro. Humphreys has been a correspondent of The Herald for many years.

Bro. Ernest Gesin, Mt. Mortis, Ill, who for the past several years has been attending the law school of the University of Arizona, recently returned to the home of his parents, Bro. and Sr. Charles Gesin, for the summer vacation. He will leave in a short time for Chicago, where he is to take a special course in Chicago University

If all of our field workers were as energetic in securing subscribers for The Herald as is Sr Emma C. Railsback up in the Northwest, our list of readers would grow very rapidly.

The church at Kokomo, Ind., which has labored so long and faithfully to carry on the work under most difficult circumstances, wa made to repoice on July 7, when Mr. Joseph P Carpenter, 111 S. Cooper St., and Miss Mary Miller, S. Market St., of that city requested baptism. We are pleased to note the following in the report submitted by Bro. D. G. Harvey, "We fully instruct each candidate before baptism (in the requirements of the gospel)."

Bro Cecil A. Smead, pastor of the Church of God at Blanchard, Mich., who, with Bro. Emery Toogood of the same state, has been spending some weeks in California, suffered a severe loss recently. He had purchased a ear in which to make the return trip and the night before they were to start it was stolen. Bro Smead expects, however, to reach Oregon in time for the General Conference, and possibly stop off in western Nebraska to aid Pastor E E. Giesler of Moorefield in a meeting.

A letter from Bro C. E. Randall, president of the Ministerial Association of the Church of God, suggests a most stimulating program for the ministerial conference which is to be held in connection with the General Conference. He lays special stress on the need of alousing our people to a sense of their duty in pressing evangelistic work everywhere.

Next Sunday morning the pastor of the Oregon, Ill., church will (D. V.) speak in the devotional morning service on "Steps Into the Blessed Life." In the evening his theme will be, "Whosoever Will May Come."

Pastor E. E. Giesler of the Moorefield, Neb., church, regrets that his wife and himself cannot attend the General Conference this time, but prays that God's blessing may attend it.

Young's Analytical Concordance or Strong's Exhaustive Concordance (more thorough than Young's, with corresponding analytical features) may be secured at \$7.50, plus transportation, from the National Bible Institution. Write for a complete list of recommended Bible encyclopedias and dictionaries.

To avoid misunderstanding, it should be said that the final dates for conferences given in our Conference Calendar are inclusive. The Virginia Conference, for example, opens August 15 and closes on Monday, August 26.

Bro Gerald L. Cooper, supply pastor at Blanchard, Much., in sending in the membership list and report of that congregation for the General Conference, comments very favorably on the excellent work Bro. Cecil A. Smead, regular pastor of the church, has been doing in that community. How glad we are to know of the faithfulness of these younger preachers and of the reception they receive in their fields of labor.

Bro. Harvey U. Krogh, Sr., of Blair, Neb., underwent an operation for appendicitis a few days ago, but is recovering rapidly. Bro. Krogh is the father of Pastor Harvey U. Krogh, Jr., of Pearl City, Ill.

Bro and Sr. S J. Lindsay recently arrived home in Oregon, Ill, from the Pacific Coast, Sr. Lindsay coming directly from California and Bro. Lindsay stopping off at Arkansas City, Kan., where he was principal speaker gr the annual meeting.

### YOU CAN STILL TEMPESTS

OF ALL the miracles performed by Jesus, there is one that particularly appealed to our childhood fancy. That was the one in which He stilled the storm at sea. Our lives are hindered by tempests of various kinds. To be sure, some are no more than tempests in teapots, but others at least appear 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 finally cast all aside but two.

The 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 by a placid lake. Not a ripple stirred its lazy waters. A cow was resting 'neath the shade of a large tree. Not a leaf stirred in the branches. The cow was not even chewing her cud. Surely, one would say, here is *perfect rest*.

The other picture was that 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 "Perfest Rest!"

Perhaps the song sparrow knew that not a bird falls to earth without the heavenly Father's notice, but 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 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, listen; you will hear a still voice saying, "Peace, be still; and know that I AM."—John Edwin Price in The World's Crisis.

#### THE BIBLE

Most wondrous Book! The Author God Himself; The subject, God and man, salvation, life And death—eternal life, eternal death.

Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last.

-Author unknown.

# 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. 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 per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent 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 revised by the General Conference August 1-11, 1934.)

Dated, July ....., 1935.

Names and addresses of members follow.

# THE RESTITUTION HERALD

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NUMBER 44

# The Challenge of the Times

By the Editor

"And when he had opened the book, he found the place where it was written —"-Luke 4:17

WE HAVE assembled here again from all parts of the country for another great annual gathering of God's people. It is a spiritual purpose that has brought us here, and this is a fitting place in which to meet, for the local congregation that welcomes us is known throughout this entire region as "The Church of the Open Bible," and it is to search the pages of that blessed Book that we have come

In the sm-shrouded world in which we live we "look unto the

land, (and) behold darkness and sorrow" (Isa. 5:30), and our hearts melt with sympathy for the multitudes who grope hopelessly, blindly, through life with no knowledge of Him who is "the light of the world," and we want the Lamp that sheds so glorious a radiance upon our own pathway to illumine theirs also. But our individual power is so limited! Alone we can reach so few with the message of joy! And so we have come together here to ponder and plan and pray that we may find ways and means whereby the gospel of the kingdom of God may be sent ringing round the earth.

Our task is great, our time for labor limited, the Lord of the harvest is coming soon to gather the wheat of our reaping into His garner, and we ask ourselves today, "What will the harvest be? What will be the fruitage of our planting?"

This should be the one great purpose of this conference—to arouse enthusiasm, carnestness, and zeal in the hearts of God's people to carry the message of salvation into regions where it has never yet been heard. This is a task not alone for the preacher and for the evangelist to assume, for "how shall they preach, except they be sent?"

To send forth men and women to "bring glad tidings of



And he opened the book -

good things" to those who have never heard is the duty and the privilege of the entire church. It is a purpose worthy of the united effort of the entire body of Christ. No sacrifice should be considered too great to be made in behalf of those who are still "without hope, and without God in the world!"

These are challenging times in which we live! Events occurring daily are verifying the truth of God's Word, prophecies are being obviously fulfilled, the

evidences of the Lord's coming are multiplying with increasing rapidity. Never in the history of the Church of God in America has the opportunity for successful evangelism been more promising than it is at the present moment. There is already "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). Unsatisfied with the political husks they receive from the average pulpit, the people are calling for the Bible, God's truth, undiluted and powerful, and are more ready to receive it than ever before. Let us take it to them!

Every qualified evangelist of the Church of God should be kept constantly in the field. He should be given ample moral encouragement and financial support to press forward the vital message of the coming and kingdom of the Lord That "the wages of sin is death," literal, unmistakable death, and that the only hope for life everlasting is to be found in Jesus Christ, should also be made prominent features of our teaching in these days of skepticism and religious indifference "The time is at hand!" The King is coming to separate the wheat from the tares, and our opportunity for labor is short. Let our watchword be "Forward!" until He comes!

# Abreast of the Times

## Average Life Should Be 105 Years

"The child shall die an hundred years old."—Isaiah 65:20.

Chicago, Ill., July 20.—The current issue of the Journal of the American Medical Association, published in this city, contains a striking editorial dealing with the question of life expectancy in which it is stated that the normal span of human beings may be prolonged to 105 years through the advances being made by medical science in the control of diseases and by more complete adaptation of the individual to his environment.

The editorial points out that comparative anatomists have shown that natural life expectancy of animals usually is five times the period required for full skeletal development. As 21 years is needed for full skeletal growth in human beings, the age of 105 years might be established as the approximate normal limit for man, says the editorial. Under present conditions, the writer states, 33 out of every 100,000 people in the United States may expect to live 100 years. Longevity can result from proper adaptation to environment and a knowledge and use of hygicnic principles.

"At present, mortality at advanced ages is considerably more than necessary, owing to neglect of special study in the anatomy and physiology of senescence" (growing old), concludes the writer.

This statement, issued by medical authorities, is of peculiar interest to the Bible student in that it sets as a reasonable natural limit for the average human life 105 years, which approximates so closely the prediction made by Isaiah that individual mortal life in the millennium would be prolonged for 100 years (1sa. 65:20). Events are multiplying that provide the Christian with powerful arguments in defense of the reasonableness of biblical predictions.

Another matter of interest pointed out in the editorial is the fact that prolonged life is dependent on the "more complete adaptation of the individual to his environment." "There is a natural body, and there is a spiritual body."—1 Cor. 15:44. The first can be adapted to meet natural or temporal conditions, the second is capable of sustaining itself forever under spiritual or eternal conditions.

### Would Bar Jews From Berlin

"Pharaoh said unto him, Get thee from me, . . . for in that day thou seest my face thou shalt die."—Exodus 10:28.

Berlin, Germany, July 17.—"The way to Berlin must be barred for the Jews," declared the Schwarzes Corps, organ of Adolf Hitler's bodyguards, today. "Germans in small provincial towns and villages have captured the Germanic spirit and will have nothing to do with alien Jews. Jewry flees the countryside and goes to Berlin, for

Berlin is cosmopolitan and concealment is easy in it," continued the paper The writer asserted that Berlin's Jewish population had increased during the last six months by 20,000, due mostly to the influx from the country, and that in spite of the fact that "it has been our policy to persuade (?) Jews who have come here since 1914 to emigrate."

According to the Associated Press, the Nazis, despite warnings from higher-ups, continue their anti-Semitic campaign. An article in the *National Sozialistische Partei Korrespondenz*, the Nazi Party's syndicate service, demanded that Jews, on pain of death if necessary, be forbidden to:

- 1. Rent apartments to Aryans.
- 2. Engage Aryan domestic help.
- Attend Aryans as physicians, or accept Aryans as clients.

A further development in the anti-Jewish campaign, disclosed today, was the ousting of Prof Gustav Havemann as leader of the Reich Musicians' Guild. He incurred the displeasure of the authorities when he intervened in behalf of Paul Hindemuth, composer under the Nazi ban.

## All Religions Persecuted in Germany

"All people will walk every one in the name of his god, and we will walk in the name of the Lord our God."—Micah 4:5.

New York, July 27.—"Naziism's latest assaults on Catholics, Protestants, and Jews reveal once again that, despite the denials of its leaders, Naziism is a challenge to the fundamentals of all great religious faiths," declared Sol M. Stoock, of the American Jewish Committee of New York, in an authoritative statement to The Literary Digest. "The Jews as the smallest and most defenseless group in Germany were the first to be attacked But the Catholic and Protestant faiths as well, based as they are on ideals of an inviolate conscience and of the brotherhood of man, must suffer from a totalitarian government that is pledged to control every thought and action of the individual," Mr. Stoock asserted.

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# Jews and the Time of Trouble

By Nettie B. Crundwell

A DDRESSING a thousand Jews at a B'nai B'rith convention in Los Angeles Eddie Cantor said, "I have never been afraid before in my life," speaking, of course, on the situation of the Jews in America. Among other things, he further said "Most people are acquainted with the situation in Europe, but few realize that a like condition is fast arising in our own America."

Coming as they do from one in a position to know whereof he speaks, Mr. Cantor's words take on a volume of mean

ing not alone to his people, the Jews, but to us, as a body of people, also.

In the light of prophecy it is of vast importance That the Jew is the most significant sign we have in last day prophecy there can be little doubt, and to have these things brought to our attention so forcibly, certainly is enough to cause one to rejoice in our God and His salvation.

We really are going to see some most important Scripture fulfilled in our day, viz., the nation of Israel return to their own land after having been scattered among all nations by the hand of God He spoke through the Prophet Jeremiah thus. "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all

places whither 1 shall drive them."—Jer 24:9; 1 Kings 9: 7; 2 Chron. 7.20. We have but to read history to know that these prophecies, with many others of like import, were fulfilled to the letter.

Having seen these things come to pass gives us assurance that some others will also be fulfilled.

Were it not for God's hand in the matter, His everlasting promise, if you please, we should be, yea, we would be, hesitant in affirming that the Jews will return to the land from which they were driven.

The Prophet Jeremiah and others foretell their return in many places. He says, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock "God instructed Ezekiel to prophesy of Israel and say "Therefore, thus saith the Lord God; 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."-Ezekiel 11:17.

The scripture just cited should be a solace to the Jew and an inspiration to the Christian. And were it not for other unfulfilled prophecies we could be sure Israel's troubles were near an end. But not so no sooner are they in their homeland than we hear the Prophet Daniel saying "There shall be a time of trouble, such as never was since there was a nation" Jeremiah defines it as Jacob's trouble. He speaks thus: "Alas! for that day is great, so

that none is like it it is even the time of Jacob's trouble; but he shall be saved out of it "

Many of the prophets go into detail as to what the time of trouble will consist of. When the nations see the Jews dwelling in Palestine with the wealth of the world in their possession, they will set about to take a spoil and to take a prey. Even now the nations round about are not willing that another nation should own Palestine, and are shaping themselves for the final struggle. The entire world at that time will enter the strife.

The Lord says, "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. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for

their iniquity, the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26 20, 21.

Are we His people? If so, are we going to do as He bids us, or will we be found on the nations' battlefield, fighting with carnal weapons of warfare?

These are sane questions that everyone should ask for him or her self now while we may do so in peace and quiet, and try to have more faith in God, and less in man.

The Christian's weapons of war are spiritual, and not carnal, according to Paul in 2 Corinthians 10:4. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." He exhorts us to put on the whole armor of God, that we may be able to withstand in the evil day, and having done this, he names the different items of armor (Eph. 6:13-17).

We have several instances in the Old Testament where God commanded Israel to utterly destroy certain nations (Saul did not obey) How- (Please turn to Page Ten)

# Dibine Grace

"My grace is sufficient for you".

Which of the words is to be stressed."

The reply's like an inspiration—

Why! God is giving you rest.

Again I consider the promise
The source of the blessing to know.
They come not from self nor from merit,
But from My free grace they flow

But still 1 ponder inguiring:
How long will the boon be given?
He replies: "It is all-sufficient,"
Like the stream from the rock that's riven

So on through life's fiercest struggle. Whatever the task I may do.

There comes that new inspiration,
God's grace is sufficient for you

-G. H D, in The World's Crisis

# Abyssinia—Ethiopia

By Norman John MacLeod

POUR new nations in the world—Germany, Italy, Japan, and the United States—have arisen to challenge the supremacy of the old. In the world of international relations these are the parvenu nations. They are the ones that can be counted upon to disturb the world's peace. Germany and Italy were prominent in the World War be-

cause the former arose to challenge the supremacy of both France and Great Britain in Africa and Asia. Likewise did the Germans encounter British opposition in the markets of South America and other parts of the world Germany it was that could not understand why the British Navy should be twice as large as any other navy or group of navies, and uttered her protest Germany it was that undermined British influence in Turkey and the Near East in general But when Germany emerged from the World War she was not in a position—at least for the time—to challenge British or French supremacy. But Italy with its growing population was in quite a different situation

When Italy entered the war on the side of Britain and France she did so because of British promises—she sold out to the highest bidder Germany could promise Italy very little and so the alliance between them was weakened and finally broken. But the British with lavish hand promised much. The Treaty of Versailles, typically French in tone, did not give Italy anything of importance as the fruits of victory which she felt rightfully belonged to her. Fascism arose as a protest to the rest of mankind who had shorn Italy of her "rightful possessions." Yugo-Slavia moved into the Dalmatian coastline on the Adriatic Sea. D'Annunzio, the precursor of Fascism, took certain portions of that territory by force. But otherwise Italy found herself balked on every hand. Mussolini, the dramatist of Fascism, took charge of Italian affairs in order to register Italy's "protest and defi" to the world. Italy's "place in the sun" must be proclaimed at all costs. Italy's prestige must not suffer, she had everything to gain and nothing to lose by a bombastic attitude toward the rest of the world. If one glances at the map of the Near East including especially the Red Sea district Italy's situation immediately becomes clear.

Outside of Europe, Italy's possessions are not large nor important, but are hedged about on every hand by possibilities of heavily weighted diplomatic consequences. When Italy became possessed of modern nationalism at the end of the Franco-German War in 1872 and was able to straighten out her internal affairs she found—as did the United States

"And say, Thus suith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them."—Ezek. 38:3-5.

and Germany—that most of the valuable colonies were gone. Tunis at her very door in Northern Africa had been appropriated by France. But Tripoli—now called Libya by Italy—lay a little farther to the east, and could be fairly easily taken from the declining Turkey. The Tripolitan War of 1911 almost precipitated the World War at that time, and

indeed did bring on one of the crises which eventually led to war. The Island of Cyprus in the eastern end of the Mediterranean Sea fell to Italy, much to the chagrin of Greece.

But the matters of most importance today are found at the other end of the Red Sea where the three nations, Italy, France, and Great Britain, find their interests intricately interwoven. Cooperation is necessary between the three in order to keep the peace On two sides of Abyssinia are found Italian possessions on the Red Sea side the small colony of Eritrea, and on the Gulf of Aden and the Indian Ocean coast of Africa is Italian Somaliland. Neither of them is exactly the key to the Red Sea, for that is held jointly by the French in Somaliland and Aden, and the British in a tiny island in the very mouth of the Red Sea where it opens into the Gulf of Aden. Italy many years ago attempted a "squeeze play" on Abyssinia (which she renamed Ethiopia), only to be defeated by tremendously superior numbers of Abyssinians. Since 1896 (the year of that defeat) the Italians have turned their attention to other fields of activity. Their excess population found an outlet in America and other parts of the world. But with the closing of the door to the United States and the partitioning of the world among other nations, Italy's attention is again turned to Abyssinia (Ethiopia). The last non-European nation of the world is about to enter an eclipse. In itself Ethiopia is of little importance except as a piece of territory through which Italy wishes to run a railroad connecting her Red Sea possessions with Somaliland. Of course any piece of territory has certain possibilities in these days of science and industry, but Ethiopia is a case in point in diplomatic affairs.

British interests in the Near East are governed by the fact that it is her chief avenue of access to the Far East, India and China. Anything that happens in the entire field of the Near East, from Turkey and the Caspian Sea on the northeast, with Arabia and Palestine in its center, southeast to a line including all the Red Sea district of Egypt, the Sudan, and Somaliland, immediately becomes the concern of British diplomacy. Some kind of an agreement must be

reached between Italy and Great Britain that was done in 1919 when Britain recognized Italy's interests in Ethiopia as connected with Eritrea and Somaliland Within the present year, just before the Saar Plebiscite, Italy and France became allies regarding their policy toward Germany. Thus the three wartime allies became close friends once more. Italy likewise with France and Great Britain becomes interested concerning the fate of Arabia on the other side of the Red Sea. The conquests of Ibn Saud concern Il Duce.

But there is another matter of diplomacy that concerns

the Bible student. That is the matter of the League of Nations and the Kellogg-Briand Treaty. The League, with the defection of Germany and Japan, without the adherence of the United States, has become an alliance between Great Britain and France with Russia and Italy as more or less loosely bound Powers with a group of smaller nations. Russia is in the League because Japan is out. Imagine the situation when Ethiopia appealed her case to the League of Nations. Great Britain, France, and Italy were that League. Would Italy be deserted by her allies in favor of Abyssinia Please turn to Page Ten

# How to Study the Scriptures

By S. J. Lindsay

IN OUR study of the Scriptures, we have followed three plans of study. They are: the topical plan, the chronological plan, and the types. All three are essential to a thorough understanding of the Bible.

We think that with us the topical plan has been the most adhered to, and it is a very essential plan. To group all texts belonging to any Bible topic under a common head and in their proper order is not only good exercise from a study standpoint, but it gives us a knowledge of Bible subjects that may be had in no other way. The kingdom of God; the nature of man; conversion; baptism; repentance, etc, are some of the subjects considered.

We have found the chronological plan to be very essential to our study. It is of great value, not only to know about events and persons, but also to know their relation to each other in point of time. We have found it very convenient to divide the history of the world into six periods of time, giving approximately one thousand years to each period. This may be charted to advantage From Adam to Noah, Noah to Abram, Abram to Solomon, Solomon to Christ, Christ to the Crusades, and the Crusades to Christ Study each thousand years as a lone unit until great events and great characters are placed in their proper place in that unit. This plan gives plenty to do, but it is very interesting and helps one to fix the facts of the Scriptures so that they will never escape from him.

We have often been accused of being a crank on the study of types. We have been told that we have ridden the type hobby-horse until we have worn the hair off its back. But when we find that Christ and His disciples referred constantly to them, we feel that we are in the best of company. None of the types need to be "forced," for there are types featuring every doctrine taught in the New Testament. Jesus referred to the brazen scrpent as a type of Himself. When asked for a sign of His Messiahship, He gave the Pharisees and scribes the type of Jonah and the

whale. He also refers to the ark as a type. Paul speaks of Israel's national baptism in the cloud and the sca. He also speaks of the first Adam and the last Adam. We are not to be clothed in our own garment of self-righteousness, but we are to put on the skin-garment provided by the slaying of an innocent victim, etc. Time and space forbid any lengthy outline, but the types will appear one by one as you study. The types of the Old Testament verify all of the great truths of the New.

Helps are invaluable to the study of God's Word. Get the best. The world is full of cheap and hysterical helps Young's Analytical Concordance is indispensable. A good Bible dictionary and an acknowledged Bible encyclopedia should be in every library. These are absolutely necessary to the one who would be helpful to others. There are many secondary helps which cannot be enumerated here. Accept truth from any source.

We feel that it is wise to throw in here a warning against certain activities. We remember attending a church service in the city of Los Angeles once where there was a pastor and an assistant pastor. It was not a church of our faith. The assistant was called upon to make some announcements, remarks, and to offer prayer. When he was through. we all sighed a great sigh of relief. We have been connected with school work all our life, yet it would have been necessary for us to have at hand the best dictionary in the land, with plenty of time, to have kept up to that fellow. He was fresh from the university and wanted everybody to know it. When the older man followed with the evening discourse, it was easy to see why he was pastor and the other fellow assistant. If you are studying to be a teacher that God will own, you must learn to feed the lambs and sheep fodder that they can digest and assimilate. If you are accustomed to big words, take a dictionary and get simpler synonyms Your people will understand them and they will glorify God. If you use big words they cannot understand, they will go hungry.

# "The Rushing of the Nations at Eventide"

Isaiah 17

THUS the Prophet Isaiah spoke of those who came up against Israel, who, alas! had not proved loyal to God, and for whose correction—not destruction—they were allowed to assemble. History repeats itself, not in exact circumstances, but in the working out of great principles

By the signs of the times, and the statements of holy Scripture, thoughtful men in both church and State consider this is the eventide of the present dispensation. St Paul, nearly two thousand years ago, wrote, "The night is far spent." An article in a magazine speaks of the hour being "ten minutes to twelve on Saturday night."

Our Lord, referring to events in connection with His return, spoke of "nation rising against nation," not simply army against army, as in past days. As the river nears the falls it increases in volume and speed Think of the tremendous happenings of this twentieth century. In the Great War, 1914 to 1918, some 10,000,000 were killed, and some 73,000,000 injuriously affected, the cost being some hundred thousand millions, In 1918 The Times observed, "We live compassed about by measureless and incalculable forces, more pregnant for good or evil than the French Revolution, the Reformation, or the downfall of the Roman Empire."

Not only are the nations of the West in a state of upheaval, but also those of the East. Think of China, with its teeming millions. Said the great Napoleon, "There lies a giant, do not wake him, when he awakes he will wake the world." We are told that on the basis of military force in relation to population in Europe. China could establish a standing army of 60,000,000. What if Solouyor's prophecy of some forty years ago came true, viz., "that by the middle of the twentieth century Europe, weakened by internecine strife, will lie helpless before an army of 12,000,000 Orientals." These Orientals are today under the instruction of European officers. Well may we pray for the Christianization of these vast peoples.

In The Figaro of 1912, Pierre Loti spoke of Europe as "a wild beast." Is it any better today? Quite recently General Smuts likened Europe to "a sleep-walker, on the edge of a volcano." That is but an echo of Benjamin Disraeli's warning when he said, "The social question of today is only a zephyr, but it will soon become an earthquake." While H G. Wells writes, "We have come to the crossroads, and no man knows the way out." Now all this, and much more, that these public men are saying has all been foretold in the Bible. It is an exact fulfillment of prophecy, and the man who doubts holy Scripture must be terribly ignorant of its contents. That is the greatest danger threatening the English-speaking people, because in the coming outbreak we (Britain) shall be the Power against whom the fiercest attack will be made. Said Karl Marx,

years ago, "World revolution cannot be brought about until the British Empire is destroyed. We make war against all prevailing religions . . the idea of God must be destroyed" This is the language of Russia today, and Sir Henry Page Croft pointed out in *The Morning Post* that "the real battle is between Christian ideals, and those of Satan enthroned in Moscow."

Now to us, during this age, have been committed the "oracles of God," and against us will be the full force of the enemy. Do not let us be under any comfortable delusion, the forces of evil have had nearly six thousand years in which to establish and develop themselves, nor will they be easily driven from the field for the ushering in of the "Golden Age" of Christ's return and personal reign and rule on earth, as set forth in Psalm 72. This drastic change will not be brought about as gently as one lantern picture dissolves into the next—far from it—but rather as the second Psalm teaches, a "league of nations" combining against God, against His Son, His Word, and His people Well may the British people pray:

"Prepare us for this last great fight,
The Word foretells 'twixt wrong and right.
Lord, in that war may Britain be
In line with that which pleases Thee."

#### "Perilous Times" (2 Tim. 3)

In The Manchester Guardian of 1913 a writer pointed out that "at sundry periods in the history of Europe, society has yielded to some strange impulses, relaxed discipline, and permitted a liberty the consequences of which were soon appallingly obvious" Canon F. L. Donaldson tells us the sort of national and international conduct which leads to such results, viz., "Polities without principle, wealth without work, pleasure without conscience, knowledge without character, industry without morality, seience without humanity, and worship without sacrifice." How far have we British people, with an open Bible, and consequently far less excuse, been drawn into this world-destroying maelstrom? It is high time we set our own house in order, for we profess to being a Christian people, and "judgment begins at the house of God."

Mr Stanley Baldwin, when Premier, told the Harrow School boys that "testing times were at hand, and that a strange leaven was at work among the nations of the world." What are the evil forces which, like leaven, work best in the dark, and are so difficult to discern? Dr. W. H. Mill, on Oxford divine, said, "Few of us are aware that the esoteric (secret) doctrines of Brahminism, and all pagan theology, are now in course of propagation to cultivated minds in Christian Europe."

Karl Barth, of Bonn, asks, "Is the Christian church

aware that today it faces a whole series of alien religions? The Christian church does not stand alone in a world empty of gods, nor is it merely surrounded by a certain number of philosophies, which may be discussed without danger. On the contrary, it is surrounded by determined and active foes, of which it must take account, and with which it must be prepared to grapple. Does the Christian church see clearly that it has nothing to expect from these alien religions, except conflict, and a conflict which may become desperate? These various adherents may amalgamate, and change their respective gods But Christianity does not proclaim a God-it proclaims GOD Again, are Christians fully awake to the temptation to yield a little? They must never howl with wolves, or throw out bridges to these religions. Has Christianity fully realized its own position as something totally different from all philosophies and isms 9 Does it grasp the fact that it is the church of the only God . . . and, amid the babel of voices, it ought to be the place where man listens, and God speaks?"

Holy Scripture proclaims in letters of fire that it was because of Israel's evil association with false religions and consequent disloyalty to God's Word that she fell in both divisions of her national life (2 Kings 17:24, 25).

#### OUR NATIONAL SAFEGUARD

Since the final overthrow of the Jewish polity by Titus, in A. D. 70, the custody of the "Holy Oracles" (Rom. 3) has been in the hands of the people in these islands, for it is a historic fact beyond all disproof that England was the first country in all the world to profess nationally the Christian faith. Our past history in trumpet voice proclaims that just in proportion to our regard for, and obedience to, these "Holy Oracles," so has been our national prosperity, and, on the contrary, times of national disgrace and disaster have corresponded with our neglect or contempt of the same. That being so, what stupendous folly if we allow the writings of apostate German Jews who, having forsaken the authority of the Old Testament, are out to destroy that of the New Testament, to induce us British people to close the Book which has made us, and kept us "Do not kick away the ladder by which you climbed," says the French proverb. Where shall we find ourselves if we listen to the incredible nonsense talked and written by many of our religious—so-called—leaders of today, under the high-sounding term of "scholarship"? It is the exact trap set for the early church:

"Learned professors, men of weight,
Are out to prove, in language strong,
Nor do they hesitate to state
Our Lord and Moses both were wrong."

While of many of inferior caliber it may be said:

"They alter dates, and question facts,
And call this hoteh-potch 'Modern Thought,'
Quite ignorant that all they teach
Ages ago had all been taught."

Let us bear in mind that a "discredited Book will soon

become a discarded Book." The twin forces against God's Word are—a corrupt clericalism which seeks to smother the truth, and an equally corrupt atheism which denies its authority. These two know very well that to shake the confidence of the English people in the Bible is to deprive us of our principal weapon. For if the soldier has no confidence in his weapons, how can he face the foe? The old-time street corner infidel has largely disappeared, but Judas is still with us, and our present danger lies in the fact that so many are not sufficiently acquainted with divine truth as to be able to discern these twin foes in their twentieth century disguise.

#### THE POLITICAL OUTLOOK

Some years ago an American paper, The Pittsburgh Leader, had an article on "The Failure of Human Government," which said, "Human management of the world is failing, without divine intervention the world will plunge into chaos. Our bodies have grown, but our souls have shrunk, we need to pray—"God help us.""

Holy Scripture points out that every form of human government has been tried, from the dictatorship of Nebuchadnezzar down to the clay of democracy, in which latter stage Europe is and has been, and we are now witnessing man's last effort to right things. But, said an experienced student of Socialism, "If Socialism is not founded on an inward transformation of will and love, it will prove the worst disaster of any experiment in collective living. Socialism is going to be an authority not over this or that class, but over every last man." Yes, indeed, without this "inward" change of heart no real brotherhood can be, and again the world will find, as the French nation found. that the cry of "Liberty, Equality, and Fraternity" will but drench the world in blood. H. M. Hyndman, the founder of Social Democracy in England, said, "I used to think it would take the place of religion, but now I see that religious belief is essential "

#### THE BIBLICAL PURPOSE

To all who recognize that in holy Scripture the great Governor of the universe has given us an outline of His purposes in connection with the world in which we live, the course of events presents no surprise, nor need it cause alarm. All such may realize

"There's a Hand on the rudder that will not flinch,
There's no fear in the Pilot's face,
As He guides the world, like a boat in the storm,
O'er the rocking seas of space."

Had our religious leaders kept equally before us our Lord as King, as well as Savior, we should not have been left so without clear direction at the present critical hour. Our Lord is God's great Statesman (Isa. 9:6), and "he must reign" (1 Cor. 15:24). We now seem to have reached the concluding stages of this age-long, world-wide struggle, so vividly summed up in Psalm 2. Let us not overlook the great fact that behind all the changing forms of passing

events there he the two great forces of good and evil, striving for world mastery, and each generation is called upon to take sides. The final issue is certain, for God Almighty has told us that to His Son "every knee shall bow" (Phil 4).

"Be not idle, kings are girding Their last swords upon their thigh, And the long-expected battle Of the world is drawing nigh.

Be not heedless, mark the lightning
That is treasured in yon cloud,
See the storm of silent thunder
That so soon shall speak aloud."

"Be wise now therefore, O ye kings be instructed, ye judges of the earth. . . . Kiss the Son, lest he be angry, and ye perish."—Psalm 2.—Daniel Farmer in Words of Life

# Securities: A Communion Meditation

"O Timothy, keep that which is committed to thy trust, avoiding profane and voin babblings, and oppositions of science falsely so called "-1 Tim. 6:20.

O Timothy, keep that which is committed to thy trust." "Keep the securities of the faith." We are going to speak of securities, not, however, of earthly securities, for, alas, they are too often found to be but insecurities in these days of uncertainty and perplexity. We desire to speak of God's securities for His people. The securities of faith. Do you tell me the faith is secure enough of itself? That may be true. Nevertheless, God has given and deposited securities to go with the faith. If we acquire a piece of property, either by purchase or as a legacy, the legal documents go with the property. The "deeds" are not the property.

#### ACTS OF DEPOSIT

There are two acts of deposit to be seen in this connection one by the Almighty to man, and the other by man to God. We will notice first, briefly, that which gave birth to the solemn "charge" the Apostle is delivering to Timothy (see text).

Paul is now incarcerated in prison. He can no longer attend to the ministry. He is fearful and solicitous for the well-being of the churches he has planted. Those Christians are young in the faith, and have but recently emerged from the darkness and superstition of paganism—for many of them are Gentils believers. They are not fully established in the faith. They lay very near the heart of this aged missionary. He received this work from God. It was God's deposit. He must give it back to God as his deposit to God. We hear him as he says to his "son," Timothy, whom he had begotten in gospel bonds, and who is now, by the ordination of the laying on of hands, the chosen evangelist, "I am persuaded that he (God) is able to keep my deposit that I have entrusted to him against that day " Then we see him turn to the young evangelist, saying. "Keep the deposit which is given unto thee." We have, then, the thought of a safety depository. The faith is given by God for us to guard, to keep, not to expose to every inducement. to change or modify to accommodate the many winds of doctrines that blow in these apostate, limping times. "O Timothy, keep that which is committed to thy trust." "Guard that which is committed unto thee."-R. V. "Guard" is the word to emphasize. "Keep the securities of the faith intact "-Moffatt. That is a very fine translation, and we will proceed on that rendering, using the first clause of the text for our present purpose. The urge in the advice Paul is giving to Timothy is not only to keep the faith, but also to guard the securities of the faith. We have seen the two deposits: the one made by God to man in the granting of the faith, and the other deposit made by man to God. We recognize quite a difference between the two deposits. The word "securities" is not a theological term; that is true. But we shall find we have need of God-given securities before we get through. We are all more or less familiar with the term "securities" in the business world; but alas! we too often find them insecurities! God has not in His compassionate regard, bequeathed to us faith principles alone, but He has granted securities with that faith. Let us examine the faith a moment, and we shall surely find the need of the securities that go with it There is much discussion going the rounds today. The controversy, however, does not center so much in what the New Testament teaches, as about whether we believe what it teaches or not. Call to mind any of the great scholars of England, Germany, Scotland, or America, and we discover the issues are not what the New Testament teaches, but the issue is, do we any longer believe those things? .

#### NEW TESTAMENT FAITH

The faith of the New Testament is that Christ was born of a young Jewish woman, unmarried, but betrothed to one whose name was Joseph of the house of David. The birth of Jesus was utterly of God. Man had nothing whatsoever to do with it. Men argue as to whether they can believe in the Virgin Birth or not. But the unanimous judgment of learned men is, that that is the faith of the New Testament. The faith of the New Testament is that Christ is the Son of God; that He died for sinful humanity; that His death was a voluntary sacrifice, and not that He died as a martyr for a good cause; that He made atonement with God and man possible; that His death was the expiation for sin. The

faith of the New Testament is that He was buried, and that He rose again from the dead to the "power of an endless life." Further, He ascended into heaven, and for the past twenty centuries He has been exalted at the right hand of God as our great High Priest; in the fullness of the time appointed He will come again and bring to all His followers eternal life, purchased at the tremendous cost of the surrender of His own life at the hands of His murderers. These are some of the fundamentals of the New Testament faith.

But what of the securities that accompany the faith? Do we need them? It is a tremendous demand that the Almighty should require of us faith in these things. Look at them. Is it a little thing that God should require faith in the fact that Christ was born of a woman who had no dealings with a man? Never was such a thing heard of before or since. The thing is in direct conflict with all known evidence of science, contrary to all the laws of nature governing the universe. What of your securities? Do we need them?

#### THE MYSTERY OF CHRIST'S DEATH

When we approach the mystery of the dying of the Lord, the mystery deepens. It is a tremendous thing that God should require faith in the matter of an innocent man dying for the guilty. That is a far greater test of faith than even His birth; that God should permit to be laid upon His pure undefiled Son "the iniquity of us all." The deeper we delve into His sacred passion, the greater the need of securities for our faith in them Again, how can the salvation of the race be secured by a man who hung on a "tree" two thousand years ago? That has ever been, and is now, a stumbling-block to the rationalistic and philosophic mind Calvary cannot be turned into a philosophy Nevertheless, nothing less than faith in these things is demanded of us. The blood that flowed from the lancestricken side of the Christ centuries ago has disappeared from the ground. In the very brief period, that life clement as it flowed from the very center of circulation would dry up and be gone to all human sight, and yet it is a part of New Testament teaching, that by the "shedding" of that "blood" I am delivered from my sins, cleansed and saved, and accepted of God as a ransomed soul Mystery! Yes, but it is still more a tremendous thing that I am called upon to have faith in the resurrection of that once dead and buried Nazarene But that is one of the "securities" I am called upon to "guard". Do we realize the importance of the faith?

"In the cold prison of a tomb,
The great Redeemer lay,
Till the revolving skies had brought
The third, the appointed day

"O let my life, through all its ways, One long thanksgiving be; Its theme of joy, its song of praise— Christ died, and rose for me"

-Samuel Forsby in The Messiah's Advocate.

## A NEW JEWISH CITY

TEL-AVIV, a new city, near Jaffa, is destined to rival Jerusalem in population, and is to be the only 100 per cent Jewish city in the world.

Harold J. Shepstone writes interestingly of its growth in a London magazine.

In 1908, the heads of sixty Jewish families in Jaffa decided to form a little settlement of their own

Not only was there lack of suitable accommodation at Jaffa and exorbitant rents were being charged, but the inhabitants were anxious to live their own lives in their own way.

So they went out to the sand dunes to the north of the town and there erected sixty little cottages and called the place Tel-Aviv, which means the Hill of Spring. It was named after a Hebrew settlement on the Euphrates during the captivity.

When the war broke out in 1914 the settlement had grown to 139 houses and a population of 1,416. Then it was closed down, the houses sealed up and evacuated, to come to life again after the armistice in 1918.

Since then the new city has had a tremendous boom. Today it has spacious thoroughfares, fine public buildings, shops, restaurants, cafes, cinemas, theaters, synagogues, schools and colleges, all that belongs to a great Western city.

It has its own electric power plant, railway station, police force, and municipal council elected by popular vote.

Mr. Shepstone says Tel-Aviv is no ordinary city. It has a personality and atmosphere all its own. It is too modern and new to be Oriental, nor is it entirely Occidental.

The difference lies in the fact that it honors and favors one race, though it despises none.

It is a Hebrew city. All notices and signs are in Hebrew, and one hears the language spoken quite generally.

The dress, manner, and bearing of the people bespeak their race, and they do not hesitate to emphasize it.

Tel-Aviv has four hundred factories, large and small. Not only are they catering for local consumption, but the larger concerns are exporting their products to neighboring countries and elsewhere, such as hosiery, knitted fabries, tailored goods, silks, cotton goods, leather goods, boots and shoes, and many other commodities.

The workers have their unions and the average wage is from six to eight shillings a day. Labor is very strong in Tel-Aviv. Half of the seats in the town council are held by labor men.

Tel-Aviv is destined to rival Jerusalem in population and as a center of industry.

It is already the Riviera of the Near East and has a bathing season that lasts six months in each year.

It is consoling to know that some good has come from the Hitler persecution.—Fremont Older; selected by Mr. and Mrs. B. F. Cook.

### ABYSSINIA (ETIIIOPIA)

#### Continued from Page Five

(Ethiopia)? Or would they not stand by Italy and turn deaf ears to the plea of the tiny little nation? Ethiopia's plea was ignored as we have seen. Nothing of importance has been done. Sir Anthony Eden, the British minister of League of Nations affairs, hurried to Rome to attempt to get Mussolini to use discretion. But did he command Italy to desist in her attack either in the name of Great Britain or the League of Nations, both of which he represented? No! He merely told Mussolini that he should not do such "dreadful things" as bully a smaller nation. The relations with France became quite naturally strained, but not broken. The "united front" toward Germany so recently agreed upon at Stresa appears to have been badly shaken if not broken. Germany will be the winner regardless of what happens in Ethiopia: any weakening of Germany's enemies is a victory for her. The Kellogg-Briand Treaty, then, became Ethiopia's only hope. But on it her hopes were pinned in vain.

When the World War was ended Clemenceau engineered the Congress and Treaty of Versailles. It was a French peace. Security for France was in every corner of it and its accompanying League of Nations. But the United States failed to adhere. How was France to secure American cooperation? Through the skillful manipulation of American pacifist sentiment by M. Briand of France, America guaranteed the French position by the Kellogg-Briand Treaty. That treaty divided the world into the same two groups as did the Treaty of Versailles: good and bad nations. In the Treaty of Versailles the nations that were to be classed as good were those that would uphold the results of the robbery of the defeated nations, and bad ones those who would dare to upset the status quo The Kellogg-Briand Treaty "to outlaw war as a national pastime" used much the same scheme but was so eleverly maneuvered that the Americans did not realize that they had been hoodwinked into signing an apparently simple treaty to outlaw war. From that time on, the United States tied itself to the French chariot wheel. Whatever the French and their allies, the British, should decide to do, there would the Americans follow. They could do nothing else. When Ethiopia appealed to the United States, therefore, to stop the aggressions of Italy, deaf ears were all that greeted her on the basis of the Kellogg-Briand Treaty. In many ways that treaty became a dead letter as far as any real value to the prevention of the peace of the world was concerned. Nothing was to be done for Ethiopia because Italy saw fit to scrap the treaty. France had allies. British and French diplomacy saw fit to allow Italy to have her way without molestation.

Needless to say, anything that affects British policy in the Near East vitally concerns the Bible student, for we see approaching the crises that lead to the "great smash" of civilization. First came the Japanese "naval crisis of 1935" when the Washington Treaty was terminated. Then came further Manchurian crises. Then on its heels the disturbances that have given Japan control of the whole of northern China and Inner Mongolia. Then there was the crisis in Germany with the definite scrapping of the Versailles Treaty. And now comes a new African crisis to disturb the troubled waters of European diplomacy. Just what eventualities may come out of that disturbance is hard to say. So far Italy is tied to the interests of Great Britain in such a way that the two are inseparable. Not so clearly is she tied to French interests. But the Western European alliance is with its internal frictions lending strength to Germanic-Japanese friendship by weakening its own forces. Any division of interests is welcomed by Japan as allowing her more of a free hand in the affairs of the Far East.

Italy, with the other nations of the world, is on her way to Jehoshaphat. The Near East is rapidly becoming the center of the world's interests and activities as in times past. Let us watch in this maze of interests for the "Palestinian Crisis" which is almost as certain as the coming of night and day. Abyssima (Ethiopia) is another phase of the great world crisis.

# JEWS AND THE TIME OF TROUBLE

#### Continued from Page Three

ever, it is a mistake to quote these scriptures in order to justify a Christian in bearing arms against his fellow man (possibly his fellow Christian), for those wars were fought at the command of God, and under the law, a vast difference, we must conclude in view of Jesus' words found in Matthew 5:38-47. His words are: "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. . . . Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thinc enemy. But I say unto you, Love your enemics, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Paul declares that in times past God spoke to the fathers by the prophets, but in these last days has spoken unto us by His Son.

God has demanded us to hear His Son. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts 3.22: Therefore, when He says, "My kingdom is not of this world if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. but now is my kingdom not from hence," we should hear Him.

He said to Peter, "He that takes the sword shall perish with the sword." Surely that will be the case, at His coming, if we are found fighting on the nations' battlefield, instead of in the pavilion of the Most High.

# Berean Department

ARLEN MARSH, EDITOR

## Renewed Activity in Minnesota

At the spring conference, the Minnesota Berean Society experienced a revival. It was discovered that of the three societies of the state only one was active. Hence, a general shaking up was in order. It was done in the following way.

First a committee was appointed to find out why the societies were inactive and to devise ways and means of arousing interest. Secondly, it was decided that more intersociety activities would be helpful, so it was determined to hold a state-wide rally once each quarter.

The first of these rallies was held at St. Cloud, July 13 and 14, and was decidedly a success. The program was planned and executed by the young people themselves and was interesting and instructive. Not only were the three organized societies well represented, but isolated members from various points of the state also were in attendance.

At the business meeting the above mentioned committee reported that all three societies are now active. The possibilities of organizing societies at other points in the state were discussed with the result that some of the isolated members promised to "see what they could do" in their home community.

A state reporter was appointed to keep the Bercan editor informed as to what the state activities are

The Mora society reported that they were planning an ice cream social, with a view to raising money for the purpose of sending delegates to the General Conference. The St. Cloud group also was planning to send delegates. Eden Valley was having difficulty in finding representatives who would be free to go.

It was voted that a circular letter be circulated among the societies for the exchange of ideas and mutual encouragement.

At the next rally, which is to be held in conjunction with the fall conference, each of the societies plans to present a one-act play of a religious nature

The Minnesota society is enthusiastic and would be glad to exchange ideas with other societies throughout the nation—Richard Le Crone, Eden Valley, Minnesota.

In order to place this information at the disposal of the Berean and church workers in attendance at the General and Illinois Conferences and the National Berean Conference, the editor has published Mr. Le Crone's report in full. Any further news furnished by the official state reporter will be published as received.

Such revival in a moribund state organization serves as evidence in support of the contention made previously on this page that the chief lack of state organizations at the present time is initiative, enthusiasm, and competent lead-

ership. What has been done in Minnesota can be done in other states.

The Minnesota societies are unique in that they have chosen to work their way out of their depression rather than to accept as a condition of the period the declension which has so seriously affected almost all religious organizations. The ideas used in their campaign for a rebirth of interest in Berean work are ones that could successfully be put into practice in almost any of the other state societies, and which, indeed, might well be used by the National Berean Society to arouse greater interest among isolated local societies and to improve the quality of the work which now is being done.

The act of the St. Cloud and Mora societies in raising funds for sending delegates to the General Conference is especially to be copied. It has been rare indeed for a church to defray the expenses of the delegates it appoints for service at the national meeting. Once more, therefore, the Bereans have set the pace for the general church group to follow.

The Minnesota Bereans do possess one advantage, at least, not held by most state societies. They work with a state conference which meets more than once each year, and can, consequently, without any great additional expense, meet for their own purposes at more frequent intervals than is possible in those states holding but a single conference in the year.

#### It's a Job

Church work is work. Too many treat it as play Too many relegate it to the category of a recreation to be indulged in when nothing else presents itself.

The conference of the National Berean Society is no exception. Neither are the Board meetings of the society. At a time when representatives of Berean work from all sections of the country are assembled, it has become almost impossible to gather together in a business session a sufficient number adequately to give an idea of the blood pressure and pulse of Berean activity.

Officers cannot carry the whole burden. Officers, even if they perform their duty well, which has not always been done and which may not always be done in the future, can succeed in accomplishing their purposes only as they have the cooperation of those who have elected them. The laity and Board alike have joint and several responsibility for the performance of church work, under which head Bercan work naturally falls. Attend the Bercan conferences, state and national; offer suggestions, criticisms, or reproof. This is your duty.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

### DARE TO BE A DANIEL

YOU boys and girls who play with several children of other families most likely at some time or another come to a place where you hardly know what to do. Or those of you who go on a visit during vacation, far from home, have the same experience.

The crowd wants to do something you have always been taught not to do. It may not be anything very bad, but it may lead to trouble. It's so easy to follow the crowd and do as the leader says. But sometimes it's dangerous.

Then it is that you must stand your ground and not let anyone coax you into wrongdoing. You must "purpose in your heart" to do as you have been taught by your parents

That is just what Daniel did. The first line in your lesson for August 11 tells you that Daniel "purposed in his heart." He made up his mind not to do a certain thing which he thought was wrong.

Now Daniel was only a young lad far from home, in the wicked city of Babylon. All about him were many things to dazzle his eye and confuse his mind. We would not have been greatly surprised if he had forgotten the things he had been taught by his parents. But he did not forget for one moment.

Daniel was a Hebrew boy, you know, and the Hebrews had certain laws regarding the kind of meat to eat and the manner of preparing it. When he was taken a prisoner to Babylon in order to learn the wisdom of those people, he was given just the same food that the King ate, very rich food, and wine to drink.

Daniel and his three friends had been chosen because they were bright boys who could learn quickly. And the King wanted them educated to be able to help him rule So of course he wanted them fed just the same food he ate.

It was a pretty big temptation, don't you think? There they were, miles and miles away, among strangers. Perhaps the three boys said to Daniel that no one would know the difference if they did eat the meat set before them and drink the wine. But they had a good leader in Daniel He wouldn't budge from the right; no, not one inch!

I think you all know how it turned out for Daniel and his three friends. In the first place the caretaker grew fond of Daniel at once and wanted to please him. Daniel must have been a lovable boy, we are sure.

Next, God watched over the four boys so that they were in better condition at the end of ten days' trial than those who had caten the King's meat and had drunk the wine. God, you know, always watches over us when we try to do right and gives us strength to stand firm.

If you don't believe that, try it next time you come to a place where some one wants you to do wrong. You "purpose in your heart" not to give in and see how you will grow stronger and stronger. If you give in once to do the wrong thing, you will be that much weaker the next time.

From then on Daniel grew in favor with the people around him. They admired a boy who would stand true to what he had been taught Many great experiences came to him, some of which I am sure you can tell better than I.

But Daniel's battles weren't all fought that one day when he decided not to eat what he had been taught he shouldn't. As he advanced in knowledge and wisdom other and greater tests came to him.

It was really a test throughout his life to see if he would stay loyal to the one, true God of his childhood. With idols all about him and the King commanding the people to bow down to them, it took real courage to remain faithful to the one, true God.

That time in the lion's den must have taken a great deal of "purposing in his heart." Don't you think so? But the wonderful part of it is God never forgot Daniel because Daniel never forgot God.

And so, whether you are a leader or a follower, it takes courage to stand for the right. But it pays every time. It pays right now today and it pays in later years, just as it paid Daniel.

How many of you know the song, "Yield Not to Temptation"? It would be a good one to sing in Sunday school for this lesson. The last verse is like this:

"To him that o'creometh
God giveth a crown;
Through faith we shall conquer,
Though often east down;
He who is our Savior
Our strength will renew;
Look ever to Jesus,
He'll carry you through."

# The Sunday School Lesson FROM TRUTH SEEKERS' QUARTERLY

LESSON 6 - August 11, 1935

### DANIEL

Damel 1

#### GOLDEN TEXT

"Know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God?"—1 Cor 6.19.

#### A STUDY OF THE SUBJECT

Topic: Daniel-Temperance and Health. Aim: Faithfulness to God results in the forming of good habits of temperate living, and leads to intellectual attainment and physical health.

Class Discussion: The value of religious training. Modern temptations in school and college-how to meet them. Effect of temper-

ate habits on scholarship 1. The Captive Princes. (Dan. 1:1-7.) Place and circumstance mean little to men of strong character. Paul in a Roman prison, John Bunyan in Bedtord jail, Daniel and his friends captives in Babylon-did not permit the situations in which they found themselves to interrupt their constant and faithful service to God. It is possible that the very pressure of their positions encouraged them to greater efforts.

II. A Test of Character. (Vv. 8-16.) Daniel and his friends were called upon to meet a far more difficult problem than most young people face when they go away from home and locate among people who care little for religion. Daniel's determination to remain true to his convictions of right, even in so apparently small a matter as what he should cat and drink, exhibits the same strong qualities of character that are needed to make a success out of life in any vocation. Because Daniel was true to God and to himself, the King of Babylon knew that he would be equally faithful in the discharge of any political or social responsibilities he might give him.

III. The Reward of Steadfastness. (Vv

17-21.) True and unmovable in his determination to live in Babylon that same godly life he would have lived at home in Jerusalem, Daniel proved that it is not only possible, but exceedingly profitable, for a young man to show his religious colors wherever he may be. God, who made man what he is, surely knows best how he ought to hve to get the most out of life. And that is what religion is-it teaches men the wisdom and the ways of God for man's own good. Simplicity of demeanor, moderation in the use and practice of all good things, abstinence from that which is harmful to body, mind, or heart-these rules of conduct will produce a rich and satisfying fruitage when the harvest of life is gathered at the appointed time.

#### PRACTICAL APPLICATIONS

#### Daniel

- -was as true to his God when a captive as when a freeman;
- -found favor with the King through the act of God:
- -was willing to test God's Word against the King's decree.

Standing for God. It is an easy thing to be for God when everything is going smoothly,

but when the way is hard and opposition These four had been chosen for a definite purstrong and it costs us a price in sacrifice and suffering to stand for God, that is when real and true Christianity is brought out into the open and revealed. It also reveals the subterfuge and the shallow rooting of the Word. The parable of the sower describes a class of people who hear the Word and with joy icceive it and endure for awhile, but when tribulation or persecution arise because of the Word they are offended. It is the Daniel type of Christianity that we need and which God can use to advantage. While persecution will destroy the Word in many, yet in others it will but serve to bring out the richness of its power. When a Christian suffers for the name of Christ it brings into the life a joy and glory that is hard to express. Peter states it thus: "Happy are ye." See Ephesians 6:13.
God's Way Best. Man has his way and idea

as to the way things should be done and how we should live, and invariably it is contrary to God's way. "Neither are your ways my ways, saith the Lord." If, like Daniel, we would be willing to walk in God's own way regardless of apparent conflicts in the present, the future would hold an ever-mereasing amount of God's grace for us. None of us know the future, none of us know within ourselves just what is best for us; but if we will trust to the guidance of God's Spirit and Word all things work together for good -C, E R.

#### GOLDEN TEXT

"As truly as the living God dwelt in the Mossic tabernacle, and in the temple of Solomon, so truly does the Holy Ghost dwell in genuine Christians; and as the temple and all its atcasals were holy, separated from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and all their members should be employed in the service of God alone "-Adam Clarke.

This being true, how very, very careful we should all be about the care of ourselves. We should do nothing that would in any way prevent our bringing forth the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Drunkenness is a work of the flesh, not the fruit of the Spirit -L. A. R.

#### INTERMEDIATE CLASS

#### Obeying the Laws of Health

Among those carried captive by Nebuchadnczzar to Babylon were four young men who were accustomed to court life. They had been princes in the land of Judah, living in the royal palace. But very evidently it was a different life from that lived amid the splendors of Babylon. For at once Daniel, their spokes- in front of them unaw the distribution man, objected to the menu set before them, them wine. Below it write Daniel 1:8, 20.

-V. C. T.

pose: to assist the King after they had been taught the wisdom of the Chaldeans. According to the laws of their homeland they refused the rich meats and wines of Babylon, though now they were separated from home by many weary miles.

Daniel, no doubt, realized that the calamity which had come upon his people and upon himself, also, was due to their breaking the commands of God, though he himself was innocent. His subsequent life shows his desire to live as a good Hebrew should, though now far from home. Notice how God rewarded his faithfulness; first, by instilling in the heart of the keeper a fondness for him and his companions; second, by bringing about a result far beyond his expectations (v. 20). Throughout Damel's life you will find instances of this same faithfulness of God in return for faithfulness on his part.

Does it make any difference how you act when you are a long way away from home. where perhaps no one who knows you will see?—M. G.

#### JUNIOR CLASS

Topic: Daniel Keeps His Body Strong. Text: Daniel 1:8-20. Memory Verse: "Be not drunk with wine, . . . be filled with the Spirit." -Eph. 5:18.

Review. Let one child read the group story written in last Sunday's lesson. Discuss why Josiah was a good king.

Presentation of Lesson. Daniel was a little boy who had been carried away to Babylon by Nebuchadnezzar the King. All of Damel's people had been taken also. He had even carried away the vessels from the house of God. When the King saw how strong and bright Daniel as well as some of his playmates were he wanted them to be taught the language and lessons of his country. He wanted them to be cared for with the same provision that he himself ate and drank. They were to be fed and trained for three years and then brought before the King. Now commences the story of today's lesson. 1. Daniel refuses to cat the King's meat and drink his wine. 2. The overseer's love for Damel. 3. His fear of the King if the children are not given meat and drink. 4. Daniel requests that they be given pulse (vegetables such as peas, beans, etc.) to eat and water to drink for ten days. 5. Overseer gives consent. 6 Read Daniel 1:20 to see results of this ten-day trial.

Memory Verse. Learn memory verse and repeat, remembering the experience of Daniel

Notebook. If possible find picture of this lesson and paste in notebook. If not, draw picture of Daniel with his three companions In front of them draw the overseer offering

# AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Illinois Bible School and Conference, July 30 - August 11 Oregon, 111. General Conference. Oregon, Ill. Ministerial Conference, Oregon, Ill. July 30 - August 11 National Berean Conference, Oregon, Ill. August 5 Eastern Nebraska Conference, August 11-18 Omaha Virginia Conference, August 15-26 Maurertown

#### ILLINOIS STATE CONFERENCE

Western Nebraska Conference,

Iowa Conference, Waterloo

Holbrook

The annual business meeting of the Illinois State Conference will be held at 3:00 p m., Friday, August 9, 1935, at the Oregon church May we have all of our Illmoss churches represented.

Paul C. Johnson, President.

August 17-25

August 20-26

#### NORTHWEST IOWA

I am sorry to report the interest so poor at Marathon that it was not advisable for Bro. and Sr. Lapp and Bro. McLain to stay more than a week. I hope some time they may return with better success.

On July 7 we had two good sermous and Sunday school at the Gust Peterson home, and on July 21 some of the Sac City folks met with us at the J. Arthur Johnson home, where

we had the usual good meeting.

We hope to meet at the Harold Smith home on August 4.

Anna Boyanovsky.

#### HOW SOME COOPERATE

In response to our appeals for financial aid to meet ever-growing expenses, the Church of God Sunday school at Ripley, Ill., took up a special collection of \$10 and contributed it to the National Bible Institution.

Such cooperation is especially needed during the summer months, when, for some reason, receipts of the Institution are always at a very low ebb. At the present moment, cash to account for paper bills of approximately \$175 is needed. Contributions for this purpose will be appreciated. They represent the only means by which The Restitution Herald. the Sunday school quarterly, and other publications can be maintained.

CONTRIBUTIONS TO N. B. I.	
Anna Eidemiller	\$ 5.00
Mattie Benjamin	10.00
Mr. and Mrs. J. H. Williams	25,00
Marian R. Bichards	10.00
Jessie M. B. Kauffman	4 25
Arthur, Gilbey	4,50
Anna E. Sleight	5.00
Mr. and Mrs. Levi Mick	5.00
J. W. Sweet	1.50
C. E Randall	2.00
Mary E. Good	10,00
Lottie E. Young	15.00
Alice R. Young	2 00
Lottie Logan Pickerl	1.00
C. E. Lapp	5.00

#### GENERAL CONFERENCE BUSINESS MEETING

In order that the new Board may be able to get busy on plans for the year's work as early July 30 - August 11 as possible election of officers will probably take place on Tuesday, Aug. 6, 1935 Brethren are urged to be present in time to serve on various important committees in advance of the election. Such committees will be appointed the latter part of the week preceding the election.

#### HOLBROOK, NEBRASKA

On July 7 it was our pleasure to baptize Donna Johnson of Freedom, Neb., in the name of Jesus Christ for the remission of sins. Donna is the youngest daughter of Si. Lulu Johnson (known by many as Lulu Pickering), and in her request for baptism she made a very good confession so we could not forbid water even though she is very young in years. We commit her to the Father's keepmg.

The last week in June we spent in Ripley, Ill., and found a very active group of behevers which extended a hearty welcome and received what we had to present to them with open minds. In spite of the busy season and wet weather we had good attendance at cach service

We cherish fond memories of the time spent with the brethren there and hope we may have left some thought or sown some seed which will be to the glory of God the Father and our Savior Jesus Christ.

Grover Gordon, Pastor.

#### OUR MARSHALL, ILLINOIS, TRIP

On July 22 our daughter, Marjone, returned to her work at St. Luke's Hospital, Chicago, following a month's vacation Mrs. Siple and the writer went the same day to Marshall, Ill., where we began a week of meetings with the brethren at old Salem Church.

It was a happy privilege to meet and work with the dear ones there again, the only sadness being the death of "Grandma" Murphy, which occurred during the meetings. But how thankful we were to see her and talk with her again while she lived. One by one the faithful old stand-bys have been dropping by the way. How much we missed the cheerful countenance of Bro J. W. Hutchings, who in previous years was always on hand. But the way in which the young people are rising to meet the occasion is one of the most beautiful and encouraging things imaginable. From 20 to 35 young people filled the choir loft every night, eager to do their part to help the meetmgs.

This loyalty and enthusiasm is largely due to the splendid work and influence of Bro Harry Gockler, the active young pastor. Be-fore the meetings closed nine of these young people were baptized. Bro. Goekler surely has every reason to be happy and thankful to God that his teaching and labors have brought such wonderful results.

We pray God's blessing upon these young people, and that His guidance may direct the church through its labors of the future

F. E. Siple.

#### ANNUAL MEETING AT RIPLEY, LLLINOIS

On the afternoon of July 21 the Rupley Church of God held its annual business meeting to make plans for the coming year's work. Members from far and near came to attend the services of the day. The little church was well filled at Sunday school and church services. The theme of the morning sermon was "A Purpose in Life," and at its close one young man and two young ladies took their stand to make it the purpose of their lives to be Christians Immediately following the service a number of the brethren went to the creek where these three young people were baptized in Jesus' name. Those baptized were. Lozelle Burnett, Edna Mae Allen, and De-lores Fuqua. We pray that they may remain true to the Lord until He comes

Upon our return to the church a bounteous feast was spread on the tables in the park. At 2 30 in the afternoon the three new members were extended the hand of fellowship and then the business of the day was transacted. Although it was quite warm the evening service was also well attended

S1. J. W. Cooper's condition remains about the same The prayers of the brotherhood in her behalf will be of comfort to her and will surely be appreciated

The Iowa brethren who met Bro, McLain while we were in that state will be able to better understand his anxious looks which were sometimes quite noticeable. He arrived home just a few days before his wife presented him with a 7 pound boy on July 14, The young man will be called James Edward. C. E. Lapp, Pastor,

Bro. Lapp, who has served our church for 41/2 years, has decided to go to other fields. We regret the going of Bro. and Sr. Lapp and pray God's blessing be with them wherever they go.

Ednah Cooper, Secretary,

#### SOUTH LAWN CHURCH, GRAND RAPIDS

Having returned from our week in Illinois we found the church work moving along well. A splendid group was present Thursday might for Berean. Also, the annual Sunday school picnic is being enjoyed on Saturday of this week

One of the main excitements as this is written is the preparation for the trip to conference. Many would like to go, and several are actually planning, but it remains yet to be seen how many will really get there.

Upon our Sunday away Bro Budegam very capably filled the pulpit, and on August 4 while we are at conference Bro Barney has consented to speak for us.

F E Siple, Pastor.

#### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Ray Maysilles: W A. Reid: Maybelle Hanson, Fannie Le Crone; Lydia Railshack; Marian R. Richards; Mr. and Mrs. Harold Starbuck; Jessie M. B. Kauffman, Mary J Calkins, J. E. Miller and Family; Eva L. Page; Anna Mac Bottolfs; Mr. and Mis. C. E Netts; G. Long; Mr and Mrs M Fotters; Mr and Mrs. Paul C Johnson; W. A. Reid; Mt and Mrs. J. W Leut; Mr and Mrs J H, Williams.

# BETWEEN YOU AND ME-

Much interest has been shown in the articles that have appeared recently on the Lord's Supper. Bro. Wilsie J. McKnight, a young the articles and mentions especially those by A. L Corbaley and Lucy Lapp. He feels that an effort should be made to broadcast the truth via radio

Among the early arrivals at General Conference was Pastor Clyde E. Randall of Fonthill, Ont., and Niagara Falls, N. Y Bro. Randall is busy arranging the final details of the program for the Ministerial Association Conference, which promises to be of unusual interest and value this year.

Be sure and visit Golden Rule Home while you are attending the conference Mrs Mick, the matron, will be glad to receive you and provide some one to show you over this very pleasant home which you have provided for the older ones.

On August 11, Norman John MacLeod will speak on "Jesus, the Law," at the Los Angeles. Calif., Church of God, 264 W. 42nd St. This minister of Nebraska, writes of his interest in service will be held at 11 a.m., with Sunday school preceding at 10

> "Education forms the common muid," The suggestion is reaching us with increasing frequency that the educational standard of our ministry should be placed on a higher plane to meet the demands of the modern educated congregation Truth can be presented more effectively to the general heaters in these days by one whose educational background is at least equal to their own.

The Emphatic Diaglott, interlinear translation of the Greek New Testament, with the author's own parallel translation; India paper, fabrikoid binding; subject index; \$2.50, postpaid for cash. National Bible Institution. Oregon, Ill.

#### MARSHALL, ILLINOIS

Our special week of meetings, conducted by Bro. Siple, came to a close Sunday night, July 21, and all things considered was one of the most successful series of meetings held here in recent years.

It had been more than five years since Bro. Siple preached here and we were more than glad to have him with us again. Good weather and fine attendance greeted him every service and with the young people filling the choir and Bro. Siple preaching in his usual forceful and appealing way the meetings grew more inspiring each night. Truly, the gospel still holds its power to save because nine splendid young people accepted the gospel invitation and were baptized into His all-saving name by Bro. Siple.

One sad event marred the meeting, that being the death of Diana (Grandma) Murphy, which occurred Thursday morning. Funeral services were held Saturday morning, conducted by Bro. Siple. Thus our little church here has lost a noble and valuable member whose influence and help will be sadly missed. Following out her usual custom of always thinking of the other person's needs and desires, it was her wish that the meeting be continued as scheduled, which we did.

Following are the names and addresses of those that were baptized Miss Nellie Hendrix, Martinsville, Ill.; Miss Mable Hendrix, Martinsville, Miss Rhoda Hendrix, Kansas, III.; Miss Irene Newman, Martinsville; Miss Louise Newman, Martinsville; Miss Rosalie Davis, Martinsville; Miss Lorene Gockler, Marshall; Mr. Eldred Hutchings, Martinsville; and Harry Murphy, Marshall. The first eight named are all young people of high school age, while the last named is a young married man. I am sure that any of the above would appreciate a few words of encouragement from those who might care to write to

We sincerely hope and pray that each of them will ever remain true to their Master and that we all may work together faithfully in His vineyard until Jesus comes.

Harry Goekler, Pastor.

A book containing 75 Bible lessons for 10 cents. Paper bound. Order Senior series 1923 from the National Berean Society, Oregon

#### EDEN VALLEY, MINNESOTA

Due to a change of conference secretaries there seems to have been a slip-up concerning the report of the spring conference session of the Churches of God in Minnesota. Consequently, as pastor of the church where the conference was held, I am taking it upon myself to send a brief report of the proceedings.

The spring conference was one of the best attended and most successful we have witnessed in Minnesota recently, and proved profitable to all.

The speakers were Bro. Adna Hoskins of Indiana, Bro. Haivey Krogh of Illinois, Sr. Lucille Le Crone of Nebraska, and Bros. Denchfield, Thoms, and Le Crone of Minnesota. Plenty of speakers always makes for a lively interest.

The officers elected were as follows. Bro. John Denchfield, president; Bro Richard Le Crone, vice president; Sr Gertrude Bennett, secretary; Sr. Ruth Hoskins, treasurer

An important forward step was taken at the business session. A special fund was started to be used exclusively for the purpose of evangelistic effort throughout the state. The various churches agreed to set aside one offering each quarter for the purpose of maintaming this fund Individual donations are also acceptable.

During the week immediately following conference special meetings were held with Sr. Lucille Le Crone as speaker. (An effort was made to keep Bro. Krogh also for a week or two He gave us a splendid message on Monday evening and then hastened back to his work at Plum River, Ill.) Splendid interest was evidenced throughout the meeting Beatrice Robins openly accepted Christ, and was baptized into His name a week later by the local pastor.

We are glad to report that in spite of hot weather and the busy season, interest in the gospel of the kingdom of heaven is such that church attendance remains good.

J. R. Le Crone, Pastor.

A teacher's Bible for only \$2.25! The book contains a thorough concordance, maps, marginal references; is printed in one of the best type faces used in Bible publishing; and is bound in a high quality leatheroid. Order from the National Bible Institution.

#### DIANA E. MURPHY

Diana E., daughter of Joseph and Mary Clark, was born December 19, 1852, in Knox County, Ohio, and died July 18, 1935, at her home in Clarksville, Ill.

She was united in marriage to Christian Murphy, April 15, 1869, who died February 12, 1913. To this union were born eight children: Mary L., who died at the age of eleven years; Mrs. John Hutchings of Martinsville, Ill.; Silas, who died September 18, 1927; Mrs. Allen Claypool of Dolson, Ill.; Mrs. Lodosca Winters, who died June 13, 1908; Mrs. Clarence Waller of Auburn, Ill.; Zenas of Kansas, Ill.; Como of Auburn. She is also survived by 22 grandchildren, 14 great-grandchildren, and many other relatives and friends.

She confessed her faith in Jesus and accepted Him as her Savior early in life, and lived a devoted Christian life,

The above items, prepared by a member of the immediate family, give only a very modest glimpse of one of the finest Christian charactors it has ever been our privilege to know. Self-sacrificing, always seeking the comfort and welfare of others, always anxious to help the cause of truth, "Grandma" Murphy or "Aunt Diana," as she was familiarly called by many, will be sorely missed in the days to

Our recent series of meetings at the Salem Church, near Marshall, Ill., was one of the last things she helped to arrange for. And then in the early part of the meeting she was taken sick and her condition grew steadily worse till death came Thursday morning, July 18. The whole community paused in reverence and respect. At 11 o'clock on Saturday, 20th, a large concourse of relatives and friends gathered at the Blue Grass Church and Cemetery to pay their last respects.

In this community where her family was reared and her beautiful life was lived she now sleeps, awaiting the call of the Master she loved so well.

F. E. Siple.

### JOHN F. WILLIAMS

John F. Williams, son of William and Matilda (nee Lec) Williams, was born near Morse Mill, Mo., December 12, 1865, and died at his home at Hillsboro, Mo., July 11, 1935.

He was married to Julia L. Barrows January 19, 1888; and to this union were born three children, Edward M., Katherine E. (Mrs. T E Schneider), and J. Fred. Twelve years later he mourned the loss of his wife, and on January 1, 1902, was united in marriage to May Barrows Warne, whose small son, Ralph, he adopted. Four children blessed this union, Irene G. (Mrs. George Dyer), Grace D. (Mrs. Charles Armbruster), Jessie M. (Mrs. R. B. Graham), and Carl B. He also leaves to mourn his loss three daughters-in-law, seven grandchildren, four brothers, two sisters, and many other relatives and friends.

At the age of 21, he was baptized into the Church of God at Morse Mill, and remained a faithful leader of that congregation until the time of his death.

For 28 years he was president of a mutual insurance company with headquarters at Hillsboro. This, together with his other business relations, his Christian life, and the fact that he was a member of a large family, made him both prominent and highly respected in his county.

Funeral services were conducted by the writer at 2 p.m., July 13, 1935, at the home, and were attended by a crowd numbered in the hundreds. Interment was made in the Hillsboro cemetery.

L. E. Conner.

# RELIGIOUS EDUCATION IN MEXICO

#UCH is appearing in the daily press and in many M religious papers about the persecution of the church in Mexico. The Literary Digest of June 1 devoted a third of its section on Religion and Social Service to Dr. Charles S. Macfarland's report of a six weeks' study of the situation in Mexico, and again in its issue of June 15 the same amount of space was given to reviewing a book by Bishop Kelley, of Oklahoma, entitled, Blood-Drenched Altars. Both of these articles picture the situation as chaotic and almost hopeless, as far as the religious opportunities of the people are concerned. An article in one of our exchanges quotes the Christian Century as stating that the mails in Mexico are closed to religious literature. And of course the Catholic periodicals are constantly inveighing against the Mexican Government as a destroyer of all religion, since it is against the power of that church that the revolt has been instigated.

In view of all this we were much interested in the latest number of the World-Wide Sunday School News, which devotes its whole issue to the present status of religious education in Mexico, as reported by its General Secretary, G Baez Camargo, of Mexico City. From this it would seem that the situation is not as hopeless as some critics have made it out. This is true particularly regarding the circulation of religious literature in Mexico. On this point Senor Camargo says:

"The attention of the Committee was concentrated upon the task of preparing and publishing Lecciones Biblicas (Bible Lessons), a bi-monthly Sunday school aid for young people and adults. This publication has secured about 4,500 subscriptions and is entirely self-supporting. A small leaflet, Cartilla Para el Maestro de Escuela Dominical (Sunday School Teachers' Guide), containing a list of lesson subjects for 1935, specifications of the Standard Training Course, and a selected Spanish bibliography on religious education, was also published and distributed among Sunday school teachers."

In addition to this literature there were bi-monthly publications of the bulletin, El Correo de Educacion Christiana (Christiana Education Mail), a monograph on the project principle in religious education and a brief course on evangelism for young people published, besides circular letters on Religious Education Week and Christian vacation schools, which were sent to all pastors.

From this it appears that there is still considerable freedom left to circulate religious literature in Mexico, even under the present administration, provided it is strictly religious, and not anti-Government. Senor Camargo reports only three schools closed during the year by local authorities. Twenty-seven Christian vacation schools were held during the year 1934, with an attendance of 1,550 pupils, and several institutes were conducted in various places. In addition there were three now young people's camps established. Senor Camargo writes: "It may be

safely said that the camp movement has ceased to be an experiment and is now in process of development on a national scale." He reports "a new and creative enthusiasm pervading all departments of the work," and makes this significant comment: "We are experiencing the truth of the old belief that times of hardship are also times of blessing."

All this is very illuminating in view of the dark picture that is continually presented in the secular press. There is no denying that there is religious persecution in Mexico today, but there always has been; only now it is the Government . . . that is doing the persecuting. . . Let us pray that she may see her error and be saved from the forces of materialism and infidelity that are now threatening her life.—H. L. Babcock in Hérald of Life.

## ONE MORE INTERPRETATION

WRITING in Sheol Versus Hades, page 12, S. F. Pells remarks that G. G. Stokes, Professor of Mathematics at Cambridge, president of the Royal Society, and a member of the British Parliament, interpreted the story of the rich man and Lazarus thus:

"The parable of the rich man and Lazarus was for a long time the one passage which to my mind seemed distinctly opposed to the idea of the intermediate state being one of unconsciousness, until one day an idea occurred to me which to my own mind quite removed the objection to that view founded on the passage in question.

"We are told (Luke 16 14) that besides His disciples. the audience consisted of, or at least contained, Pharisees, who derided Him in consequence of what He had been saying. It was apparently with special reference to them that the parable was spoken They 'were covetous,' and apparently thought the possession of the good things of this world a mark of the divine favor. They would think little of a poor beggar. The parable was designed to teach them how little true happiness depends on riches; how the poor beggar may before God be in a far superior condition to the rich selfish man. The Pharisees believed in a state of conscious existence immediately after death; a state which might be one of happiness or misery. Not even to His own apostles, so far as we know, did our Lord at that time reveal the condition after death-and yet of them He said, 'To you it is given to know the mysteries of the kingdom, but to them it is not given.' It would therefore be in opposition to His own declared plan to suppose that He would reveal to the general audience a mystery into which apparently even His own apostles were not at that time initiated. What is it then? Why, wishing, as it seems to me, to instil if possible into their minds—the minds of the Pharisees who were deriding Him—a little of the most rudimentary part of His teaching. He condescends to take the eschatological notions of His hearers just as they were, and to use them as the canvas on which to paint a divine picture. The moral of the parable is plain enough, we are not to found eschatological doctrines on the mere imagery,"

# THE RESTITUTION HERALD

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# I Am the Living Bread

By Lyman Booth

IN JOHN 6 and Mark 6 we find the account of Jesus feeding five thousand people with the increase of five loaves and two fishes. This miracle was the cause of much comment by the multitude. It refers to another miracle (for such it is). "And, our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." The manna was given to them daily merely to sustain the life of their mortal bodies, but Jesus added another thought for them to consider, and said, "Moses gave you not that bread from heaven, for the bread of God is He which cometh down from heaven, and giveth life unto the world." This prompted them to ask another question. "Lord, evermore give us this bread." Then Jesus added to their puzzled minds another seemingly impossible thing. "I am the bread of life he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The bread, like the water He offered to the woman of Samaria, satisfies forever. It meets the moral wants of the spiritual phase of Christian life perfectly and for all time.

He who comes to Jesus does eat of this life-giving bread; just as believing in Him is the same as drinking the water of life. They had asked Jesus for a sign. In reply Jesus said. "Ye have seen the true bread from heaven, the sign greater than the manna; even Me Myself, and yet yo have not believed I am the sign which you were asking to see, but ye hunger not after the bread of life." Still they did not perceive His meaning, for they strove among themselves, saving, "How can this man give us His flesh to eat?" Their trouble lay in the fact that Jesus was dealing with carnal-minded men. He gave them to understand that it was He Himself that was the living bread. "I now speak of Myself as the bread from heaven; of Me if a man eat, he shall live forever; and the bread which I will give is My flesh which I will give for the life of the world." Right here our Lord introduces for the first time His sacrificial death, not only as that which makes Him the bread of life to men, but also as the element in Him which is the lifegiving power.

Our Lord's sayings about eating His flesh and drinking

His blood, so far from being mysterious, were as natural as they were forcible, yet they did not seem to grasp His meaning They were carnal and followed Him because of the miracles He performed, and for the present benefits they expected to receive from them It seemed useless to talk to them about the superiority of spiritual ideas and aims to carnal minds or of the design of His mission. He had to state it to them in their own level, and the spiritual had to be conveyed to them in the form of bodily figures. Therefore, Jesus said, "Yon must eat the true bread It is not enough that you see what I do and hear what I say you are to be saved by receiving Me; you must eat Me." In a plain statement He meant they should receive Him as a divine teacher, believe His message, and feast on His words daily.

Jewish literature was exceedingly familiar with the symbols which represented by "eating" an entire acceptance of the truth, and by "bread" a spiritual doctrine. Then if bread be the type of bodily sustenance, the bread of heaven may well represent all spiritual sustenance which begets and supports eternal life The lesson Jesus wished to teach them is this-that eternal life was in the Son of God; therefore, they who would desire eternal life must eat of that bread from heaven-to use a deeper image-must eat the flesh and blood of the Son of man. They must feed on Him by faith. They must feed on His words which He preached everywhere He went and for which He gave His body, and poured out His blood on the cross that the world might have life. They might accept or reject the truth which He revealed to their minds, but they could have no possible excuse for their pretended ignorance in failing to under stand IIIs teaching. When He spoke of giving His flesh for the life of the world, and when He spoke of drinking of His blood as well as eating of His flesh, He represented Himself to them to be the source and support of an endless

Jesus called Himself the bread—the manna which came down from heaven. When Israel camped in the desert they Please turn to Page Nine

# Abreast of the Times

## Church Contributions Decline

"Will a man rob God? Yet ye have robbed me. . . . In tithes and offerings."—Malachi 3:8.

Washington, D. C., Aug. 3.—During the past year the churches of the United States and Canada did not give as generously for the support of religious work as they did the year before. Figures drawn from financial reports of twenty-five leading Protestant denominations of the two countries show an average contribution per member of 23 cents per week for all purposes; a total of \$299,416,781 being contributed by the 24,816,206 members of these churches. For the previous year the average contribution was 31 cents per week.

Owing to the fact that reports of the local churches of the Church of God which have just reached the office have not as yet been fully tabulated, it is impossible to state what the average weekly contribution of all of our churches was last year. The report of the church at Oregon, Ill, however, was naturally in early and shows for its 125 members average contributions for the local work of \$16.00 per member, or 31 cents per member each week, which is exactly the average reported by the twenty-five leading Protestant denominations for the preceding year. The amount contributed by the church at Oregon, however, does not include the amount its members have paid individually into the general work of the National Bible Institution. If this amount were added to the total contributed it would raise the average payment per week somewhat higher than that reported by other denominations, whose reports include contributions for all religious purposes. We trust that when the reports of other churches are tabulated they, too, will indicate that an equal interest has been shown in the Lord's work from a financial standpoint.

In this connection attention is drawn to the impressive sermon given by James A. Patrick, first president of the General Conference of the Church of God, at a great gathering in Oregon last Thursday night. Bro. Patrick believes that contributing to the support of the gospel financially is as necessary as is faith in the gospel.

#### Missionaries Face War Perils

"Who shall separate us from the love of Christ? shall tribulation, . . . or peril, or sword?"—Romans 8:35.

Addis Ababa, Ethiopia, July 28.—The American Government has advised its citizens who are now located in Ethiopia to leave as soon as possible for the United States or other lands before actual warfare between this country and Italy breaks out. Some missionaries lack ready cash to pay their passages because their salaries are far in arrears

due to the difficulty the missionary boards have had in attempts to raise funds for such purposes.

As advised by department chiefs, the Seventh Day Adventist mission has taken steps to send women and children of their missionary families out of the country, but the men of this mission intend to remain at their posts regardless of what may be in store for the people of Ethiopia or themselves. In this they manifest the same self-forgetful spirit that has animated the foreign missionary since the days when Paul and his co-laborers faced death daily in their efforts to advance the cause of Christ.

The Sudan Interior Mission has also through its chief, Thomas Lambie, who last year became a naturalized citizen of Ethiopia, expressed its determination to remain at its post, believing that "duty to our Lord Jesus Christ" requires it.

## Pray for Ethiopian Peace

"In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid"—Ezekiel 30:9.

Rome, Italy, Aug. 3.—In the face of the preparations of Great Britain and France to seek an arrangement by which the threatened war may be averted, Italy continues to embark troops for East Africa, and the possibility of preventing the conflict seems remote. The weakness of the League of Nations is becoming again apparent. Premier Mussolini's official paper, Il Popolo D'Italia, declared last Sunday that Italy's historic hour had struck, bringing with it "life or death now or never" for the Italian nation.

New York, July 21.—Today approximately 900 Presbyterian churches prayed for Emperor Haile Selassie I and his people, the Ethiopians, who are confronted with the possibility of war with Italy. The United Presbyterians have more than twenty missionaries there who will remain on duty should war come.

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# Has Man a Free Will?

By A. H. Zilmer

THE Scriptures plainly teach that he has, and when the matter is carefully examined in the light of experience, reason yields its assent.

We call to mind a list of passages from the Mosaic Law which speak directly and with great clearness of man's will. Thus we read.

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."—Ex 25.2.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made."—Ex. 35.21, 29.

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord."—Lev. 1:3.

"Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering; ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. . . And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will."—Lev. 22·18, 19, 29.

"And afterward (they) offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord."—Ezra 3.5.

Artaxerxes made a decree "that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee" (Ezra 7 13).

"Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings as he did on the sabbath day then he shall go forth; and after his going forth one shall shut the gate."—Ezek 46:12

Here are various offerings made "willingly with the heart" by those "whose heart or spirit made them willing," who were "minded of their own freewill," "willing offerings unto the Lord," offerings made of "their own voluntary will," "freewill offerings," "voluntary burnt offerings," "voluntarily offered unto the Lord." There was no compulsion, and it was optional with the Israelites whether

or not they would bring such offerings. Of course, if they made such offerings it must then be in conformity with the prescribed rule, and it was not optional as to the manner in which such offerings were made. That is to say, the Lord reserved the right to say how such freewill or voluntary offerings were to be made.

In striking contrast with such a willing disposition is the stiffhearted, stiffnecked, and stubborn attitude sometimes manifested by individuals, or the nation of Israel

When Jacob was pronouncing a prophecy upon his sons with reference to "the last days" (Gen 49:1) he said in speaking of Simeon and Levi, "O my soul, come not thou into their secret; unto their assembly, mine honour, he not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall."—Gen 49 6.

The Apostle Peter said in speaking of certain enemies of God in his day, who were reserved to the day of judgment to be punished, "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities"—2 Peter 2:10.

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people"—Ex 32:9

Samuel said to King Saul, who had failed to obey the instructions that had been given to him, "For rebettion is as the sin of witchcraft, and slubbornness is as iniquity and idolatry Because thou hast rejected the word of the Lord, he hath also rejected thee from being king "—1 Sam 15:23.

Speaking of the children of Israel in Ezekiel's day Jehovah said, "For they are impudent children and stiff-hearted. And they, whether they will hear, or whether they will forbear (for they are a rebellious house,) yet shall know that there hath been a prophet among them."—Ezek. 2:4, 5.

"But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted."—Ezck. 3.7.

The Lord through Solomon said of certain ones in Israel, "They would none of my counsel: they despised all my reproof."—Prov. 1.30. Read context, verses 24-33.

God complained of Israel, "But my people would not hearken to my voice: and Israel would none of me."—Psalm 81:11

Turning to the New Testament, we read of some of the contemporaries of John the Baptizer. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected (margin, "frustrated") the counsel of God against themselves, being not baptized of him."—Luke 7 29, 30 The word "reject" is a translation of the Greek

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# The Church and the World

By D. G. Harvey

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Corinthians 6:17.

THE church and the world seem to have nothing in common. The church is separate from the world. Yes But we must adapt some of the world's methods to advance the cause of Christ to the best advantage. "Never," some will cry. But let us not make haste in our judgment. None will deny the advantage of the world's method of transportation, the railroad, steamship, auto, bus lines, and even the airplane. Would any sane person suggest, as the world uses these methods, no Christian should There is also the world's method of communication, by mail, phone, telegraph, and radio. We feel assured we can find no harm in their use by the church.

The church must also have the same characteristics that make professional men successful. In the world the financier is needed. What industry would long exist without one to provide the financial means to carry on the project? If this be true, has the church then no need of the financier? Did not the Lord Jesus call Matthew, the publican, a financier of His day, to follow Him? Funds are needed in the work of the church. Then one who has the talent of gaining wealth is needed for that part of the work "Let all things be done decently and in order," says Paul (1 Cor. 14:40). Again, "Not slothful in business; fervent in spirit; serving the Lord."—Rom. 12:11. But those having need to be warned, beware of temptation. Never allow money to become your god. Remember Judas Iscariot sold His Lord for thirty pieces of silver. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."-1 Tim. 6:10.

Lawyers? Does the church not need the eloquent speakers, able to interpret, zealous of their cause? Do not lawyers spend hours of study, a trait Paul commends? "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. Again, "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," says Jude 3. Another trait of the lawyer. Paul at one time went to law, claiming his right as a Roman (Acts 22:25). For his own gain? Not at all, but that he might reach Rome to carry the gospel. Again Paul appealed to the law of Rome (Acts 25:21) Get the reason. Paul could have gone free but for that appeal. Listen: "Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.''--- Acts 26:32.

Physician? Yes, we have the example in Luke, "the beloved physician" (Col. 4:14). We need that gentle, sympathetic, healing nature of the physician (Eph. 4:32). "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The fisherman? Do we need that humble creature? Jesus called Peter, James, and John. Were they needed? Aside from being humble, the fisherman has another trait that is commended: patience. "Humble yourselves in the sight of the Lord, and he shall lift you up."—James 4·10 "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life"—Rom. 2:7.

The carpenter? Yes. One able to build well. Wt have the example of the Master (Mark 6-3). Jesus said to Peter. "Upon this rock I will build my church"—Matt. 16 18. Has not the building stood the storms? Let us then so build. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Why? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—Eph. 4:11, 12.

The shepherd, that leader in love! The example again is our Lord. "I am the good shepherd."—John 10:14. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"—I Peter 5 4. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

The soldier? Yes, he shows a trait needed to be adopted by all Christians. Perseverance, obedience, and discipline. "Fight the good fight of faith, lay hold on eternal life"—1 Tim. 6:12. "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."

The musician? Here is a talent many attempt to hide, yet one is needed at every service. Our example here is the great singer, David. Praise God with music and song. "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."—Psalm 150.

The church needs them all. It needs the ability of the

financier to provide the means to carry on the work. It needs the zeal and eloquence of the lawyer, the kindness and gentleness of the physician, the patience of the fisherman, the love of the shepherd, the discipline of the soldier, the ability to build well of the carpenter, the praise of the musician.

The church owes the world love. "If ye fulfil the royal

law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well "—James 2:8 "Love your encmies."—Matt. 5 44. The church is in the world, not of it We each have our respective talents. Use them in the Master's service and not as the world, for selfish gain. What does it profit if we gain honor, fame, and wealth and lose eternal life (Matt. 16:26)?

# Is Our Church a Success?

Matthew 5:16

By Harvey Krogh, Jr.

SOMETIMES when things do not run smoothly and disappointments rise up in our path we become discouraged. The long rough stretch in our economic highway known as the depression has lowered the spirits of many. Our churches have felt the effect of the past few years and as individuals "of little faith" we may not be as helpful as we should be.

In this state of mind we look over the Christian order of today. There are so many different denominations, some fighting others, some quarreling among themselves, even to the dividing of themselves into separate organizations.

Our hearts ache to hear of modernistic leaders among people for whom Christ died. These men would destroy our hope, for they call our Savior a moral reformer and a teacher, denying His relation to the Creator and accounting as fairy tales the resurrection and ascension. These false shepherds destroy the flock and bring reproach upon Christ

We are grieved when we hear of the increase of crime and contempt for righteousness and law. Our prisons are full of young men. Boys who have tried to imitate them crowd our reformatories.

We read that one out of every five marriages is wrecked upon the jagged rocks of divorce. The home is no more the sacred institution where children learn of God as their heavenly Father.

In our attitude of pessimism we look at the political world and are made dizzy by the figures used to indicate the loss through graft. The corruption in our government seems hopelessly beyond control. The nations are spending billions in preparation for war.

Christianity must have failed in Russia, else why was it crushed and driven out?

Apparently there is no hope of the church Christianizing the world. Has the church failed?

Let us begin over again without such a depressed mood and bring the church and all these things under the light of God's holy Word. First let us see if the Apostle Paul would have been surprised to see over two hundred denominations in the twentieth century. "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 .For I know this, that after my departure 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."—Acts 20.28-30

God foresaw these things or they could not have been so prophesicd. In the great economy of God these things were allowed that it might all work out to the glory and praise of Him who doeth all things well. The great persecution which scattered the church in the early days did not tend to kill that new family of God, but it spread it over the whole earth.

So it may be that the different denominations are not a weakness in God's plan, but a strength that all types and classes of people may hear the gospel from every angle. The Salvation Army as a denomination has reached people that you couldn't reach.

Paul in his day knew of the modernism of our day when he said "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. 4.1, 2.

Did you know that the trials we go through caused by those who try to lead us away from Christ, only strengthen us and build us up in our faith toward God? Without these testings we would not develop and grow. God doesn't want quantity but quality in the Christian.

About erime we again hear from the Word of God "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim 3 13. And about divorce and the ruin of the home we are told 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, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (2

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# The Solid Foundation

By Mrs. H. H. Kent

"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7. "Unto him that loved us, and washed us from our sins in his own blood."—Revelation 1:5

SOME of the most solemn warnings given in the Bible to God's children are those for the end of the Gospel Age, when the Word of God says there will be many false prophets and teachers. Christ, as well as many of the Old Testament prophets, preached of this. The apostles sounded the alarm and Paul's writings are full of warnings that there would be a wholesale departure from the pure teachings of the Scriptures at the end of the church age. Such passages as, "Watch and pray always," "Stand fast," "Be sober," and others are signals that should make us examine ourselves occasionally to see whether we are in the faith, for there are many different voices calling us.

Paul warned that there would be a great world-wide apostasy and most prophetic students of the Bible have long known that this condition is here and that they must be watchful. The Apostle tells us that this apostasy will be followed by a period of tribulation upon the whole world, and we are told that it is to come as a "snare." The wrath of God is coming upon men to the uttermost, we are told (1 Thess. 2 14-16), because they have rejected God's terms—the only foundation for peace and safety. Our Lord said it would be so, and our present depression has already invaded every country of the world, with, perhaps, the exception of Palestine.

God's Word says that to those who do not have a love for the truth, He will send strong delusion, which Christians recognize at the present time in the form of the many isms.

This apostasy that we are now in, also described in the Bible as the lukewarm stage of the professing church, or Christendom, has resulted in the breaking up and the forsaking of the fundamental principles of the Christian religion on a wholesale plan and has been largely caused by departing from evangelical teaching—the teaching of the cross of Jesus Christ as a foundation. This is the way we can tell if a religion is true or false. Many have not had a good look at the cross to sustain them. Wherever there is a departure from the teaching of the cross of Christ, it is not long before modernism, in some form or other, makes its appearance.

Early in the Gospel Age, the errors of Romanism caused much darkness. While they did not wholly depart from the teaching of the cross, nor did they deny Christ, their teaching through priesteraft was so corrupt that it undoubtedly is the cause of much of our infidel and spiritualistic religions, which have taken away most of the simplicity and purity of the gospel, because of their teaching being destructive, deceptive, and corruptive, resulting in mere cer-

emonics. Even some of the early church departed from the teaching of the cross, but God never left the world without a witness and at times when the flames of persecution were greatest the light of the gospel shone greater than ever. But the Bible had not been printed for the common people and the aim of Romanism was to keep the people in ignorance, so that there would not be heart-searching and calling upon God for relief. For conscientious living was a characteristic of the early church for which they were persecuted and martyred.

On the other hand, at the end of this age, modernism has gone to the other extreme. The liberty of conscience which was so restricted and suppressed by priesteraft when Romanism flourished in ignorance, has swung the pendulum in the opposite direction now, and men have become unprincipled to a much greater degree through the liberties which this new religion permits, for it has commercialized the Word of God and the work of the cross, which has made it common instead of sacred.

One earmark of this religion is egotism; another is conceit; and we might add boastfulness. Carnal man sits on the throne. God usually has to take a back seat. It is needless to say that we need not be surprised that such a spirit and power of man's super-intelligence would lead to many controversies and eventually bring about the fall of Babylon which Christians are expecting. The early apostasy pictured Satan as a big red devil with hoofs and horns; but the Word of God says he is "an angel of light" and "sin in the flesh," and many of our modern preachers fit this description nicely.

And these apostate conditions have dominated our world civilizations more or less for centuries because Satan is the god of this world. And now, since the world is spiritually bankrupt as well as financially, because it has forgotten God and departed so far away from Him, the entire foundation of civilization is crumbling, and the shades of night are falling fast upon a sin-sick world. For when men and nations forsake God's only remedy, they are sure to worship the golden calf. History repeats itself, and present conditions prove it because of the lust for the vanishing dollar.

Where there is a departure from the preaching of the cross of Christ, where light hase been given, it is hard to realize the deceptions that Satan will lead men into; but we have plenty of evidence, and the history of mankind has shown degeneration and decay instead of growth, which some of our modern writers would have us believe has occurred. No, there is nothing that will bring peace so quick-

ly to the troubled heart as to look to the cross of Christ and rest in Him. David said, "Rest in him and wait patiently for him." This is the quickest way of relief. On this foundation must be built all Bible doctrine, if we would survive the present crisis and chaos in religious matters, and we will need God to face the economic situation as it is today.

It is said of Martin Luther that, after he had been imprisoned and Satan was tempting him beyond measure, one night as sleep failed to come, he saw before his eyes as he lay abed in the darkness a long catalogue of sins that he had been accused of by the Roman hierarchy; he took his finger, and using it as a pen, he in the darkness dipped it into red ink and wrote directly across these accusations, "The blood of Jesus Christ cleanseth me from all sin." Then peace and sleep came. This is the only way of peace and the only satisfying portion. For the just, we are told. are to live by faith. Our very life, as a Christian, depends upon this living faith. Just as a child would die without nourishment, so the Christian dies except he is sustained by Christ, whose sacrifice is a cure for all the world's ills, if applied by faith. God's Word teaches it, and we can rest on His promises.

George Muller once said that "the beginning of our anxiety is the end of faith, and the beginning of true faith is the end of anxiety." How much trouble we would save ourselves if we remembered this.

Some of our later religions started out all right, but they have added to or taken away from the cross as they had occasion to suit their needs. But this has not changed the efficacy of the teaching of the cross. Some tell us that we must be under law while being under grace, but it would make Christ's sacrifice only a partial one if we needed to do anything to make it complete, except work out our own salvation with fear and trembling.

Then there are those who say that the true church must also experience the death state to complete the sacrifice for the Adamic race. If that were true, it would belittle Christ's sacrifice, and Christ's life as the only begotten Son of God would be no greater than that of any other human who died as a martyr or from a sacrificial life. In fact, it would make men their own saviors. But we are told in 1 Thessalonians 4:17 that there are some who are still alive and who are caught up with the resurrected ones at Christ's return. God's Word alone can satisfy the hunger for righteousness, and settle all disputes.

The Christian needs a daily advocate, one who can mediate between God and man, showing men and women their lost condition and the willingness of a just and holy God to forgive them their sins, relieve them of their burdens, and free them from the power of Satan to injure and destroy Sueh a power is found only in Jesus Christ, the Son of the living God. And through the help of the Holy Spirit and the constant study of the Word of God, we are guided into all truth.

It has often seemed strange to me that many who have accepted Christ's substitutional work on the cross go wrong on the essentials of Bible doctrine, such as the immortality

of the soul, a sky kingdom, and other errors of Romanism, when we have the promise that if we seek the truth we will find it. How people can turn down these comforting doctrines for Satan's lies is hard to understand.

We are told in God's Word that there is "one Lord, one faith, one baptism." And the teaching of Scripture is plain that we cannot have several hundred religious bodies, each claiming to be the true church, yet disagreeing with the others in doctrine and practice. Christ prayed that there might be union (John 17:21); and when one views the whole heterogeneous mass of Christendom, he rejoices that judgment lies in God's hands.

In the past, the secret things have belonged to the Lord, but we have the promise that at the end of the age knowledge will be increased and the mysteries of God will be revealed and even finished (Rev. 10:7), although the way of salvation has always been plain for the honest heart, but hard to the transgressor. God has never left the world without witnesses, but they have been in the minority. Christ said that few would be saved, few would remain in the strait and narrow way. And they are the ones who live and reign with Christ during the kingdom age. They, like the apostles of Christ's time, desire to know the mysteries of the kingdom, but to the multitudes it is given in parables.

### WE SHALL SEE HIM

How wonderful that we The face of Christ shall see, And hear His voice Bid us rejoice Eternally. To be like Him we know, In robes as white as snow, To bear the Name Of Christ, the Lamb, Upon our brow. To walk, in love, with Him Where glory grows not dim Never to weep, No watch to keep, No more to sin. -Winifred M. Comer.

#### CHRISTIAN DUTY

The duty of the Christian consists, first, in accepting whole-heartedly and without reservations conceived by himself or by others the ideas expressed in the Bible; second, in motivating his life with these ideas and with no others. It is own efforts to limit or to change any of the thoughts or deeds to which his convictions as a Christian naturally lead will be useless profanations. The Bible is not rock to be worn with the attack of time.

### THAT GLORIOUS REST

By Rachel Humphreys Morris

"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."—Isaiah 11:10

YES, it we are prepared, at the proper time we shall enter into that rest, but we must remember, "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 "— Heb 4:1.

I fear we become negligent and forgetful in our daily life and fail to study. The promise is left for all if we but obey We must study and then live the life and show that we have faith and believe.

We can think of many wonderful things, but 1 Corinthians 2:9 says, "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" So that verse alone should convince us that eternal life is well worth working for. Some think if they did not have to give up so many pleasures of this world they would try to live for God, but just remember that when death comes we have to give up everything and then think of our doom when Jesus comes.

I think the words of the poet so true:

"Old Babylon's wall is tottering, Her doom has been foretold. Her babylonish garments, Her silver and her gold, And all who such things covet Shall perish one and all. The seventh day old Babylon Like Jericho shall fall. Come out of her, my people, Oh, heed the Savior's call. There's naught can ever save you Behind old Babylon's wall. And if in sin abiding, In Babylon you stay, Her plagues will overtake you, Oh, come out while you may. Now Calvary's stream is flowing, The fount is open still, The Spirit and the Bride say, Come, whosoever will. Neglect not such salvation, There's danger in delay. For Jesus soon is coming To catch His bride away. Jerusalem, Holy City, Eternally shall stand. 'Tis built on twelve foundations, The apostles of the Lamb.

And by twelve gates we enter, Each gate an Israel's tribe; There with our blessed Savior, Forever we'll abide."

Yes, I'm sure it is worth the very best effort we can possibly put forth to dwell forever with Jesus. I want to live in the time when God will create a new heaven and a new earth, wherein dwelleth rightcousness, and the tabernacle of God shall be 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 household of God will then be complete and His children will wander in the desert no more

#### SAFETY MEASURE

Should there come into your mind Just a little thought unkind, Let not thought evolve to word, Let not word to deed be stirred—Take it out in thinking.

-Selected.

### RELIGION AND INSANITY

By C. E. Randall

RECENTLY a doctor said to the editor, "Religion seems to drive many people crazy. Many of the patients which I have taken to the asylum have been religious fanatics. The Bible is such a confusing Book, and when people try to read it literally they become so mixed up that it affects their minds."

• True, there are many religious fanatics, and most of these are hobby-riders of the dogmatist or sensational school. They are extremists, who bend every scripture to confirm some pet theory or doctrine. These are exceptions and are not fair representatives of the great body of sincere students of the Word. Confusion does not come from a literal common sense study of the Word, but from a mystical hit-and-miss method that applies Scripture where or when the fancy of the reader desires. The Bible is a logical Book and, if read and studied in a literal way and with reasonable frame of mind, it gives light and drives out confusion and doubt.

No, it is not a proper use of Scripture that develops insanity! The exercise of religious fervor in an unwarranted way and without due regard to scriptural teaching concerning Christian conduct and action may lead to insanity, but true Christianity gives a peace of mind that passes all understanding and develops a meek and quiet spirit, which is strong evidence of a sane mind.—Church of God Messenger.

## IS OUR CHURCH A SUCCESS?

#### Continued from Page Five

Tim. 3·1-4). We might go on through the rest of the chapter and continue to discover that God foresaw these things.

God also knew the conditions among the nations as have been prophesied by the Christ concerning nation rising against nation and kingdom against kingdom

Has the church failed in Russia? Shall we answer this with another question and say, Has any of God's projects failed? Ah! but you say the church is going to fail to Christianize the world. Well, no doubt the church alone can never do that thing, for God did not so order it.

The Holy Spirit was given to the church not to subdue the evil and reform the world, but for strength to endure and to teach and save those who will believe the gospel

No! the church cannot be the conqueror of the world without her Bridegroom. He, the Christ, shall come and take His bride to the wedding while the world, ruled by Antichrist, rushes on into the worst time of trouble and catastrophe that has ever been. After the wedding feast "the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds" (Jude 14, 15). "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. Then shall the world be made wholly Christian.

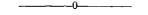
Let us remain closer to our subject. Is our church a success? Or what has the church done? Did you know that the free public schools were an outgrowth of the Sunday school? Did you know that the first hospitals were built by Christians? Social service, our ideals of right, our moral standards, are all indirectly the result of the church. Which nations are the more advanced? The nations that are founded upon Christian principles are the ones which are far ahead of all others. The church has done all of this indirectly.

One thing more has it done which proves that it is serving its purpose and doing it successfully. The church has acted as the great balance wheel which has kept the world from becoming entirely wieked as it became in Noah's time. Paul told us in 2 Thessalomans 2:6, 7 that we know what is withholding evil from coming to its full. In the next verses we understand that the Antichrist, the ruler of wiekedness, will be revealed only after that restraining influence is taken out of the way. What is withholding evil if it is not the church and the Spirit of God within the Church? When the church is taken to the wedding and joined with Christ the Bridegroom, evil will have full power on earth. Then shall be the time of trouble that has no likeness.

Has the church been successful thus far? Its work has not been to clean up politics nor reform the world. Its duty is to save sinners, and by doing so it is having a tremendous influence upon the whole world. Is your little church a success? You are a part of "the whole family in heaven and earth," the household of God, and if you are teaching and

living the good news concerning these things you are exerting an influence that is felt far beyond your knowledge.

Let us take courage and go forward with the spirit of victory and continue to fulfill our mission by living nearer to our Savior, and our influence will be felt far and near.



People who do not believe in an infallible pope should not believe in their own infallibility. Occasionally a Christian thinks that his own doctrinal position is infallible because he himself accepts it.—Western Christian Advocate.

## I AM THE LIVING BREAD

## Continued from Front Page

were fed with manna from heaven. It lay all round their tents, and they could not step outside their tents without either gathering it up or treading it under their feet. How like Israel are we with respect to the true manna, the living bread? Are we gathering it or treading it under foot? Israel had a fresh supply each week-day morning. How many now are getting a daily supply? Joseph Parker said, "He who has the bread of heaven spends his life in the banqueting house of God."

Jesus said, "He that cateth me, even he shall live by me." Phillips Brooks said, "To feed on Christ is to get His strength into us to be our strength. You feed on the cornfield, and the strength of the cornfield comes into you, and is your strength You feed on Christ and then go and live your life; and it is Christ in you that lives and gives you strength. It is that life that helps the poor, that speaks the truth, that fights the battles, and that wins the crown."

The truths of the Bible may be compared to the gold in the hills. For hundreds of years, perhaps, men have walked over it and knew not what treasures were under their feet. Likewise men for centuries have passed lightly and carelessly over the Scriptures, not knowing what priceless treasures they contain.

When Jesus fed the five thousand He told His apostles to gather up the fragments that nothing be lost. Why did He tell them so? Because it all came from His miracleworking hands, and nothing that comes from Him should be lost. Our time, our life belong to Him because He has purchased us. Our misspent moments, our tardy services, our indolent energies, our cold affections, our omitted duties, should be gathered. They are round us on all sides, but should not remain there. Gather them up and use them for His glory. Ask for a revival of His work, for a quickened spirit, for more zeal, more devotion, more love for His cause. Awake from slumber, shake off all earthly, carnal sleep. Thousands are perishing. Thousands are dving in sin. The death angel is on the way, and the coming of the Lord draweth nigh. Gather up the fragments that nothing be lost. Jesus is the living bread and all who cat of Him shall live eternally.

### HAS MAN A FREE WILL?

#### Continued from Page Five

atheteo, to put away or aside. The counsel of God was that "all the people of Israel" (Acts 13:24) should "believe" (John 1:7), "confess their sins" (Matt. 3:6), and be bap tized with the "baptism of repentance for the remission of sins" (Luke 3:3). This counsel of God toward them, at once so divine and benevolent, the Pharisees and lawyers rejected, set aside, and frustrated, and so they were not baptized. They were not consulted as to whether or not they should hear the counsel of God, whether or not it should be presented to their consciousness for their acceptance; but once it was proclaimed in their presence so that they heard it, it brought with it the necessity of taking action of one kind or another with reference to it; and there was no arbitrary forcing of their will. They were at liberty to accept it or set it aside. Had they yielded to the divine counsel, they would have received the remission of their sins, and become heirs of eternal life and of the kingdom of God. Rejecting the counsel of God, their sins were retained, and they cannot escape "the wrath to come" (Matt. 3:7).

We direct attention to a case of hypocrisy on the part of the Apostle Peter involving the will. The Apostle Paul referred to it thus:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."—Gal. 2.11-13. Here we see

- 1. Peter's hypoerisy. The Greek words for "dissembled" and "dissimulation" are sunuperkrithesan and hupokrisei respectively. Hypocrisy is simulating or feigning to be what one is not; the acting of a false part. This is what Peter did in withdrawing and separating in not any longer eating with the Gentiles.
- 2. Peter was to be blamed. To blame anyone is to pass censure upon him for an improper act, to find fault.

In this case the act was not necessary; it was not unpreventable so far as Peter's mind and will were concerned. Instead of practicing hypocrisy he could and should have exhibited candor in the situation. In this fact is to be seen the logic and force of the "blame" expressed by Peter's fellow apostle Paul.

Then we come to the question of punishment. Punishment is pain or any other penalty inflicted upon a person for crime or offense. It is understood that there can only be punishment for an improper act where there is the ability to determine the moral qualities of different kinds of acts, and to choose one of two opposite courses of action

The idea of punishment for wrong done goes back to the beginning of the human race. When God pronounced condemnation upon Cain for slaying his brother, Cain said, "My punishment is greater than I can bear."—Gen. 4:13.

The margin says, "Mine iniquity is greater than that it may be forgiven." In either case Cain recognized that he had committed iniquity, and that punishment was due for its commission. Iniquity is deviation from that which is right. Wrong should not have been done, due to the will of the wrongdoer when it was possible to refrain from an act at variance with every element of right. Punishment derives its justice from ability to do or refrain from doing wrong.—The Faith.

### STRAIGHT AND NARROW

### By Richard Le Crone

"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."—Matthew 7:13, 14.

EVEN though it is a familiar truth, we occasionally exclaim, from the sheer wonder of it, "How wonderful is the Word of God! How beautifully it unfolds itself from day to day, revealing to the child of God delightful vistas that he never dreamed existed!"

The above scripture was to me, and, I am convinced, still is to many, the pointing out of a way which must of necessity be taken if we would obtain life eternal, but a drab, dreary way at best, with little to interest or thrill the traveler along the way!

Suddenly there came a flash of light, and a soul-filling revelation. Christ doesn't say that the way is hard, or drah, or dreary, or lacking in beauty. He simply says that the gate is strait and the way narrow. Is not a straight line the shortest route between two points?

Oh, weary, footsore travelers! Oh, "strangers and pilgrims upon this earth!" What could be more welcome to our sight than a straight and narrow way leading directly to our eternal home with our Master in the kingdom of heaven?

"Where a man's treasure is, there will his heart be also." We who have laid up treasure for ourselves in heaven can imagine no highway that pleases us more, than the one that leads most directly to the place where we may receive them.

"Strait is the gate"—so strait in fact that we can carry nothing with us. When we enter that gate we must leave behind, count as naught, the burdens and cares of the world. Truly we travel the straight and narrow path as "pilgrims and strangers" and to attempt to take with us a van full of things of the world dooms our venture to failure, for "strait is the gate and narrow is the way," and there is no room to carry burdens, treasures, or otherwise, with us. We must "lay up for ourselves treasures in heaven" to be obtained when we have completed the journey.

Thank God that the way is straight and narrow.

# Berean Department

ARLEN MARSH, EDITOR

## Unsung Toilers

The National Berean Society, in common with every other organization, has a number of workers whose toil goes both unsung and unappreciated by the majority of the organization's members.

There are two social correspondence committees, one of which, by instruction of the Executive Board, works with those under 30, approximately; and the other of which works with those over 30

These two committees are engaged in the arduous task of trying to bind together the isolated members of the Church of God, the newly baptized members of the Church of God, and those others who may be interested in knowing how the other half lives. Further than this, the committees cheer the sick, comfort the mourners, encourage the growth of new churches and Berean societies, and promote the general welfare of the entire church body.

This service is performed gratis by the members of the committee, who, until the past two years, have even been obliged to furnish their own postage. It requires the writing of hundreds of letters a year, and only a small percentage of the letters written ever receive the courtesy of a response.

The work of the committees is deeply appreciated by those whom it directly affects: the invalids, the isolated, the newly baptized, the bereaved. But the large share of the church members and Bereans consider the committees nothing but a statistic to be mentioned perforce at the Berean conference.

This year, the chairman of the Junior Social Correspondence Committee, Miss Dorothy Magaw of St. Paul, Minnesota, is resigning from her position, which she has held since at least 1927. At the time this editorial is being written, her successor has not been chosen.

Both Miss Magaw and the chairman of the Senior Committee, Mrs. Rhoda Hanson, Caledonia, Michigan, have performed a difficult task in successfully organizing their committees on a practical working basis. And their committee members have responded faithfully with a devotion to their voluntary service which deserves the commendation of every person at all interested in the spiritual and organizational health of the Church of God.

## Looking Forward

By the time this page appears in print, it is not improbable that a new editor will have been selected to fill the place of the present scribe. Whoever the newcomer may be, he has both the congratulations and the sympathy of his predecessor.

A letter regarding the prevailing policy of the Berean Page recently commented that if those who censure its ideas would devote as much time to the writing of articles to fill the Page as they do the writing of letters to knock it they would have no cause left to scorch white paper and ruin gold pens with their criticism.

The Page is open to any article which does not attack writers (with the exception of the editor) personally. The Page is open to any article which does not contradict the biblical doctrines for which the Church of God generally stands. This policy may, of course, change with the incoming editor; but it has ruled the Page during the past year and a half.

With such latitude offered writers, there is no reason why those who read the Page should not more frequently contribute their ideas to its columns, particularly if they disapprove of the editor's style of literature. It is probable that the new editor will appreciate whatever submissions he receives, regardless of whether he prints them or not.

Your current editor has very much enjoyed the letters you have written him. They have been bright spots in a life otherwise more or less monotonous; they have been a liberal education in the Bible and in psychology; they have served to shape the policies of the Page to a great extent. The editor would be sad indeed to think that the influx of correspondence regarding the Page was to stop with the end of the conference year, for from it many editorial ideas have been taken. And in thanking his readers for their cooperation, he wishes to express the hope that similar or greater cooperation will be extended his successor.

### What to Teach

The problem of what to teach young people is an important one. Upon the foundations built during the formative years depends the safety of the structure which will house the religious life of an individual during middle life and later.

The Bible itself is the best criterion of what to teach. Away with the empty shibboleth that social justice is the alpha and omega of Christianity and that democracy or Socialism (depending upon individual opinion) should be the lares and penates of the Christian family.

The Bible has little to say about social justice, democracy, or Socialism. It has much to say about faith, not in men, but in the Christ and God; repentance; and baptism, these to be followed by a life motivated by the Golden Rule. The gospel of the kingdom, and not the gospel of politics, ethics, or personal hygiene, should be the mainstay of the church.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Then Martha, as soon as she heard Jesus was coming, went and mel him."

## A HOME WHERE JESUS LOVED TO REST

JUST about two miles along a winding road from the crowded city of Jerusalem lay a quiet little village called Bethany. In this peaceful spot no street peddlers cried their wares; no donkeys jostled their riders over the cobblestones; no quarrelsome crowds pushed their way through the crooked streets.

In this sleepy little town lived a young man by the name of Lazarus with his two sisters, Mary and Martha Their neat little cottage seemed to stand apart from its neighbors. The flowers in the dooryard seemed larger and lovelier. The very path to the house seemed to beckon the weary traveler.

For one distinguished guest often came there to rest— Jesus. Tired from teaching the multitudes, weary from healing the sick, worn from disappointment and sorrow, He found in this simple home a refuge from care, a rest from His burdens.

How wonderful it would have been to have lived in the time Jesus was on earth and to have been able to offer Him the simple comforts of our home! How gladly we would have opened the door at His knock! How eagerly we would have led Him to our easiest chair!

How honored we would have felt to have Him partake of a simple meal at our table! How beautiful to see Him bow His head and say, "Father, we thank Thee for Thy loving care, for this food, for all that makes us happy, and for these friends"!

Yes, Lazarus and Mary and Martha were greatly honored in having Jesus in their home. Martha loved to make their home neat and restful for Him. She liked to prepare just the food He enjoyed most. She was happy in washing the snowy linen for His bed.

Mary, no doubt, helped Martha at their household tasks at other times. But when Jesus was present she was content just to sit and listen to the loving and wise words He spoke. She couldn't bear to miss a single word He said.

Jesus told Martha one day when He was in their home that she was too much worried about the little things of every day. "One thing is needful," He said. That is, there is just one thing in life important enough to take all our attention. I wonder what He meant.

David says, "One thing have I desired of the Lord, that

will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

Ah, yes, to find God! that is the most important thing in life. To learn all about Him and to really know Him as a Friend. To follow His commands so that at last we may be with Him forever.

That was what Mary was doing when she sat at Jesus' feet and listened to every word He spoke. For Jesus spoke His Father's words, did His Father's work. Mary was finding God.

But Martha must have been listening, too, as she worked about the house. For, you know, when Lazarus died she hurried out to meet Jesus and told Him, "Lord, if thou hadst been here, my brother had not died."

Then she went on to say that she knew that whatever Jesus would ask of God, He would receive. And she knew Jesus could bring Lazarus back to life if He would. So Martha knew a good deal of Jesus' teachings, we are sure

The beautiful story follows. We see Jesus at the tomb of Lazarus calling him forth. The same Lazarus they had known and loved came forth at Jesus' call. The little family were once more happily united, ready to serve Jesus again as best they could.

The very next thing they did was to invite Jesus to be their Guest at supper so that the friends of Lazarus could see who it was had brought him back to life. Martha served, and Mary, taking a bottle of most precious perfume, poured it over Jesus' feet to show how she loved and honored Him.

But it isn't necessary for us to be a Lazarus or a Mary or a Martha to serve Jesus. It isn't necessary even that we lived in the time Jesus was on earth. It isn't necessary that we really entertain Him as a guest we can see in our homes.

We can serve Jesus just by being the happiest person in the home. By making our homes different, because we love Jesus and are trying to please Him. By making it the most important thing in life to learn about Him and His Father.

"We do not need to dwell apart
From earthly cares of hand and heart,
Nor seek some chapel sweet and dim
To meet our Lord and talk with Him.
Where'er with patience we fulfill
The purpose of the Father's will,
His presence makes that holy place
A temple where we see His face."

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 7. — August 18, 1935

### MARTHA

Luke 10:38-42: John 11:1-44

Devotional Reading: Psalm 116:1-8

#### GOLDEN TEXT

"Jesus loved Martha, and her sister, and Lazarus."-John 11:5.

#### A STUDY OF THE SUBJECT

Topic: Martha—A Home-Maker.
Class Discussion: The harmonizing influ-

ence of Christianity in the home. How to make home attractive to young people. Jesus the Comforter in times of sorrow.

I. Comparative Values in the Home. (Luke 10:38-42.) In many ways the home is the most important institution in the world. There it is that eternal destinies are to a great cytent determined. To Martha home-keeping was evidently an irksome but altogether vital occupation. Her standard of home comfort was neatness, well-cooked and attractively served meals. Mary's desire for home was more intellectual and spiritual. To sit quietly at the feet of Jesus and listen to His blessed words was far more important to Mary than to sweep and bake and "fix up the house for com-pany". Housekeeping, like all other material pursuits, should never be permitted to interfere with our growth in spiritual knowledge.

II. The Comforter in the Home. (John 11 17-28,) No home can long exist without the entrance of sorrow, and it is sorrow rather than joy that binds human hearts together in the sweet unity that creates a real home. The mother's tender words of sympathy to the mjured child; the husband's thoughtful solicitude for the tired, nervous wife; the wife's tender greeting to the husband on his return from work; the mutual sympathy that each member of the household manifests toward every other member-these "little" things of everyday occurrence it is that make a home! But far above all human companionship and sympathy rise the presence and fellowship of Jesus Christ in the Christian home! When the heart is weary with the toils and worries of the day no one can restore confidence and rebuild strength like our blessed Lord. And when greatest sorrow comes who can bind up the brokenhearted and soothe the pain and drive away the anxiety and fear like unto Him who died for us! None else but Jesus can say, "I am the resurrection, and the life he that believeth in me, though he were dead, yet shall be live: and whosoever liveth and believeth in me shall never die!" Christ is the greatest of all home-makers, for He reflects the spirit of the eternal Father of us all

#### PRACTICAL APPLICATIONS

#### Martha

-allowed temporal datics to interefere with Christian responsibilities;

-has many counterparts among present-day people;

-was not reproved for her belief, but her actions;

-was an over-zealous keeper of home

Temporal Duties. Jesus dehvered a very needy sermonette to Martha in her home. She was allowing temporal duties to crowd out her

worship of the Christ. She beheved in Christ worth while. Martha, the subject of our lesand acknowledged Him as the Son of God, but instead of putting the kingdom of God first as the Master had instructed, when He said, "Seek ye first the kingdom of God, and his rightcousness," she was permitting her daily labors to interfere with her Christian responsibilities. Perhaps this is one of the outstanding faults of present-day worshipers, they worship when it is convenient and doesn't discommode them in any way, or when it doesn't intermeddle with other plans. "Go to church when it is convenient" Christianity is about as near nothing in the form of sincerity as can be found. Religious worship to mean anything and to be of any appreciable value to the worshiper must be a sacrificial service.

Keepers of Home, Martha was a "keeper of home," but too much so. Paul has enjoined wives to be "keepers at home," but everything can be carried to the extreme. The golden mean or happy medium is the balance that returns the ideal model Christ didn't teach a neglect of home or daily occupation in Hisreproof of Martha. All of His teachings were for a "reasonable service." He desires a place in our home life. Most people today are too busy to give Christ a place in their home life. Time for scriptural meditation, prayer, and exhortation is not found in the daily routine of the average person. To be true and faithful keepers at home we must give time to the nourishment of the inner man.—C. E. R

#### GOLDEN TEXT

Bethany was a little town at the Mount of Olives on or near the road that led from Jericho to Jerusalem In this little town lived Martha, Mary, and Lazarus. Since it was on this public road, no doubt Jesus often stopped and was entertained in this home. These sisters and brother were believers and Jesus was always welcome there. He could rest His tired feet and be refreshed by their hospitality.

They trusted Him and expected great things of Him. How could it be otherwise than that He should love them, for they loved Him and did all they could for Him. We, too, may be loved by the Master if we believe in Him and do for Him and trust Him as this family did "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."--Matt. 25:40.--L. A. R.

#### INTERMEDIATE CLASS

#### How Can I Help at Home?

This lesson should be found to be most interesting to you, intermediate girls And though it is taken from the life of a woman of the Bible, it should also hold the interest of the boys. You are just at the age where you are awakening to appreciation of beauty, harmony, friendship, hospitality, and the many other qualities of personality that make life for this lesson .- V. C. T.

son, was a member of a home where Jesus loved to visit.

Most lessons about the home of Mary and Martha and Lazarus praise Mary and criticize Martha. But let us see how Martha did her part to make their home what it was. V. 10 says that she received Jesus into her home, and John 11:5 tells us that Jesus was very fond of Martha. Hospitality was one of her traits; she gave a sincere welcome to Jesus and, no doubt, to many another weary one. She was a good housekeeper, we learn from the rest of the lesson, but not so good that she was afraid her guests would disturb her housekeeping. V. 20 m John 11 tells us that as soon as she heard Jesus was coming, she went part way to meet Him to tell Him the sad news of their brother's death, but Mary remained in the house. Discuss in class what this may indicate regarding Martha's char-

Find the niche in your home that you can fill most acceptably and then fill it to the best of your ability with Jesus' help .- M. G.

#### JUNIOR CLASS

Topic: How Jesus Helped His Friends. Text: Luke 10:38-42; John 11:17-28. Memory Verse: "Jesus loved Martha, and her sister, and Lazarus."—John 11:5.

Review. Let five children of the class dram-

atize the story of Daniel.

Presentation of Lesson. When Jesus was here on earth the one place that He loved to go was at the home of Mary, Martha, and Lazarus. At one time when visiting in this home Mary sat at the feet of Jesus and lis tened to Him. This left all the work for Martha to do. She went to Jesus and said, "Lord. dost thou not care that my sister hath left m? to serve alone? Bid her therefore that she help me." Jesus answered, "Martha, be not troubled about these things. It is better to hear what I have to say than to be troubled about your work."

At another time when Jesus came to this home He found Mary and Martha very sad indeed. Their brother Lazarus had been dead four days. Jesus comforted them by saying. "Thy brother shall rise again." They thought He meant that he would rise on the resurrection day. But we know that Jesus went to the tomb and brought Lazarus back to life again. Surely this showed His love for them.

Memory Verse. Our lesson taught us that "Jesus loved Martha, and her sister, and Laz-

arus" Repeat in unison

Notebook. Cut from paper a large stone Cut a door in the stone. Paste in notebook This is to represent the tomb of Lazarus. Ir front of tomb paste a picture of Jesus. Un derneath the picture write these words, arus, come forth." Give a true and false test

## AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Illinois Bible School and Conference, July 30 - August 11 Oregon, Ill. General Conference, July 30 - August 11 Oregon, Ill.

Ministerial Conference, July 30 - August 11 Oregon, Ill.

August 11-18

August 17-25

Eastern Nebraska Conference, Omaha

Virginia Conference, August 15-26 Maurertown Western Nebraska Conference,

Holbrook

lowa Conference, Waterloo August 20-26

For the special attention of Iowans. "It you plan to attend the Iowa State Conference and can play a musical instrument, bring at with you and play in the orchestra (Signed)
James W. McLain"

A message from Grand Rapids, Mich., stating that a member of the Pennellwood Sunday School was drowned while swimming last Sunday afternoon, called the pastor, F. L. Austin, back before he had reached Oregon following his mother's funeral. No particulars of the tragedy are available as we go to press

V. Earl Thayer, pastor of the Churches of God in Virginia, reports the baptism of his brother-in-law, T. B. Boyd, at the Lake-ofthe Woods, Ind., on Wednesday, July 24. The service was performed by Bro Thayer

What You Owe Your Child (Dr. Willard L. Sperry) is one of the most important religious books recently released. An outline of how to provide a proper foundation for Christian faith in children. \$1.50, postpand for cash, from the National Bible Institution.

#### DEATH OF MARY A WOODWARD SHOCKS CONFERENCE

Those in attendance at the General and Illinois Conference and Bible School at Oregon, III, were shocked to learn of the death of Sr. Mary A. Woodward on the afternoon of Thursday, Aug. 1. Sr. Woodward, who long had been an evangelist and pastor among Churches of God, died at the home of her son. F. L. Austin, 5439 Ohio St., Chicago, Ill., after an illness of several months. A number of those present at the conference went to Chicago, where first services were held Saturday, Aug. 3; and a few of the workers went on to Michigan, where a second service was conducted the following day. G E. Marsh. pastor of the Oregon Church of God, was in charge of both services. Further details will appear in an early issue

#### AN OPPORTUNITY TO HELP

The work in California is being hindered by lack of funds. We appeal to those who are interested in the Lord's work to exert every effort that they can, to supply that lack. The burden falls on a few faithful ones who give till at hurts, and then give more Let us equalize the burden.

Norman John MacLeod, President. California Conference, 1105 Val Vista St., Pomona, Calif.

#### JOTTINGS FROM THE CONFERENCE

#### By Leota Hanson

Fourteen states and Canada are represented at Bible school and conference.

Watch for Bro. J. A Patrick's discourse in The Herald. It is worth reading.

We cannot refrain from mentioning the splended assistance offered when we were forced to change our schedule when Sr. Woodward fell asleep-especially that of Bro. S. J Lindsay, who kindly gave us two sermons on Sunday.

Seventy-six were enrolled the first morning, the same number as were present in 1934.

Those who were unable to find time to at tend the Devotional service mussed a feast of good things.

Each year brings new faces which we are glad to see and trust they will come again. Several of our regulars were not with us

this year and they were greatly missed Practical application of a Christian was the keynote of all the teachers, and some of the talks have been along this line. They are very uplifting and necessary during these perilous times.

Our much beloved Sr. Anna E Drew was unable to be with us this year on account of sickness. She was greatly missed

Music is of the highest type at all meetings Singing our praises to our Father is always inspiring.

Seventeen preachers are present and we expect more the second week. Thos present are Bros. L. E. Conner, S. J. Lindsay, F. L. Austin, James A. Patrick, G. E. Marsh, Clyde Randall, Earl Thayer, F. E. Siple, Paul Johnson, Cecil Smead, Harry Gockler, C. E. Lapp, Melville Lvon, Paul Hatch, Harvey Krogh, Gerald Cooper, and Sr. Lucille Le Crone

Ten ministers attended the funeral service of Sr. Mary A. Woodward in Chicago Several went to Michigan, also.

The annual picnic was a wet affair Just after the crowd had assembled, it simply poured and the chairman had them assemble in the grandstand of the Oregon fairgrounds Anyone can understand how difficult it was to entertain 100 in a grandstand during a pour down,

The Oregon Church gave everyone a warm reception, literally and figuratively.

Our matron is very busy and was she happy when Lyle surprised her by appearing August

One or two mornings all our young folks got up early. There is a reason-pience breakfast.

The teachers in the primary and junior classes have aroused such an interest in their classes that the children can hardly wait for class time. To create an interest m small tots, the teacher deserves much credit.

Several have suggested we give a list of the articles needed for the dormitory, and we are going to present a list in The Herald very shortly If you can send us anything if will be greatly appreciated.

The Board members of the Illinois Conference wish to thank all for the food they have sent for the dining room. It certainly come: in handy.

Bro. Lyman Booth of Chicago was the first visitor to arrive from out of town for the General Conference, having reached Oregon two days in advance of the meeting.

#### REPORT FOR JULY

Sermons Lockwood, Mo., 5, St Louis, 1; Pleasant View, 2; Rensselaer, 2; Hillisburg, Pleasant View, 2; Reinsseller, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1; Brumfield, Ky, 1; Dana, N C, 1 Money received in Indiana Pleasant View, \$5.25; Reinsseller, \$24.66; Hillisburg, \$20.63; Plymouth, \$15.00; North Salem, \$6.50; Conference Board, \$29.18 Expense, \$15.00 Baptisms, 3; marriages, 1.

During the Indiana Bible School three young ladies requested baptism; and we thought it best to give them an outline of the first principles of the things that one must believe to be baptized (Acts 8.12), so we gave them an outline of those gospel facts. On the fourth Sunday it was our pleasure to take them into Jesus Christ by baptism. So we introduce to the church Srs. Phyllis Warner, Beverly Annis, and Lois Birch.

The members of the Indiana Conference will remember that for three consecutive years the number baptized was 41 each year; then the number went to 63 for one year. Well, again the number stands at 41 The Lord is blessing His work (Isa 55.9-11; Acts 15.14)

J II. Anderson, Indiana Evangelist,

### SOUTH LAWN CHURCH, GRAND RAPIDS

Our Sunday school picuic on July 27 was well attended and Superintendent Stevens had the arrangements and entertainment planned.

The closing Sunday of July found a full audience at church ready to bid farewell to the ones preparing to depart for General Conference, and on Tuesday ten of our adult members made their way to Oregon, Ill This is written during a very splendid conference and we are happy to report that in the group of ten members of our home church present there are the following: the pastor and wife; seven members of the Sunday school staff of teachers and officers; the organist; the choir director; the Dorcas president; the first elder of the church Six of these persons have never been to one of our conferences before, and we are very glad indeed that they may have this opportunity, and we anticipate much increase in enthusiasm at our home church as a result.

The writer expects to be back in his home pulpit for next Sunday, August 11 F E Siple, Paster,

#### HERALD RECEIPTS

Alice Akers Price; Etta Hatch; Leroy Hiott; John O Conrad; G A. Carpenter; S. M. Mitchell (for self and others); Mrs. D. F. Crouse; Mrs. Edward H. Barck; Mrs. H. H. Kent; Howard H Moore; S A Dismukes; Martha Field; Rosa McCurry; Josephine Engebretson; R. H. Judd; Emma C Railsback (for others); Mrs. I. E Brown; Freeman Fike, Mrs Paul Davis; Clarence Carpenter; E E Giesler; Eva L. Page; Sarah E. Smith; Jane Glass, Arthur Gilbev (for another); Deborah Knapp: Dorothy Herrick; Lula Wilhams; Edna Gruber; Mrs. S. M Kiger; Mrs. Mandes Recd (for another); Harold Starbuck; Ella Skeels, Charles E Anderson; buck; Ella Skeeis, Chaires & Amuerson, Anna Boyanovsky; Lottie E Young (for an-other), Mrs I. L Wood, A S. Perry; E. L. Maey; Ola Worley; Mrs G J. Rahn; Glenn M Birkey (for another); Irvin Lathrop.

#### FROM THE NORTHWEST

Dear Cowarkers:

On July 9 we left Vancouver for a two weeks' trip among the isolated members in Washington. Sr Virginia Swagger accompanied us We had a short but pleasant visit in the home of Bro, and Sr. Knapp of Camas, where we met Sr. Lottie McFarlane for the first time. Then in Grass Valley we found Si Mary Hunt and son, Lester H. Hunt. They expressed interest in the work and legret that they had failed to attend the recent conference at Felida where so many former acquaintances and brethren had assembled to revive the conference work.

At Wapato we spent two nights with Sr. Alma Brandt and mother Sr. Alma accompamed us on a visit to the home of Sr Lucy Lapp of Sunnyside and also to Bro. Charles Lapp's. Here we met Bro and Sr. Chailes Stedman, whom we had met at the Nebraska Conference two years previous. Bro. Sted-

man is in very poor health.

The Pentecostal people had previously arranged to hold a divine (3) healing service for Bro, Stedman on the afternoon of our visit This was our first experience in a service of this kind with these people. After a talk by the pastor in which he misapplied Scripture, particularly John 11:26, and gave some wierd accounts of instant healings and raising the dead to life, we engaged in a season of prayer for Bro. Stedman. When the minister's wife began praying, the other members became loud in their pleadings with the Lord, getting mto hysterical sobbing, but suddenly all stopped and arose without the sign of a tear. This reminded us of Ehjah's instructions to the prophets of Baal. I asked and received permission of the minister to make some remarks, during which I quoted many scriptures not quite in harmony with their plans and purposes, and for which I received a stern rebuke, for which I was prepared.

Brethren in Christ Jesus, can we consistently join hands with mmortal-soulists and ask God to do that which He has not promised! God has said, "Them that honour me I Immortal-soulists bonor the will honour."

devil, not God.

We visited in the home of Bro, and Sr. Nichols in Wenatchee. We found them rich in faith, as is also the home of Bio, and Sr

At Cashmere Bro. and Sr. Drake might be said to have excelled in hospitality, and we enjoyed our stay with them immensely. Bro. Lyle Rankin insisted that we do the speaking on Sunday the 14th, and although the temperature was above the hundred mark a large crowd was present both morning and evening. A picnic dinner was served on the spacious lawn of Bro and Sr. Louis Titchenel, after which we returned to the church to attend the Communion service conducted by Bro Rankin. Members of this church are full of questions on the Scriptures, which betokens an awakened and active interest in the Word of God. It was here that we met Sr Edith Watts of Deer Park, Wash.

From Cashmere we drove over the Stephens Pass to Mt Vernon to spend some time with Bro. Thomas Foster and family, It was a pleasure to discuss with them our different views on some subjects in God's Word. At Everett we found Bro M. W Perrine, of whom we had so often heard, but had never been privileged to meet before. Bro. Perrine feels that his days of usefulness are almost over, as he recently suffered two light strokes.

but he is still able to be about.

In Seattle we truly enjoyed the hospitality of the Sisters Young. Then at Renton we found and talked Scripture truths with Mrs. Lena Hawley. We trust that God will guide her thoughts into a saving knowledge of His Word We saw only Bro. and Sr. Corbaley at Puyallup, and that briefly, owing to sickness in the home of their son.

Our stay in Tacoma at the home of Sr. Burk was longer than in any other one place. Bro. Jaegar was as well as usual, and escorted us to the home in which we found Sr. Isabelle Brown, who is in her 93rd year and as cheerful and jolly as ever. We visited Sr Holycross and a Mrs. Temple, who is a searcher after truth. May she, too, be able to search out from the storehouse those truths which are able to make wise unto salvation.

Sr. Burk accommanied us to Aberdeen, where we made several calls, one being at the home of Mrs Coughenour, who is contemplating obedience to the gospel message in the near In Chehalis we found the home of future Mrs. Rulon, a sister of our Sr Easton of Long Beach, Calif; but as she was employed during the day we were unable to make her acquaintance.

Wherever we go among the brethren, we find that each group has their perplexing problems with which to deal, some not knowing what course to pursue. In some instances the efforts to promote the work are very spasmodic, but the sentiment quite generally is to hold fast—to occupy till He comes. The prospects are encouraging for a good conference here in Corvallis over the first Sunday in September We are hoping to have Bro. MacLeod of Los Angeles, Bro. Wm. Fisk of Sherwood, Bro Horace Prosser of Newport, and S G Baker of Eugene. We have recently met Mr Baker and found him to be a devoted student of God's Word and also a devotee of ancient history. This will insure a fine program, which we hope to announce soon. Begin making your plans to attend

In His service,

Emma C. Railsback, 1326 W Polk St., Corvallis, Ore.

#### **DUNBAR-FRYE**

On Saturday, July 27, 1935, the marriage of Sr. (Miss) Amy E. Dunbar, of Delta, Ohio, to William E. Frye, of Port Clinton, Ohio, was solemnized at the Raker Church south of Delta where Amy has been engaged as pupil and teacher in the Sunday school since childhood Here her host of friends gathered for the happy event, filling the church to the ut-The nature of the congratulations showed the high esteem in which she is held by those who have known her ever since she came into the world.

We have known her since she was about a year old, and when she stood ready to make the good confession of faith, it was our pleasure to baptize her into Christ. She has had the influence of a truly godly home where she was taught to be useful in many ways. Our acquaintance with the groom has been for a short time only, but he impresses one on acquaintance as a young man of sterling worth. We bespeak for them an unusually pleasant journey through life.

Few people start life under more favorable circumstances. Both have been brought up under the influence of the church, and they go out into life backed up by the highest ideals of Christian conduct. May our Father in heaven sustain them, and it is our prayer that they may both be found worthy of eternal life in the kingdom of God when our Lord comes.

S. J. Lindsay

1.95

5.00

#### CONTRIBUTIONS TO N. B. I.

\$20.00 Ida F. Orem Maurertown, Va., Sunday School Mrs. E. M. Hall J. F. Carpenter

Mrs. Sarah Elizabeth Hobbs died in her Argos, Ind., Wednesday, July 24, at 6 a.m., after an illness of heart trouble. She was born September 1, 1859, in Red Key, Ind., and was married to William Hobbs October 14, 1875.

SARAH ELIZABETH HOBBS

Surviving are many friends; husband; one daughter, Mrs. Grace Siple of South Bend; and one son, Roscoe Hobbs of Lake of the Woods A daughter, Mrs. Grace Hobbs Miller, died 31 years ago.

Sr Hobbs and her husband lived in Argos since their marriage. She was baptized about forty years ago by Elder Woodward, remaining in the faith unto death.

Her favorite quotation was found in Micah 4 4, "They shall sit every man under his vinc and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Burial was made in Maple Grove Cemetery, where she waits for 1 Thessalonians 4:16, 17 to be fulfilled. May they that mourn be comforted, and have the assurance of that same faith she died in, for it won't be long when the trump of God shall sound.

"Now Sister Hobbs is dead!

Here she hes In the lone Maple Grove Cemetery, And on her grave, with shining eyes, The heavenly stars look down,

Well done; Henceforth there is laid up for her a crown." A. E. Hoskins.

#### MARY ELIZABETH DOLL

Mary Elizabeth Doll, daughter of Fred and Barbara Doll, was born in Miami County, Ohio, at the Doll home now owned by her brother-m-law, Harry Fox.

She was one of eleven children, two dying in infancy. The major part of her life was spent in Mianii County. Death came to her on Tuesday morning, June 11, 1935, in Troy, Ohio, at the Stouder Memorial Hospital.

Miss Doll was baptized and became a member of the Brush Creek Church of God about eight years ago during the ministry of Elder M. W. Lyon. Her faith was constant. Two brothers, Jacob and Samuel, and one

sister, Elizabeth, preceded her in death. She leaves to mourn her death two sisters, Mrs. N. V Kerr of Paulding County, Ohio, and Mrs. H. O. Fox of Troy, Ohio; and three brothers, George of Indianapolis, Fred of Williamsburg. Ind., and Charles of West Milton, Ohio.

With the hope of the second coming of Christ and the resurrection Miss Doll faced death unafraid. She was laid to rest in the Curtis Cemetery near the Brush Creek Church of God on Thursday, June 13, following a sermon on Romans 8:1-18. We trust to see her in the soon coming kingdom of God.

Sydney E. Magaw. We beg the pardon of interested ones for being late with the above obituary .- S. E. M.

#### HERALD RECEIPTS

Eliza M Cassen; Elsie Bradley; Ida F. Orem (for another); Frances McCrodan; Janet Nicholson; J. E. Herriott; Lucille Le Crone (for another); Clyde Swihart; Arra Hanson; Emma C Railsback (for self and others); Minnie Rogers (for another); Lola Clark; George F. Scott; Mrs. E. M. Hall (for self and others); J. F. Carpenter.

A teacher's Bible for only \$2.25! The book contains a thorough concordance, maps, marginal references; is printed in one of the best type faces used in Bible publishing; and is bound in a high quality leatheroid. Order from the National Bible Institution,

### "THE BREAKING OF BREAD"

IT IS PLAIN from the New Testament that Christ's carliest disciples were in the habit of meeting for a very simple service, which they called "the breaking of bread." This was their only act of Christian worship They had no other. To take part in it marked those who did so as Christ's disciples, for a Christian was one who, in the company of his fellow believers, broke the bread in remembrance of Christ. "And they continued stedfastly . . in the breaking of bread."

What were probably the main ideas associated in their minds with this service?

In the first place, it was surely just a natural act of affection toward Him, the Master. At that farewell gathering in the upper room He had taken bread, had broken it, and given it to them, and then had bidden them "do this" in remembrance of Him. Now that He was no longer with them in bodily form, it must have seemed the simplest and most obvious way of showing Him that He was not forgotten, and of keeping alive within their own hearts the flame of their love for Him. He had called them His "friends" that evening. "Ye are my friends," He had said. If a man's friends could not be relied upon to do a simple thing like that in memory of him, they would be scarcely worthy of the name of friends at all; and so the breaking of bread was a gathering of the friends of Jesus

And still it is first and foremost this simple affection for Christ, this desire to show Him that He is not forgot ten, which draws the feet of those for whom He is Lord and friend to the breaking of bread. If we would only think of it more as an act of love and obedience on our part toward Him, and think less of it as something calculated to benefit our own souls, we should perhaps go more gladly and willingly than we do. It is an act of friendship toward Him, and if we make it this can we doubt that He will value it very highly?

Then, secondly, we can be sure that they saw in it an act of fellowship. They called it the "Communion," i. e., the fellowship. They seemed also to have called it at first the "love feast" (agape) or, at any rate, it was probably preceded by a common meal to which this name was given. Thus the breaking of bread was felt to be an act of fellow ship which bound Christians to each other, just as and because it bound them all to their common Lord. "We, the many," says St. Paul, "are all one bread, for we are all partakers of the one bread (or loaf)."

In those days, when Christians were few and scattered, they must have seen in this weekly gathering a powerful bond of unity between themselves. It was a sacrament of brotherhood. A meal, all the world over, has always been regarded as an act of fellowship, and in the case of this meal of the breaking of bread they must have been conscious that what had drawn them all together was a common devotion to Christ, which made them as "one loaf" compacted together out of many separate individual grains

It is one of the greatest tragedies imaginable that this

simple meal of fellowship has become one of the most fruitful causes of division amongst Christian people simply because various doctrinal aspects of it have been developed about which it is possible to disagree. If only we could somehow cease to dispute about the various interpretations which can be put upon it and could be content with those utterly simple ideas about it which apparently contented our Lord's earliest disciples, it might become again a great power making for that fellowship which we so sorely need.

The simplest ideas about any matter are generally in the end the truest and the greatest and the ones which matter most. Without for one moment denying that later and more highly developed ideas about it may be perfectly true, it is, to say the least, extremely probable that the simplest and earliest ideas associated with the breaking of bread are the most vital and important, and most likely to be in harmony with that amazing simplicity which is the outstanding characteristic of Christ's teaching.

Lastly, what may we suppose that the words "Do this in remembrance of me" meant to them? Do what? It is a possible answer that they meant only, "break the bread." But we cannot help asking whether, in view of the circumstances under which those words were spoken, with the cross so near, and remembering what He had said to them about His body being broken and His blood shed for them and for many, they could have failed to see in them a command to do the very thing which He Himself had done and to follow Him themselves along the road of sacrifice. It would be unlike our Lord to ordain anything which was simply a ceremony and which had not got a great vital and sacramental meaning behind it. The broken bread and the cup of red wine must have recalled Calvary irresistibly to their minds, and "Do this" can scarcely have meant less to them than "Go and do thou likewise."-Rev L B, Ashby in The Morning Post (London), selected by W. S. Tom-

#### REGARDING PLEASURE

A pleasure-loving populace will be entertained at all costs. They will come to hear beautiful music (a commendable taste in itself), to hear discussions of the latest novel, or to see tremendous movie spectacles But to come to hear the truth is not so popular.—Norman John MacLeod

The social hour in many churches takes the place of all other things. The church becomes a social affair, even to putting the dance and cards ahead of true worship.

-Norman John MacLeod

The man who in this world can keep the whiteness of his soul is not likely to lose it in any other.—A. Smith.

In life there is nothing more unexpected and surprising than the arrivals and departures of pleasure. If we find it in one place today, it is vain to seek it there tomorrow. You cannot lay a trap for it.—Alexander Smith.

# THE RESTITUTION HERALD

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## IN MEMORIAM

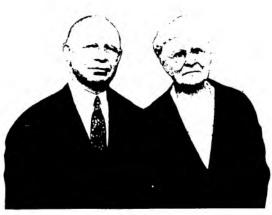
OD chooses wisely those U whom He would have serve Him in positions of greatest responsibility. With the clarity of vision He alone possesses He looks upon the future lives of His servants as though they were already spent, their labors completed, their successes and their failures finally recorded. "Known unto God are all his works from the beginning of the world,"and known unto Him also is the accumulated fruitage of the lives of His people, to the farthest generation

Foresceing the ever-multi-

plying descendants of Abraham, which were to be "numberless as the sands of the seashore," God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."—Gen. 18.19. This was one of the reasons why God chose Abraham and called him "friend."

Abraham is not the only one whom God has chosen and qualified for such special service and for such divine distinction. Sister Mary Alice Woodward, to whose memory these lines are gratefully inscribed, was obviously selected on the basis of God's foresight. He knew that she, too, would leave a lasting spiritual impression upon the lives of forthcoming generations of her descendants, and so He called her and set her apart for the sacred work of spreading abroad the glad tidings of the kingdom of God.

That she proved true to her great commission is testified to by hundreds of men and women whose lives have been enriched by her labors and whose salvation has been assured by her ministry. And now, though death has cut short her efforts for a little while, her service to God and man continues in the fruitful life of her son who is pictured beside her on this page, and in the lives of those younger ministers of the Word whom he in turn has encouraged and assisted in the development of those qualities



F. L. Austin Mary A Woodward

of biblical research and spiritual leadership needful to the furtherance of God's purposes among men.

Meditating upon possible final results of Jacob's faithfulness to Jehovah, Balaam the Prophet said "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his."—Num. 23.10.

We may well apply these words of the Prophet to our own case today. As we review the long and abundantly fruit-

ful life of Sister Woodward, as we recall the soul-stirring appeals she made to those who were strangers to the gospel and to the grace of God displayed in it, and as we contemplate the number of the men and women who responded to the invitation she extended in the name of her Lord, we are moved to ask ourselves the question: Who, even now at the close of her life, can count the sheaves that will result from her planting? The question can be answered only when the Master of the harvest comes and gathers His wheat into the garner. But this one thing we know, to adapt to our needs the words of a familiar old hymn,

"Every soul she has led to the foot of the cross, Every lamb she has brought to the fold, Will be kept as bright jewels her crown to adorn, In the beautiful city of gold!"

More than that, each one to whom she has brought the glorious hope of a coming Savior and the possibility of everlasting life through Him, who has succeeded in influencing others to give their lives also into His keeping, will lay unnumbered trophies at her feet in the day of final reckoning. Their victories will be counted as her victories on that day.

## Why the Bible Cannot Be Destroyed

THERE is something about the Bible which distinguishes it from all other books. Every attempt to destroy it has been unsuccessful. Critics come and go but the Bible goes on forever. It contains no errors, never needs revision, and is always the best seller.

The more we study the Bible the more we are impressed with it as a supernatural Book.

#### IT SPEAKS WITH AUTHORITY

There is a voice of authority in the Bible which can be found in no other book. Thinking men and women, whether they be believers or not, always regard the Bible with the profoundest respect. Picture the godly father and mother with their snow-white hair, their heads bowed, and their eyes fixed at attention upon some precious portion of the Word of God. Such a scene would command the respect of everyone but the vilest renegade. I believe that even the criminal and the drunken bum would realize that the Bible has had something to do with molding the character of the godly man and woman.

Wherever the Bible touches the realm of science or history it speaks with authority. This is true of every subject of which the Bible speaks. As we study the Book we become aware of the fact that it was inspired by One who knew all about everything.

For example, simply open the Book to the account of creation. The first chapter of Genesis contains the only reasonable and logical account of creation which we have With the dignity and poise which is characteristic of Him who presides over the universe, the Lord gives utterance to these marvelous, matchless words: "In the beginning God created the heaven and the earth." In that verse there is more real truth concerning origins than will be found in all the thousands of volumes written by man in all the ages.

Whenever men question the truth of the Bible it is because they are still in the kindergarten and God has graduated. This Book is well able to vindicate itself in every battle with its critics. In spiritual matters it is the only Book of authority we have.

#### IT CONTAINS A MESSAGE FOR ALL PEOPLE

Try to imagine some one writing a book about you centuries before you were born. If in that book the writer gave a perfect description of you; told all the details of your life history, anticipating every problem, trial, tribulation, and need; provided the necessary counsel, inspiration, and encouragement in order that you might win the victory over your problems—would you not be profoundly impressed?

Then suppose that this same book gave a history of every other person in the world, described their problems, what a remarkable book that would be! Yet that is exactly what the Bible is. It is a Book which contains the

history of every human being. There is no possible experience which one can have which is not mentioned in the Bible and no need which is not anticipated and provided for.

Several years ago the manager of a radio station over which we were broadcasting asked me why it was that many people would pass by thousands of churches and drive fifty or a hundred miles to attend ours. I held out my Bible and said, "Between the covers of this Book there will be found something which will meet the need of every human heart. We preach the Bible—all the Bible, and only the Bible. People find that they are gefting just the message they need. Fifty or a hundred miles is no barrier when hungry hearts find a place where they can be fed and helped. That's why they come. I'm not a great preacher, but I have a great message. It is not my own message, but God's message. I simply give God's message to the people. It satisfies and they come back for more. God honors His message."

Any church can get a crowd by putting on an entertainment, but if you want the crowd to keep on coming in all kinds of weather and from long distances, give them the Word of God It meets the need not only of the people of America but of Asia, Africa, Europe, everywhere.

The Bible is always up-to-date and never out-of-date. Its prophetic pages give us the news before the newspaper men ever dream of what is going to happen. Civilizations come and go, conditions change, people change, but the Bible has a message for people today just as truly as it did for the people in Martin Luther's day, or the first century. The same God who met the needs of Noah and Abraham will meet our needs today.

#### GOD INSPIRED MEN TO WRITE THE BIBLE

Rationalistic theologians have taken the terminology of Christianity, emptied the words of their meaning, and used them for the promotion of their devitalized counterfeit Christianity. When they speak of the inspiration of the Bible they mean that it was inspired like Shakespeare.

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That is not true. The Bible is inspired in a manner which forever raises it above the level of a human production.

Man decides to write a book. Then he executes his plan. It was God who made the decision which caused the Bible to be written. "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" God was the Author of the message. Man simply recorded it.

### THE BIBLE IS AN INFALLIBLE REVELATION

Barring errors in copying and translating, the Book is so thoroughly infallible that the Lord said every jot and tittle would be fulfilled. Since the omniscient God is the Author of the Book this is just what we should expect. Present world conditions are being poured into the mold of prophecy in a way that is amazing. The time has come Please turn to Page Ten

## The Cause and Cure of Hard Times

THE cause of man's adversity is alienation from God The cure of man's adversity is reconciliation to God There is a close relationship between man and the earth The one reflects the condition of the other. Consider and compare Paradise lost and Paradise regained (Gen. 3-18; Isa. 55-13).

Elijah did not arbitrarily open and close the heavens (James 5 17, 18) He had the Word of God to stand upon in his prayer (Deut. 11 17).

#### A SPIRITUAL CAUSE

Trouble does not spring out of the earth spontaneously. There is no effect without a cause. The discerning eye looks for a spiritual cause behind a material effect. When the cause is properly and scripturally dealt with, the effect will disappear

The land of Palestine seems to have been a sample and illustration of what the entire earth would be under similar conditions. When the children of Israel were obedient to the divine commands and walked with God, the land was fertile, rains were timely and abundant, and harvests were plentiful. When they were disobedient and worshiped idols, the land was barren and scourged by drought and insect invasion (1 Cor. 10:11, marg.). "Distress of nations, with perplexity" (Luke 21:25). This is an illuminating phrase applicable to the end time, graphic because photographic.

Former President Hoover, in a nation-wide broadcast, said that in the past century there had been fifteen periods of business depression similar to that which the country is passing through at the present time. He then expressed the confident assurance that as the former periods had passed and given place to normal conditions, so the present one in due time would disappear, and the country would enjoy prosperity once more.

#### AN UNPRECEDENTED CONDITION

Be that as it may, the present situation is without precedence in history. In previous periods of hard times, there has been spiritual revival. Under pressure of adversity, men have turned to God. Churches have been filled, revivals have followed, and spiritual life has been greatly quickened History shows that material prosperity has been accompanied by spiritual declension while privation and misfortune have turned the hearts of men to God,

At the present time, however, men are turning away from God. There is a noticeable lack of interest in spiritual things. Attendance on religious services has fallen off; there is little or no response to evangelistic appeals, and men are indifferent, if not antagonistic, to spiritual efforts of every kind. Men are hardened rather than softened by adversity as if forecasting the attitude described in Revelation 16:11.

#### TELLTALE STATISTICS

The following figures give some evidence how the nation has gone after Mammon instead of God.

In 1927, sixty thousand preachers preached 3,000,000 sermons without having a single convert. In 1928, ten thousand churches, with an average membership of over 1,000, did not have a single addition to the church. On the other hand, thousands of members were lost each year. At the same time the national wealth was estimated at \$300,000,000,000.

In 1929, Thomas Edison said, "God will not let us advance further materially until we have caught up spiritually."

Then came the stock market crash, and the wealth of the country suffered an estimated shrinkage of \$150,000,000,000

#### REPENTANCE IN SACKCLOTH AND ASHES

Roger Babson recently said, "Business depressions are caused by dissipation, dishonesty, and disobedience to God's will, resulting in a collapse of moral character. They are cured by a moral awakening, a spiritual revival, and the rehabilitation of righteousness."

Spiritual virility and moral decadence cannot coexist. Moral collapse followed the World War. The late President Wilson said, "Our civilization cannot survive unless it be redeemed by religion."

The nation must repent in sackcloth and ashes. We must go back to the spiritual intensity and integrity of the Puritan and Pilgrim fathers.

Men are being taught how easily earthly possessions can be swept away that they may learn to lay up treasure in heaven.—Dr. Frederic W. Farr in *The Alliance Weekly* 

## SHORT CUTS

A PPARENTLY one of man's prominent weaknesses is desire to find some short cut, some magic formula, some quick and easy means of obtaining his desires. That tendency to grasp at the cheap is usually in reality most expensive, leads him to delusion, and causes him to chase after futile, will-o'-the-wisp substitutes for the hard, costly means to success. Why pay hard eash over a period of years to some piano teacher and waste long hours in practice when the "Easy Method System" will teach you to play overnight and astonish all your friends? Why undergo expensive hospital treatment and the diagnosis of medical experts when some fakir's cure-all promises to do the business at a dollar a bottle? Why struggle and strive to build a personality when some gold brick psychology will enable you to buy it in ten lessons?

That this endless search for the short cut, the easy way, the magic formula for getting something for nothing, operates in religion no less than in other realms will be apparent to anyone who will give thought to the matter. This demand for short cuts leads to prostitution of some of our most fundamental truths and causes many to be satisfied with cheap substitutes for real religion.

Take conversion, for example. No one believes any more sincerely than I in the reality of old-fashioned, sky-blue, heaven-sent, life-changing conversion. That is a fact in human experience, as much a fact as the ills which it cures I have seen too many glorious transformations of character to entertain any doubt as to what happens when God takes hold of a sinner and gives us yet another proof that the gospel of Christ "is the power of God unto salvation to every one that believeth."

Nevertheless, we are mistaken, I believe, if we think of conversion as an end, rather than as a means to an end From the standpoint of its complete work, conversion is not like some magic operation that cures instantly, but is like a diet that works gradually. Christian leadership has been responsible for untold failures because we have not recognized that. We've prayed and worked to save a sinner, then when he yielded we said, "Praise God, brother, now you're saved," and turned our back on him and concentrated our effort on some other unsaved person. And because of our neglect and our failure to think in the terms of nurture, that soul was sooner or later written up as a failure

How great is the need that we shall go along on the venture with the seeker. A life must be rebuilt. There are attachments to old habits, associates, ways of living, that must be changed. The new spiritual life is like a tender plant that must be protected from rough winds and inimical weeds until it becomes a sturdy stalk. We must help that person to enter a Christian environment, and fellowship and activities that will strengthen and provide every encouragement for the successful entering upon of these

new ways of life. The new convert not only needs encouragement and help in these delicate, difficult, first days, but he also needs careful instruction that he may not develop habits and attitudes that will be a liability to him and to us all the rest of his days.

No doubt, most of the useless and unenlisted members that clutter our churches today are these because we have given them to understand that once converted they were wholly saved, because we have failed to help them really change their lives and enter upon a vital, adequate expression of Christianity.

Another great truth, that of biblical holiness and the higher life of victory, is, I feel, often presented as a magical short cut. It is really astonishing how many hobbyriders there are who assure us in all seriousness that what we most need is to get the baptism of the Spirit, "let go and let God do it all," obtain the second blessing, undergo this carefully blue-printed emotional experience, and we shall then settle every problem, achieve the ultimate in character

Unfortunately, that is not true. I believe in holmess as sincerely as any man. In my mind there isn't the slightest doubt that when one of God's people comes to Him in complete consecration and presents his all upon the altar that something wonderful and spiritually transforming happens to him. But when we become possessed with the idea that we know all the mystery of godliness and have achieved at one sweep an experience superior to that of ordinary Christians we are in danger of substituting a short cut for one of the most important truths in the Word of God. I am perhaps more sympathetic than I sound toward my . . . brethren who present this teaching, but I have not been able to evade the fact that this manner of teaching and practicing hobbyized spirituality has all too often seemed to encourage rather than to cure the spirit of self-righteousness which is one of the most insidious foes of true religion. These good folk are often narrow, censorious, bitter in their judgment of others, self-righteous—in other words, too conscious of their own goodness and its superiority over that of others.

It is my feeling that real religion is gracious, charitable, full of vitality, wholesomely unconscious of its own goodness. Surely there is something very wrong with our religion if it makes us stiff, critical, unjust, hard to get along with. The trouble with such folk is that they are self-centered, rather than Christ-centered. Their holiness is unwholesome, unattractive, pharisaical. These people who are bogged down in such a sanctity no doubt will get into the kingdom, but unless they're very changed before then some of us hope our mansions will not be on the same street as theirs.

Short cuts positively will not do. Christ's way is the way of life. It is attained by effort, growth; it is not a

magic, instant change, but is rather an achievement. You may experience conversion, be baptized, join the church; you may even claim sanctification, and still be blind to your besetting sins For example, you may be stingy and as ready to excuse it as most covetous people are. Apparently there is no power on earth that can make you religious with your money until you become aware of your covetousness, ask God to help you, and undertake to practice generosity How blind we are to the sins that really matter—selfishness, malice, greed, a lack of love! Christ died on the cross to save us from our sins; He lives today to enter triumphantly and victoriously into our lives; He will not and He cannot save us from these sins until we see them for what they are and renounce and confess them. Really, the only thing God can do—and that is everything—is to help a man build real character through the conquest of self. And that is no short cut.-Gordon O. Reed in Present Truth Mes-

## Will Christ Really Return?

F ALL the truths at which people have mocked there stands out more prominent than all, this truth of the coming again of the Lord Jesus Christ. But although men may refuse to accept this blessed hope and look upon it as something that is entirely impossible, yet we praise God that He has given us assurance that such a thing will take place when the time is fully come.

The second advent of the Lord Jesus rests upon the proof of His going from earth to heaven by ascension, and His ascension depends completely upon the truth of His resurrection from among the dead. If He never rose from the grave then it follows that He never could possibly have ascended to heaven; if He has not entered into heaven in the power of an endless life, it means that His return can never take place, and that our hope is in vain. If such things are so it proves that Jesus Christ was the greatest impostor this world has ever seen, that His words were lies, that He was a deceiver, and that He was not the Son of God.

It matters not, however, how man has attempted to explode the truth of His second advent, nor how he has ridiculed the thought, yet the truth cannot be denied that "Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15.3, 4).

On that statement we can rest with confidence and be encouraged when we remember the words of the Lord Himself ere He left His disciples to be crucified, that "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).

Angelic testimony affirms that "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)

No matter what man may say, the Scriptures emphatically and undeniably declare that Jesus Christ will return for His own believing people, and afterwards set up His millennial kingdom upon this earth.

HIS RETURN FOR HIS PEOPLE After the Lord ascended the disciples went forth boldly and preached the gospel, having waited until they were filled with the Spirit Thousands of souls were saved as a result, and they all continued with one accord to serve the Lord. The truth of the second advent was dear to all, shedding a fragrance of expectancy throughout all their service However, as time went on, this hope became dim and soon became of seemingly no importance to the majority of believers in Christ Today it is evident that there is a renewed interest in this truth, and men today are looking once again with anticipation for the Lord's early return.

Some of the reasons why it is essential for Him to return for His people are that He must do so if He is going to stand true to His word, and that it is necessary for Him to raise His sleeping saints from the grave, once again defeating the last enemy of mankind. If He does not return then the only thing that Christians have to look forward to is death, and this removes the need of being prepared for His coming.

We, however, are looking for the Savior from heaven. who will come in a moment, in the twinkling of an eye, and raise those who are asleep. Then together with them we shall all be gathered to meet the Lord in the air. Then led by the Savior of sinners, we shall be received into the realms of bliss, where we shall be with the One who "loved us, and washed us from our sins in his own blood" (Rev. 1.5) No longer will we be made to endure pain, trial, or suffering; no longer will there be temptation, sorrow, or sighing; but all shall be perfect peace in the presence of the Lord.

With glorified bodies we shall serve Him, with perfect evesight we shall look upon Him in all His beauty, and with hearts full of worship and praise we shall bow before Him and acknowledge Him as King of kings and Lord of lords. O blissful moment when we all get home! ...

#### HIS RETURN TO EARTH

Prior to the setting up of the era of blessing, it will be essential for Christ to deal in judgment with this world. The forces of evil will have been organized against God and against those who call upon His name. Many of them will be Jews, though the majority who return to the land will

Please turn to Page Ten

## The Field of Prophecy

BRIEFLY to define this field it might be said that its area is as long and broad as the territory occupied by the church; that is, the people of God. One way to arrive at a correct answer to this question, Where is the field of prophecy? would be to answer another, namely, What is the purpose of prophecy? Assuming the answer of the second question to be, The purpose of prophecy is to instruct the household of faith, and to warn mankind regarding present and future conditions of life, we immediately understand that the field is any place and every place where human beings dwell. We cannot run away from God. Since prophesying is defined acceptably as "speaking forth in the name of a supreme ruler," and the gospel of the kingdom is to be proclaimed "to every creature," it appears that we have no choice. Our opportunities are as numerous as the persons we meet. On every hand, in every situation of life, the servant of God is called upon to do his or her prophetic duty. "The field is the world."

This field of prophecy is not determined by the measurements of time and space alone. There are intellectual boundaries-some call them "spiritual gifts"-for which no one as yet has devised or discovered a unit of measurement. Perhaps they are infinite, beyond calculation! But all intelligent persons know that these "capacities" or "abilities," or "psychic energies"-whatever term is used-exist. Our consciousness or self-hood, our I, is continually making comparisons and trying in some way to estimate the degree of usefulness, actual or potential, which is ensconced in any individual mind. Noah, for instance, understood the harbingers of a coming deluge; and he devoted a lifetime to building a seaworthy craft to take himself and family across the tides. The opportunity to build boats was open to all. Noah proclaimed the coming event; but no other person could compass the meaning of such a world-wide catastrophe as a universal flood Some call it "divine inspiration." So far, with all the learning acquired, we have failed to get a definition for inspiration. Isaiah and Daniel and Peter and Paul and John the Revelator could comprehend a new earth "where peace shall flow as a river, and righteousness as the waves of the sea." Such conceptions are too vast for most prophets. Nevertheless, we need Amos and Hosea and Micah and all the rest of them. Whatever the occasion, the purpose is one, namely: to furnish the children of God with an entire and sufficient spiritual equipment for every emergency. And so it is in our day. Wyelif and Huss, Luther and Calvin, Wesley and Edwards, and the multitudes who have followed them, were divinely called. They live in our lives because of their faith and deeds and devotion to the right; because they served the truth in their lifetime. Their moral grandeur shines on every page of history, and they inspire in the hearts of men today an appreciation for the hope and charity which enrich the character of men not only of their time, but of all time.

Again, we have the moral field of prophecy, that field in which mankind as individuals, as accountable moral agents, come to establish right relations with each other for the common good of all We must not confuse this with what some writers have called "religious ethics." Our space forbids discussion here, but even the propriety of this title is questioned. From earliest times, however, there has been before the thinking world the problem of our moral relations. They are persistent and universal. This field of prophecy is very common and includes a great variety of subjects, from the wise man's admonition that "the drunkard and the glutton shall clothe a man with rags" to those strong decrees against the nations-Egypt, Assyria, Tyre, Babylon-tor their unholy traffic in human lives and the neglect of the laws of rightcourness and social chastity. Denunciations against ancient Assyria for barbarous crimes against human welfare, and against Babylon for her obscene idolatry, are within this field. It is not so much for the purpose of depicting the ultimate destruction of evil persons or peoples as it is to warn the church against such consequences and to admonish everyone to "seek peace, and pursue it." The repeated and constant fulfillment of these prophetic utterances is adequate evidence of a divine moral order for the world, whether to individual persons or to peoples and empires. These laws are as insistent and as constant as the so-called laws of gravitation or the correlation of forces. In the moral field of prophecy, history is a confirmation of the certainty of these laws Well did Isaiah say for the Lord: "My righteousness shall be for ever, and my salvation from generation to generation."

The field of prophecy is infested with false prophets. They come to us as feachers and leaders, rulers and servers, in every condition of life, and in every occupation: these blind guides of the blind are constantly in evidence One of the precautions of the Sermon on the Mount, which stands out in bold relief, reads: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes from thorns or figs from thistles?" In history, in literature, in religion, and in law these creatures in the garb of innocence are with us. Their sense of safety seems to lie in small differences. Small matters are held to be harmless because of their insignificance. In every age from the days of Cain, with an unacceptable service at the sacred altar, to the last vision of Revelation, a place has been recognized for this spirit of deception and ultimate destruction. Wisdom is the only specific to prevent the direful consequences; and "the fear of the Lord is the beginning of wisdom. a good understanding have all they that do his commandments" (Psalm 111:10). The word "fear" here is used in its rational sense, and is not an act of instinctive fright. God appeals to our understanding; the false prophets to our feelings and prejudices.

In the words of Job, we have the same admonition: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28:28.—George H Dewing in *The World's Crisis*.

## Christ's Foreview of the Course of This Age

UR Lord Jesus not only foretold the signs of the end, but in a marvelous way indicated His perfect knowledge of the whole course of this age. It is the writer's conviction that our brethren who have stressed the imminency of His return through the past 1,900 years do violence to much that He had to say regarding the events preceding the second advent. Luke, in his Gospel, tells us that He spoke an added parable, "because he was nigh to Jerusalem and because they supposed that the kingdom of God was immediately to appear" (Luke 19:11, R V) In that parable He set forth the true attitude of His people during this age. He had given His servants a sacred stewardship and, leaving with them the trust, He said, "Trade ye, herewith, until I come." While the general attitude of His followers was to be preparation for that coming, they were to devote themselves to the earnest fulfilling of their sacred trust.

Turning to Matthew 24 we have our Lord outlining the course of this world and the course of the church during the age. As we began with a consideration of His words to His own followers, we would call attention to His forecast of conditions in the church. The evangelization of the world was the allotted task of the church, but our Lord foresaw both the faithfulness and the unfaithfulness of those who took upon them His name. He held out to them no rosy path, no easy task, no life where all was to be bright. On the other hand, in Matthew 24.9 He states distinctly, "Then shall they deliver you up unto tribulation, and shall kill you; and ye shall be hated of all nations for my name's sake." These words could apply only to His disciples and to His church The question of whether the church will or will not pass through the great tribulation is of no consequence when we know that tribulation even unto death was the forecast which Christ made for His people. Suffering was to be their privilege. Multiplied words by the apostles bring out this same thought. "To you it hath been granted," says one, "not only to believe on his name, but to suffer for his sake." Paul distinctly states that "if we suffer with him, we shall also reign with him." Christ might have taken the position of an optimist and wiped out all the features of such a picture from the future program, but He was the inerrant one and the faithful witness

Moreover, He distinctly unfolded the fact that there would be treachery in the church and that men would deliver up one another and hate one another. Then, too, He lifted the veil and indicated that great leaders would rise, false prophets who would lead many astray. He foretold, too, that with these conditions, "iniquity shall be multi-

plied, the love of many shall wax cold." Such was His testimony when on earth. When later, He spoke from heaven to His servant John, He gave the unveiling not only of the picture of His true bride, but the story of the great harlot, who should ride upon the nations and persecute the saints...

Then our Lord spoke of world conditions, and there are three outstanding things in His foreview. There was to be international strife. Matthew 24:6, 7 states: "Ye shall hear of wars and rumours of wars: for nation shall rise against nation, and kingdom against kingdom." How did He know that such would be the case? Peace programs have ever been in the minds of men. Leagues of nations were not initiated in our day. Men have sought a basis which would end international strife over and over again. How did Christ know there would be wars? The significant thing is that He was living at a time of well-migh universal peace. Rome tuled over all nations with almost undisputed right. Why did He not prophesy that her rule would reach out and on until the international strife would be ended?

Some years ago we were in Belgium just a little after the war. We went through the seenes of strife and the wrecks were visible everywhere. We entered war-torn Ypres, where rivers of blood flowed in the awful days of 1914-18. We took a photograph of the old Cloth Hall in the city, whose tower, while ruined, still stands. It is being left as a monument of the horrors of war. On the same day we motored to one of the undestroyed cities of Belgium and entered a great art gallery there. As we looked upon the old paintings, many of them from great masters, our eve fell upon one which dated back into the hundreds of years, to about the time that our Authorized Version of the Bible was first issued. The artist was depicting universal peace. In the foreground of the canvas, lying prostrate, was the God of War, and with his foot on the head of Mars was the angel Gabriel, with his spear right through the cruel monster War was dead. On either side of the canvas were scenes depicting the progress of science and art. There was a great globe setting forth the newly discovered world, and then on the other side there was a group of women in an orchestra with instruments of music. The artist's conception was that the world had reached such a stage in the progress of science and art that wars could be no more. Three hundred years later that whole land was well-nigh deluged with blood in the greatest war of all history. Christ foresaw and Christ foretold.

Then, He said there was not only to be war, but want.

Look at the words, "There shall be tamines" There has always been abundance of land and of grain to feed the hungry world. Why famines? In our day, with all that modern agriculture has done, with all the modern machinery with which to till the soil, and to gather in the barvest, with all the multiplied means of transportation, these famines still send to their graves countless millions. We have known them in land after land. Even since the last war Russia has lost hundreds of thousands of lives from sheer starvation. China has gone through similar agony. Christ foreknew, Christ foretold, "there shall be famines."

Again, He described turther the groaning and travailing creation as it expressed itself in great earthquakes Matthew records this, and Luke tells us in connection therewith, "there shall be terrors and great signs from heaven," a rocking earth and the outpouring of wals of wrath from heaven. It is questionable whether during His lifetime Christ had felt a single tremor of the earth in the land of His birth. It is true that while He hung upon the cross the old world rocked and quaked, but these words were uttered before that It is wonderful that He should foretell these conditions. With ever-increasing sorrow these visitations come A few weeks ago I passed by smoking Stromboli, which since we saw it three and a half years ago has poured out its streams of lava and carried death and destruction down its sides. Our steamer also ran in full view of Messina, which in 1908 was shaken, an upheaval and quake in which no less than 200,000 lives were lost. The recent California earthquake was nothing compared with such fearful loss of life. China, since that time, has had a great earthquake in which destruction of life was greater. Since we began our present journey wireless brought the news of a similar destruction in India. "There shall be earthquakes and great terrors."

We have often told the story of Martinique, that beautiful island in the West Indies. Years ago Protestant missionaries visited the island but were driven out through the animosity of Rome. She held full sway there, and had degenerated into out and out infidelity so that on Good Friday it was reported that a person in the capital crucified a pig in mockery of a crucified Christ, and on Easter Sunday they marched through the streets dangling a large live fish from a pole in mockery of the resurrection. Quite commonly God lets the infidel carry through his defiance of Deity without an answer, but sometimes God sends one of these judgment terrors. The following week old Mt. Pelee burst forth in a great eruption and inside of a few hours the whole capital of that island, St. Pierre, was left but a heap of burned out rums Thousands of lives were lost and vet though one might think this terror was uncalled for, it was reported that within two weeks of that time the survivors of that fearful holocaust were holding an all-night dance. Only with these judgment signs can the old world be pulled up in its ignoring of God . . . We are simply giving those things of which Christ said after narrating them-"The end is not yet." These are the beginning of travail. It would seem that these would be intensified toward the time of the end, for in Luke our Lord said in connection with the signs that there should be "upon earth distress of nations in perplexity for the roaring of the sea and the billows, men fainting for fear and for expectation of the things which are coming on the world, for the powers of the heavens shall be shaken."—R. V Bingham in The Evangelical Christian.

### IN FOG

I walked amid the fog,
So dense that I could scarcely see the way,
Beside, behind, before, a wall of gray,
Save here and there a light throws out a gleam,
Upheld by mist it lies, a lengthened beam
Afar the fog horn's warning sounded clear,
A dismal moan, yet one of kindly cheer
To those at sea. So dark the night and chill,
One could not tell if stars were shining still,
While I must walk in fog

My life is filled with fog.

Like wind-swept clouds, across my shrinking soul
Fear, care and doubt, distress and sorrow roll
Though friendly lights their feeble flickers throw,
They serve but to accent the gloom below
Above, the clouds have so obscured the sky,
I can but trust God's stars are still on high.
It seems that daylight ne'er will dawn again
To drive the shadows from this dismal glen,
So filled is life with fog.

The world is lost in fog.

Men are distressed by that which now they see;
Men are perplexed by that which soon may be.
The workers seek to toil but find no place,
In midst of plenty, Hunger shows her face.
The governed writhe in feverish unrest,
The rulers boast, though still by fear oppressed.
Men ery for peace but spend their gold for arms.
Who can deliver from these vast alarms?

The world despairs in fog

The fog is not for aye.

Across the hills will come a dawning gleam.

Then mists will vanish like forgotten dream.

So, too, will dayspring come into my heart;

Then questioning and turmoil will depart.

So to the world will come an age made free

From aught of hatred or perplexity.

Oh, blessed Morning, may thy glorious ray

Soon bring the fullness of eternal day

When fog shall pass away!

-Winifred M. Dyer.

<sup>&</sup>quot;No laws, however stringent, can make the idle industrious, the thriftless provident, or the drunken sober"

### THE GOD OF OUR FATHERS

IN THE first book of Samuel we read. "And Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

These words earry us back to one of the bright days in the earlier history of the children of Israel. Twenty years before this the sons of Eli had earried the ark of the Lord into battle against the Philistines. They had been defeated Hophni and Phineas, the priests, had been slain along with over thirty thousand of the people, and the ark had been captured by the enemy. Now upon the very spot where the graves of their slain countrymen of twenty years before could be seen dotting the hillsides, they had met the same enemy and had won a signal victory.

After the battle the Prophet Samuel, anxious that the people should give the glory to God, raised up there on the site of the victory a great stone and called it "Ebenezer," meaning "Hitherto hath the Lord helped us"

There is something startling about the word "hitherto" which he uses here. It refers not only to the victory which they had just won but also and more especially to the inglorious defeat which they had suffered there a score of years before. Does it not seem like a strange inscription in view of what took place on that tragic day of their national life? Had Samuel forgotten the circumstances of that disaster?

This was the truth that Samuel wished them to remember by that stone. In the defeat of twenty years ago God was with them as truly as in the victory of yesterday. They could well understand how God helped them in Egypt in their victories over Pharaoh; at the Red Sea in the dividing of the waters; in the wilderness in their triumphs over hunger and thirst and perils. They could comprehend His assistance and aid in their wars with the Canaanites. It was not so easy to see that the same love was overshadowing them in the defeat and disaster at Shiloh Therefore Samuel took that stone and set it there to remind them that God helps in defeat as well as in victory. Even amid the horrors and shameful memories of that battlefield God was helping them; helping them to know their sins, helping them to know themselves, leading them to a clearer knowledge of God and the things that made for everlasting peace

Many of the worst defeats we have known were really victories, if we view them in their relation to the immortal life of which they form a part.

In the summer of 1889, the Waldensians of Italy celebrated the return of the nation from exile two hundred years before. They gathered in a narrow pass in the mountains of Piedmont to thank God for His help. Up that pass two and a half centuries ago an army of ten thousand men dispatched by the Pope was marching to massacre this Protestant people. They had no time to prepare for active resistance. There was but one thing to do. In that pass there was a narrow path where only two men could march abreast. Six stalwart Waldensian mountaineers said fare-

well to their families and went down alone to that narrow pass and held it against ten thousand men, till their countrymen had had the chance to escape and they themselves had been slain. There in that narrow defile of the mountains, they gathered to thank God for His help.

No great victory had been won there. The valley had been wet with the blood of their countrymen. Every crag and peak had rung with the cries of their martyred ancestors. They had been compelled to endure hunger and thirst and cold and torture and death. But there they gathered to thank God for His help in ages past. And well they might thank Him, for it was out of these disasters that God evolved a manhood and womanhood which will be an inspiration to mankind for evermore. There they could stand and could sing, "Hitherto hath the Lord helped us"

But it is for individuals especially that these words were written, "Hitherto hath the Lord helped us." Paul said, "All things work together for good to them that love God." It was out of his own experience that he learned these words.

Jacob also learned this by experience. There was a time in his life when it seemed as though everything was evil. His son Joseph had been slain, he believed. His dearly beloved Benjamin had been taken away. The famine had come upon them, and his sons had incurred the displeasure of the governor of Egypt, to whom alone they could go for help. You will recall his words of despair: "Me have ye bereaved of my children: Joseph is not, and Simcon is not, and ye will take Benjamin away all these things are against me."

Each of these happenings was evil, a disaster. But the time came when Jacob saw that all these things had worked for his good and the good of his race and the world.

There are many events that have come to us that are not good, bereavement, failure, disappointment, the sudden dimming of the light of life. They are not good and there is no one who can persuade us that they are good, but working together with the other purposes of God they bring to us blessedness and peace.

We are bidden, therefore, to wait. Do not judge God by some isolated act, by feeble sense. Wait till you see His purpose working together with all the rest. Then you will know that it is for your good.

Dr. Watson in his book, Life's School, tells of a visit that he made into the north of Scotland. While he was at the village he heard frequent mention of the "Ebenezer Stone" situated in the mountains far to the north. He set out to visit it. At last he discovered it. It was a small slab of granite set in the side of the mountain. On the upper side was carved the word "Ebenezer." On the other side were the words: "Here out of darkness came the light, therefore glory be to God."

That stone is the record of a soul. More than a century ago a stranger came to those parts and set up there as a shepherd. He was reserved and distant and his life was wrapped in a gloom which no one could penetrate. He had been a theological student, but during those critical student days doubts had come, and skepticism had so filled his

heart that he had fled from the world into the hills. But one day as he was tending his sheep there in the mountains he found God. Like Samuel he set up there a stone which now, after a lapse of a hundred years, tells the passerby that God helps us even in our defeats.—Stuart Nye Hutchison, D. D., in *The Presbyterian*.

"Man's inhumanty to man Makes countless thousands mourn."—Burns.

### WILL CHRIST REALLY RETURN?

#### Continued from Page Five

do so in unbelief. The great tribulation will ensue, when all who refuse to worship the beast or his image will be put to death. But this persecution will end suddenly, for at the height of the devilish deeds of the world forces, when things are blackest for God's witnesses, the nations will suddenly look towards heaven, their attention being arrested, for "behold, he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him" (Rev. 1.7)

There will be an evident fitness and propriety about His coming, for His work of intercession at God's right hand will be finished. . All His chosen people will be saved; Satan will be subdued by the Savior; death, the last enemy of man, will be defeated; and the gospel will at that time have triumphed completely in subduing all forms of evil.

His people will be persecuted, oppressed, and put to death; in the eyes of this world they will be of no importance, a people only worthy of scorn. It will be right, therefore, that He should come and reveal Himself as their Friend, championing their cause, and destroying their enemies from before His sight.

Sin will also require to be put down. It will have flour-ished and apparently triumphed, so it is necessary that He should come and manifest His utter hatred of it. Sinners today are often the great people of all nations; they are respected, honored, and rich, and they say: "Where is the promise of his coming?" It will be essential for Him to come and triumph completely over all that will oppose.

Not only so, but the ravages of sin have been public; death is of everyday occurrence; misery has been public; apostasy has been public; and the great transactions of redemption have also been public. Christ was publicly whipped, cursed, and crucified. Seeing then that all these things have taken place in the blaze of earthly publicity, it will be proper for Christ to triumph publicly, that rejoicing heaven and humbled hell should see His triumph Hence, He will come with clouds—with His saints—and with great glory, and will manifest that He is supreme, ushering in the closing scenes of the great scheme of redemption.

In this truth there is comfort for the Christian; but alarm to the world.—F. C. Beggs in *The Jewish Hope*.

### WHY THE BIBLE CANNOT BE DESTROYED

#### Continued from Page Three

when honest men are convinced of the truth of the Bible by the very things which are happening in the world. Yet it seems that those whose minds and hearts are blinded by wilful rejection of the truth will more readily believe a lie.

Read a book which has merely a human author. The more you read it the less interesting it becomes because you have soon mastered its contents. But who ever mastered the Bible, and who ever will until he meets its Author face to face? The more we read the Bible the more interesting it becomes This is because of its tremendous depths. Every time we read a familiar passage we find in it a new truth which we never saw before. I do not believe that anyone has ever mastered even one verse of the Bible in the absolute sense. God's truth is so simple that the merest child may grasp it, yet so profound that the most mature philosopher is unable to fathom it. It must be revealed by the Holy Spirit to be comprehended.

#### THE BIBLE SUPERNATURALLY PRESERVED

It is just as impossible to destroy the written Word as it is to destroy the living Word. There is one bill of divorcement which God will grant to no one—you cannot divorce the written Word from the living Word.

At a certain denominational convention several years ago one of the leaders said that since the people could not unite on the Bible they would unite on Christ—just eliminate all discussion of the Bible and center on Christ. What shameful ignorance! The only thing we know about Christ is what the Bible tells us. We cannot reject the written Word and accept the living Word. They stand or fall together.

We need not apologize for the Bible. It cannot be destroyed and it will eventually vindicate itself. Prophets were slain because they preached the Word of God. The Lord Jesus Christ was crucified though He came in fulfillment of the Word of God. Men have been burned at the stake for holding forth the word of life, but the hand of God has supernaturally preserved the written record.

Russia's leaders have attempted to destroy every Bible and every piece of religious literature. The Communists are planning to institute such a program over the whole earth. Yet we have no fear that the Bible will ever be destroyed. After the smoke of the last battle has cleared away, after the planetary systems have been renovated by fire and the ungodly of all ages have been relegated to their place of final doom, the Word of God in all of its scintillating brightness will still shine forth, for the Lord Himself said, "Heaven and earth shall pass away, but my words shall not pass away."-Matt. 24:35. Christians may suffer. as in Russia, but the Word of God will stand. More enduring than any earthly thing, or even the earth itself, is this blessed word. If you are not saved by it here you will be condemned by it hereafter. — W. D. Herrstrom in The Defender.

## Berean Department

ARLEN MARSH, EDITOR

### Some Progress Noted

What was the largest representation at any recent conference of the National Berean Society assembled in the Church of God at Oregon, Illinois, on the morning and afternoon of Monday, August 5. The evening audience which faced Harvey Krogh, Jr., pastor of the Plum River, Illinois, Church of God, who delivered the Berean sermon, was smaller than that recorded on the evening of Berean Day for some years, but this was indicative of the decrease in attendance at all evening services during the second week of the General and Illinois Conferences.

Reports from the various state organizations pointed to the very fact previously laid bare to public view on this page, that a dry rot has attacked the Berean groups which has resulted in their gradual but obvious decline. Exceptions to this were noted, principally in Grand Rapids; Cleveland; Minnesota; and Salem, Illinois. But on the whole, it was found that degeneration had set in markedly, particularly among state societies.

Some time was spent diagnosing the cause for this. Suggestions were made for the improvement of the condition of Berean organizations, including the proposal that brief dramas be presented to lend variety to Berean programs. Such dramas are now being used by the Grand Rapids society. Short playlets for children are available in the Children's Bible Story and Study Book, and catalogues of further plays may be secured from the National Bible Institution.

Despite the fact that much of the outlook for the future of Berean work was tinged with near tailure, the possibility for growth was apparently good. The lack of competent leadership was held by many to be the basic cause of the current declension among Bereans, and an effort is being made by the new Board to build up both enthusiasm and ability among Berean leaders.

The consensus of opinion held the present series of Berean lesson books to be one cause for the failure of many Berean classes. The books were accused of monotony, of being too difficult for either the average teacher or the average student to handle, and of taking too long for their preparation by the Publishing Committee. Consequently, the new Publishing Committee (consisting of Harry Gockler, Lucitle Le Crone, and the editor) was instructed to prepare an entirely new series of lessons, after careful investigation among local organizations as to their requirements. Correspondence in regard to what type of lesson is most needed is invited by the committee.

During the afternoon session, a paper was read by Harry Goekler, president of the Illinois State Berean Society and pastor of the Salem, Illinois, Church of God, on the causes for success in his local Berean organization. This paper and its accompanying open forum were preceded by a brief devotional service conducted by Emery Toogood. The morning session had been opened by another such service led by Mrs. Esta Starbuck.

Harry Gockler, 406 Spruce Street, Marshall, Illinois was elected president; Cecil A. Smead, Blanchard, Michigan, became first vice president; Miss Lucille Le Crone, Kennard, Nebraska, second vice president; Emery Teogood, Route 3, Big Rapids, Michigan, secretary; and Mrs. Esta Starbuck, 525 Lewis Street, Rockford, Illinois, treasurer. The Board replaced was Cecil Smead, president. Harvey Krogh, Jr., first vice president, Gerald L. Cooper. second vice president; Miss Genniel Carpenter, secretary; and Mrs. Esta Starbuck, treasurer.

Some changes other than that noted in the Publishing Committee were made in the Executive Board. Mr. Vivian E. Kirkpatrick, Cass Lake, Minnesota, now holds the position of chairman of the Junior Social Correspondence Committee; Mrs. Verna C. Thayer, Route 1, Woodstock, Virginia, is chairman of the Junior Home Study Committee; the National Bible Institution as a corporation is the Sales Committee; Mrs. Emma C. Railsback, 1326 West Polk Street, Corvallis, Oregon, is chairman of the Senior Home Study Committee. These changes largely were made necessary by the resignation of former office holders.

## Accounts Pavable

The bane of a business man's life, aside from income tax reports, is the loss represented by bad debts. He has provided materials, frequently labor, he has paid the bill; his customer has received the benefits of his merchandise and toil; and the business man finds himself holding the sack quite as thoroughly as any novice at a snipe hunt.

God has suffered in this respect more than any other individual could possibly suffer. During the millenniums of man's existence, humanity has accepted as its right the blessings God has bestowed, and in general has returned neither thanks nor reciprocatory service to the Deity who has granted to it life.

Man's first duty lies in work for God. Nothing should be permitted to interfere with its performance. Everything that man has originates with God; yet man, in his carelessness, neglects to return even a small portion of what he has received, or even to offer his grafitude.

It is carelessness, which is a form of selfishness, that has caused much of the retrogression within church ranks. When men come to a realization of their privileges and their duty toward God, the church will advance. Until that happy time, degeneration is an assured fact.



## THE CHILDREN'S PAGE

PREPARED BY MARY A GESIN

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

### AT ILLINOIS BIBLE SCHOOL

TWENTY-FIVE little tots, boys and girls up to eight years of age, were here for Bible school. Mrs. C. E. Lapp was their teacher, and they all just loved her, as everyone could see. They made a beautiful scrapbook, showing how each of us can be a sunbeam for Jesus. Wouldn't you all like to hear about it?

On the cover is the picture of a little girl just ready to go into church. Underneath are these words. "Keep your face always turned toward the sunshine and the shadows will fall behind you."

Turning back the cover we find the first page shows four ways to be a sunbeam for Jesus, at church, at home, at school, at play. And there are pictures of a church, a house, a school, and a playground to be pasted on the page.

The next page shows Jesus, the good Shepherd, carrying home a lost lamb Jesus, you know, shows us how to be sunbeams by doing happy things for others. And He wants us to try to do as He did.

Page 3, I think, is the very nicest page in the whole book. It shows the poor sick man who was let down through the roof before Jesus so that He could heal him. The page is blue and the people in the crowd are dark. But Jesus is white and He is the first one you see when you look at the page.

The next page shows the good Samaritan saving the man who fell among thieves. The little tots pasted the figures on the page, and then they acted out the story—It is very interesting to hear them tell the story, too.

Next is a nice little picture of a boy and girl sitting at the table and bowing their heads in thanks to God. The boys and girls name different things we should thank God for, such as, home, food, friends, and so on.

The last page some of you might like the best of all. It shows a child kneeling beside his bed at night to thank God for all the happy things of the day. Underneath we read: "Lord, teach us to pray."

Don't you wish you could all be here to make such a nice book and to learn to act out all these stories about Jesus! I do, and I hope more of you can come next year

The boys and girls from 8 to 10 were in my class, and I

had twenty-two of them. We made a book, too. It was the "Pageant of Creation."

The first page shows what God did that first day so long ago. And there is a little poem that goes with it and also a verse from the first chapter of Genesis. The children made two pictures showing God's work each day, one with crayons and one with pasted pictures.

All seven days were illustrated the same way. And I'm sure the boys and girls won't forget right away just what happened on each day.

They all learned the Bible verses and songs to go with them We sang, "The Light of the World Is Jesus"; "This Is My Father's World"; "In God's Care"; "At Our Father's Thione"; and such songs.

Our theme was, "In the beginning, God!" We repeated that over every session, and told where we found those words We know the meaning of the word "Genesis" too.

The last page in our book shows the seventh day, and as you all know, on that day God looked about Him at all His work and said it was very good. For that day we drew pictures showing a church and many boys and girls going into it to thank God for His goodness.

We learned the story of the great plan God had in His mind away back in those first days when He was getting the earth all ready for our home. We know that God made this earth to stand forever and that some day it will all be as beautiful again as it was when God first made it. Then the real "Light" of the world will be here with us, even Jesus, our Lord and King.

The older boys and girls, about eighteen of them, with Mr. Thayer as their teacher, studied Bible geography I know they learned many things that much older boys and girls do not know about the land where Jesus lived and worked and died and rose again.

They studied the lands Paul visited, too, and the countries the Israelites crossed on their journey.

They learned to find the cities and mountains and rivers quickly, and they drew maps, too. Now if they study that country in school they will be ahead of the other pupils in their class who haven't been to Bible school.

There are boys and girls here from many states, all studying something about God and Jesus, about the wonderful things we find in the Bible. You better begin now to plan to bring your parents and come next year, boys and girls.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 8. — August 25, 1935

### BARNABAS

Acts 4:36, 37; 9:26-30; 11.19-30; 12:25, 13 1 to 15:41; Galatians 2:13

Devotional Reading: Psalm 96:1-10

#### GOLDEN TEXT

"He was a good man, and full of the Holy Ghost and of faith."-Acts 11:24.

#### A STUDY OF THE SUBJECT

Topic: Barnabas-A Consecrated Man of Means.

Class Discussion: Can a rich man be a real Christian and remain rich! What would happen if rich men gave away all of their wealth? Each Christian, young and old, can and should give something to the church.

I. Barnabas Consecrates His Land. (Acts 4:36, 37.) Barnabas owned land. No doubt before he sold it he gave of its produce a certain amount to the Lord. Many farmers who tithe actually lay aside one egg, one bushel of corn, etc., out of each ten they produce and use or sell, as the Lord's part. When they sell land or dispose of stock one tenth of the price it brings is set apart for the same cause Barnabas went farther than this, he gave all.

II. The Fruitage of Persecution. (Acts 11:19-21.) God is able to change the greatest disaster into the greatest blessing for those who seek to do His will (Rom. 8 28). The persecution and the dispersion suffered by the church at Jerusalem resulted m a wonderful ingathering of both Jews and Gentiles into the body of Christ. Even the sufferings of the disciples were consecrated to God's service

111. Christian Qualities of Character. (Vv. 22-26) Barnabas was glad when Gentiles found Christ; he was a good man in the eyes of all men; he was led by the Spirit of God in all that he did; he was full of faith and confidence in the Lord's goodness to him; he was generous in his financial support of every department of Christian work, local and foreign missionary activities, and in the care of needy brethren everywhere And he himself was an active worker in all these things

IV. Giving According to One's Ability. Not just the rich, but every (Vv. 27-30) member of the church at Antioch gave his share for the relief of the brethren at Jerusalem. If this were the universal practice there would be no lack of funds to carry on the Lord's work anywhere. Every member of the church has something he can give if he would. The children have pennies provided for candy; the can set aside one or two of these. The young people have money for nee cream and parties; they can give a part of that.

#### PRACTICAL APPLICATIONS

#### Barnabas

- was a consecrated Christian;
- -being consecrated gave liberally of his substance:
- -was used of God because of complete dedication of life;
- -first gave his heart, then his pocketbook

Consecrating Our Substance. The teachings of Jesus took deep root in the immediate followers of this great Teacher. They gave freely of all that they had, They did not call it

their own, because they had in affection forsaken all for Christ. Therefore, all they possessed belonged to Him No marvel that they were of one heart and soul, when they were so willing to free themselves of all the wealth of the world. In effect they had all things in common: for there were not any among them who lacked, for care was taken for their supply. A person who is truly consecrated to the Lord will also consecrate his substance. This does not mean that he will give away all that he has and become a ward of charity, but will give to God the firstfiuits of his increase.

Exhorting One Another. Following the consecration of self, Barnabas began the work of exhorting others to do likewise and dedicate then lives to the work of the Lord Jesus. Bainabas was full of faith, full of the grace of faith, and full of the fruits of faith that works by love. The Lord can use such workers to His glory. His was a work of exhorting others unto love and good works, and this work of exhortation should be carried on more faithfully as we see the day of Christ approaching (Heb. 10:25) Daily exhortation in love and with faith in the truth as it is in Christ Jesus will prevent a person from being hardened through the deceitfulness of sin (Heb. 3:13). The exhorter is the recipient of the greatest blessing. Care should be exercised that this type of evangelism be carried on in love and Christian goodwill—C E R

#### GOLDEN TEXT

For the indwelling of the Holy Ghost, which is the Holy Spirit, see the Golden Text, lesson 6. Christ had the Spirit of God without measure (John 3.34), others not so much; but Barnabas was filled with the Spirit of God. Being a good man and having great faith and the Holy Spirit, he was able to do many things. Barnabas was an early disciple of Christ. After Paul's conversion, when he was rejected by the apostles, it was Barnabas who was willing to take Paul into the inner circle, and, introducing him to the apostles, he told them of Paul's conversion and that he had been preaching Christ boldly, Had Barna-bas not been a true Christian, he could not have done the things he did.

May our lives be so ordered that it may also be said of us that we were good people and had great faith -L. A. R

#### INTERMEDIATE CLASS

How Barnabas Used His Possessions The story is told of a boy years ago walking along a towpath bordering a canal in the state of New York. He carried over his shoulder a bundle tied up in a large shandkerchief, and an old canal boat captain called to him, asking him where he was going

"What are you going to do there q" asked the captain.

"I want to make my own way, if I can," said the lad.

"What's in your bundle, son?"

"Just a little lunch, a few clothes, and a soap recipe."

"Well, New York surely needs soap, my boy," encouraged the old man. "Some day some one is going to be the greatest soap maker in the world. You may be that boy. Sell an honest pound of quality; give one tenth of all you earn to the Lord; and we'll hear great things of you, my lad."

That boy was William Colgate, the quality of whose soap we all recognize. His firm became the world's leaders in that industry, but the founder never forgot that part of his earnmgs belonged to God.

Barnabas was a landowner who sold his farm and put the proceeds into the common treasury of the early church, he assisted Paul in a financial way, as well as in his preaching and teaching.

Remember, no matter how important a place you may come to fill in life, the ability to fill that place comes from God, and a share of your earnings is rightly His .- M. G.

#### JUNIOR CLASS

Topic: A Rich Man Who Helped Others. Text: Acts 4:36, 37; 11:22-24, 27-30. Memory Verse: "It is more blessed to give than to receive."—Acts 20:35c.

Presentation of Lesson. Our lesson today 18 about giving. Have each child express his idea about how much and when to give for all church activities. Let us study one example of giving. Teacher reads Acts 4:36, 37 to class, and has them repeat in their own words what Barnabas gave. Read Acts 11: 22-24 and explain to class that Barnabas not only gave all his possessions, but his time and services as well. In Acts 11:27-30 it shows that by giving Barnabas and Saul were able to take relief to the brethren who lived in Judea. Discuss with the class the importance of giving time and service as well as money to carry on God's work. Ask this question, "Just what can I give to help with God's work?"

Memory Verse. Ask the following questions: How much pleasure do I get from giving a gift? How much pleasure do I get from receiving a gift? From which should I get the more pleasure? The Bible answers this question in these words, "It is more blessed to give than to receive."

Notebook. From a magazine let each child cut a picture to represent himself. Paste in notebook. Draw short lines from this picture. At the ends of these lines have the child write the things that he can give to help in God's "I'm off to New York, sir." was the boy's work. Give blanks to be filled for this lesson, -V. C. T.

## AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Virginia Conference, Maurertown Western Nebraska Conference, Holbrook

August 17-25 August 20-26

Iowa Conference, Waterloo

#### ABREAST OF THE TIMES

Owing to the pressure of work during General Conference our Abreast of the Times department could not be prepared in time to find a place in this issue. The large amount of other important news crowds out the "Between You and Me-" items, also

#### FREE ENTERTAINMENT

The Iowa Conference will convene, the Lord willing, August 20-25 inclusive, on the couference grounds at Waterloo, Iowa.

The list of classes and teachers: adult-W. Williams and E. O. Stewart; young folks-C. E. Lapp and J. Aithur Johnson; juniors-Srs. C. E. Lapp and C. W. Howe; primary—Srs. C. W. Howe and Doris Cronbaugh; mu-

sie in charge of Bro. J. W. McLain of Illinois Berean Day will be Thursday the 22nd, business meeting in the forenoon, children's program in the afternoon, and slide pictures of Palestine to be shown in the evening by O P. Mueller of Kamrar, Iowa Many of them were taken by himself.

Meals and tents will be furnished free, though the dining hall committee will be pleased to have contributions of fruits, vegetables, and other things suitable for table use Everyone is cordially invited to attend.

Esther Sealine, Cor. Sec.

For the special attention of Iowans. "If you plan to attend the Iowa State Conference and can play a musical instrument, bring it with you and play in the orchestra. (Signed) James W. McLain."

#### HECTOR. MINNESOTA

It was again a pleasure to have with us Bro. Adams for our annual meetings with the brethren at Hector. These meetings began July 7 and continued until July 24. Three meetings were held each Sunday. Altogether we heard 22 sermons, which were both interesting and instructive.

The attendance was good, especially on Sundays. Seed was sown which bore fruit and more promises to grow and bear Two took on the name of Christ by baptism: Mrs. Joyce Johnson and Miss Bertha Lillevig, both of Hector. We are very happy to welcome these young women into our little group.

Bro. Adams has made us a visit each year for the past fifteen years with the exception of one or two years; we have always looked forward to these meetings with a great deal of pleasure. The encouragement and inspiration these meetings give us renew our strength and courage to stand firm and continue contending for the faith.

It is both interesting and encouraging to recall that our membership consisted of but five on Bro Adams' first visit here, while we now number eighteen who are all eagerly waiting for the Lord's return and the establishment of His kingdom.

Mrs. A. R. Johnson, Secretary,

#### EDEN VALLEY, MINNESOTA

Harvest is in full swing at Eden Valley, and August 15-26 everyone is busy in spite of the intense heat The temperature has ranged around 90 and 100 degrees for several days, which for this part of the country is extremely hot.

Our enterprising Ladies' Aid, however, saw in the heat an opportunity. On the evening of July 27 they held an ice cream social which notted them a neat sum of money They are raising money for the purpose of redecorating the church building,

During the busy season our midweek activities are at low ebb, but we are not allowing the extra work to influence our Sunday activities unduly. When in Minnesota come and worship with us.

Richard Le Crone, Paster

#### RAKER, OHIO

On Sunday, July 21, Bro. S. J. Lindsay began a series of meetings continuing over Sunday, July 28, at Raker Church near Delta. Ohio. Although a busy season and very warm weather prevailed, the general attendance and attention were exceptionally good. Bro. Lindsay gave us a week of splendid spiritual, practical, and uplifting sermons, which will be a help and strength for many days to come While there were no baptisms, yet there was much interest awakened in new fields

On Saturday, July 27, at 10 a.m., Bro. Londsay united in marriage at the Raker Church our daughter Amy to William E Five of Port Chinton, Ohio. The church was filled with relatives and friends and many were the complimentary remarks on the beautiful and impressive way the wedding ceremony was carried out

We are all looking forward, should the Lord tarry, to Bro. Lindsay's being with us again another year.

Mrs. Roscoe Dunhar

#### CALIFORNIA

On a recent visit to the Laning home in Hollywood we found Dwight Laning so much improved that we could scarcely believe our eyes. Though still deprived of his power of speech, he was much better in every other way.

Bro. and Sr L. E. Rich of Long Beach have been having their family together for a short time; the various members of the family came from Arizona, California, and Oregon.

Sr. John Cline of Long Beach has been confined to her bed for some time as the result of overworking an injured ankle. She might have had a serious time, had she not been put to bed by her doctor. She is now on the way to recovery.

Sr. Lizzie Railsback of Los Angeles is able to get around a little better than when we visited her last.

The Los Angeles church was agreeably surprised to have a visit from Sr. Lydia Railsback from South Bend, Ind. She drove out with a carload of relatives who were coming to California Many of the brotherhood here had never seen her before, though they had become acquainted with her by her writings in the Sunday school quarterly and in The Restitution Herald. To see people whose writings we have enjoyed is a most pleasant experionce. She will be with us for only two Suudays more, we are sorry to say.

Norman John MacLeod.

#### MARY ALICE WOODWARD

Our beloved sister and fellow minister of the Word, Mary Alice Woodward, is at rest after her long day of faithful service to the Lord. Sr. Woodward was the daughter of John and Elizabeth Grant and was born July 5, 1849, in Lyons, N. Y. She was one of a family of six children, of whom but one survives

When she was about two years old her parents moved to Watson, Allegan County, Mich She was united in marriage to William David Austin on May 20, 1869. To this union three children were born, Frederick L., Claud L., and Effic E., of whom the two younger pre-

coded her in death.

The husband and father was smitten by death as a result of service in the Civil War. on September 19, 1873, nearly six months before the birth of his only daughter. Immediately Father and Mother Grant opened wide the doors of their home to receive their widowed daughter and her family. Here they shared the full comforts of home till the spring of 1883, when the deceased was married to Elder Benjamin W Woodward of Dutton. Much Thenceforth she, with her children, Claud and Effie, resided in Dutton where they enjoyed a very pleasant home life. The Woodward home was home, not only for the family, but for a large number of friends, both those of the church and others who were not connected with them by faith. In the late summer of 1917, she was again widowed by the death of her husband.

Si. Woodward, together with her husband, engaged in evangelistic work in many states, and their work was amply rewarded by numerous conversions. Until her death occurred her one aim in life was to persuade still others to embrace the gospel of Christ.

After several years of shifting from place to place, following the death of Bro. Woodward, which shifting had included some time spent in Lansing, Mich., with her son Claud, till his death, and some months in Golden Rule Home in Oregon, Ill., she made her home with her only surviving child, Bro. F. L. Austin. in Chicago. During the last few years of her life she suffered a number of serious attacks of sickness. Early in April, 1935, she experienced a series of very slight strokes. cumulative result was to leave her completely paralyzed on the right side, including paralysis of the tongue and throat. For over two months she lay helpless and speechless. Death on the late evening of August 1, 1935, was an angel of mercy to her

Funeral services were conducted first in Chicago, and the following day at Watson, Mich., by G. E. Marsh. At the service in Chicago ten ministers of the Church of God assembled with many other relatives and friends to express their deep appreciation of Sr Woodward's long and valuable services to the church. A very large gathering at Watson indicated the esteem in which she was held in the vicinity of her lifelong home. On the last Sunday of the General Conference held in Oregon, the afternoon session was devoted to r memorial service dedicated to her.

Sr. Woodward is survived by one sister, Mrs Frances Wynne of West Branch, Mich.; one son, F. L. Austin of Chicago; and by eight grandchildren and seven great-grandchildren,

She rests for a little while awaiting the call to a new life of service when the Lord comes

#### SOUTH LAWN CHURCH, GRAND RAPIDS

All but two of our delegation to General Conference returned home August 8, to be present at Berean that might. Both a pleasant and profitable trip was reported by all Robert and Evelyn Barr remained over Sunday to return with others.

A full attendance was at our midweck service August 8, and we were glad to welcomesome visitors.

At this writing the mother of our elder, Bro, Leon Pixley, is lying near the point of death. The prayers of many are rising on behalf of this family.

F. E Siple, Pastor

#### GEORGE EDWIN COATS

George Edwin Coats was born in Jamestown, Ottawa County, Mich., on May 24, 1860, and departed this life July 17, 1935.

He was the son of George Washington Coats and Abby Jane Richardson, who were married in Jamestown on May 9, 1858

The oldest of a family of five, and the only son, Eddie, as he was affectionately called, early assumed much responsibility in the family life, a natural quality strengthened by the frequent absence of the father when at work at his trade of builder.

Of a return dasposition, he was the last to push himself into prominence as he was the first to offer himself when circumstances called for service. His thoughtful nature led him early to develop a deep interest in religion, an interest that followed him all the days of his life. Conditions threw him into intimate contact with a worthy company of adherents to the Church of God, with which he united on June 2, 1878.

Living the life of the timberland proneers and being the son of a father and a mother both of whom believed in the doctrine of providing for their own, he developed a life of unusual industry, connected always with the land, of which he accumulated a generous holding.

On March 19, 1883, he was united in marriage with Nona Mary Johuson, in Woodland, Mich., having moved to that location with the family in 1876. To this union were born one son, George Clinton, who has been faithful to the father unto death, and two daughters, Mildred Nona, still living, and Agnes Jane, who died in infancy.

It was given to the subject of this sketch to take charge of the family interests upon the death of his father at the early age of 59 and to care for his mother until her passing at the age of 79. Faithful and true he was mall these responsibilities.

The one great tragedy he met was the loss of his wife, who departed this hife nearly ten years ago after a little over forty years of happy wedded life and with but one great sorrow, the loss of the first little daughter

The life of this man has been an open book. He lived it openly before the neighbors and all the world with nothing to conceal and nothing that called for apology or explanation. He expected to take care of himself and of his own, but was ever ready to stop and give a lift to a neighbor needing help.

Besides four sisters and a host of friends he leaves behind one son, one daughter, four grandsons, three granddaughters, and one great-grandson. To these he bequeaths a fine character and an unsullied family reputation of him we may fittingly say with the poet

"How happy is he born and taught That serveth not another's will; Whose armor is his honest thought And simple truth his utmost skill."

#### D. B. JACKSON

Bro. D. B Jackson was born at Naperville, Ill., February 4, 1850, where he spent his boyhood. Later he moved to Aurora, and then to Minneapolis in 1890. From this place he moved in 1996 to Los Angeles, Calif., where he lived until the time of his decease.

He was marised to Lucina Felton at Winsheld, Kan, May 15, 1872. To this marriage were born five children Maible, who died at the age of 11; Elmer Roy, who lived only sixteen days, Olive Beuna, now Mrs. Morgan of Minneapolis, Edith Grace, now Mis Waite of Boston; and Mrs. Vermee de Mont-King of Los Angeles To each of the three surviving daughters was born one child, and besides the three daughters and three grandchildren, there are two great-grandchildren. His wife preceded hum in death some years ago.

As was his wont in recent years Bro. Jackson was hving at the beach in his camp trailer, where he was taken ill, and died Saturday, July 27, 1935. Thus ended a long lonely life as a warrior for Christ. None of his family or relatives knew of his religious life, and nothing could be learned from them of his baptism and subsequent church relationships. He knew H V Reed and J. M. Stephenson. Suffice it to say that he carried on his faith in spite of opposition, and was faithful to the very end, though often he could scarcely come to services on account of failing eyesight and poor health. Because we know of his firmness in the faith, and because of his presence at services whenever he was well enough to come we shall miss him sorely. "He that shall endure unto the end, the same shall be saved."—Mark 13:13.

Norman John MacLeod.

#### WINNIFRED SCHULTZ REUTZEL

Miss Winnifred Schultz was born March 13, 1872, in Indiana, and departed this life at the home of her daughter, Mrs. Shave, of Grand Island Sunday merning, Aug. 4, 1935.

She moved with her parents from her native state to Sutton, Neb., when but a child, hving there about thirty years, then moved to Moorefield where she spent the last 32 years of her life.

Miss Schultz was united in marriage to John Reutzel February 19, 1890. To this union were born thirteen children, five of which died in infancy.

Mrs. Reutzel accepted Christ as her Savior and became a member of the Methodist Church in her early youth; then in September of 1933 she was baptized, and united with the Church of God.

"Mother," as we called her, was always faithful, and it is said of her that she was a good example. Although enippled, she often attended church when quite ill, but as she would say, "I feel just as good at church as I would at home."

She leaves to mourn her loss besides her husband, seven children. Mrs. Mary Nutt of Madrid, Charhe of Maxwell, Wilham of Moorefield, Mrs. Katie Schave of Grand Island, John and Albert of Elsie, Frank of Maxwell, and Mrs. Winnifred Wood who preceded her two years ago in death; 36 grandchildren; one sister, Mrs. John Stroltz of Moorefield; three brothers, Ed. Schultz of Surten, Lee of Marysville, Wash., and James of Brayton; a host of relatives; and other friends.

The funeral services were conducted in the Church of God by her pastor, Elder E. E. Giesler, after which she was laid to rest in the Moorefield Cemetery there to awart the call of her Master in the morning of the resurrection.

E. E. Giesler.

#### JAMES MARTIN

Elder James A. Martin was born near Union City, Ind., October 13, 1844, and moved to Wright County, Minn., in 1864. He later moved to Port Blakeley, Wash., where he died June 21, 1935, at the home of his daughter, Mrs. W. H. L. Neimeyer.

He was ordained in 1885 at the Rice Lake, Minn., Church of God, and was responsible for the organization of five churches in Minnesota. During his ministry, he baptized more than 300. His wrife preceded him in death, and was buried at Howard Lake, Minn.

E D. Thoms, writing in The Messiah's Advocate, makes the following observations: "Bro. Martin was an able pioneer preacher. He had a good speaking voice, was positive yet kind in his presentation of Bible truth as he saw it. In his early ministry he organized several churches, the Bergen Church in Minisoria being one of the strongest; . . and it is not saying too much that no other preacher could quite measure up to him in the hearts and minds of the Bergen people.

"It was with suppressed emotion that we attempted to speak words of comfort and admonition to relatives and friends. Yet it was easy to find adequate words to express the sure hope of believers which the tomb itself cannot destroy; and that hope was emphasized as we presented passages from the Book of books, which was his constant guide and comfort."

Funeral services were conducted at Port Blakeley on June 25 by E. D. Thoms.

#### DONALD DENZIL PIRTLE

Little Donald Denzil Pirtle was born April 9, 1929, and died at his home near Cedarville, Mo., July 28, 1935. Donald was the only child living of Sarah Jane and Claude Pirtle. His mother was baptized last August into the all-saving name of Jesus by Bro. J. H. Anderson and is a member of the Church of God at Blush, Mo.

Donald was a kind and sweet little child and loved by all who knew him. He leaves to mourn his departure his mother and father, his grandparents, and a number of aunts and uncles, cousins, and friends.

This sorrow which was brought upon us seems almost greater than we can bear. It has taken all the joys and comforts out of our home. Where once was a sweet little smile, and a bright little face to love and to cherish are now sadness and tears.

He was sick from May 30 until July 28, being up and sitting most of the time. He first had inflammatory rheumatism, and since he seemed to be in a bad condition, the doctors took a blood test and pronounced six different germs in the blood, one being diphtheria. He was given the diphtheria treatment, and bemg in such a bad condition was not expected to live. But soon he began in about three days to get better. The doctor then gave the little fellow two different transfusions of blood from his father, making a quart in all. This seemed to revive him for a short time; then as he was in a weak condition and could not ward off any germs the membranous croup soon set in with such force it could not be checked, and death soon claimed our dear little son

The funeral services were held at the Cedarville church at 4 p.m., Sunday evening, by Rev Coffman, after which he was land to rest in the Cedarville Cemetery, where he will await the coming of our Savior and King, when He shall say that death is swallowed up in victory, for the last enemy that shall be destroyed is death.

Sarah Jane Pirtle.

## JESUS, THE GREAT HIGH PRIEST

MARK closes his account of the earthly ministry of Jesus at His first advent with these words: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." The divine seal of approval and acceptance was thus made on the work accomplished by the Lord. Is the work entirely finished? If it is not, of what nature is the present work, and for what purpose?

Perhaps the best way to answer these questions is to find the purpose of the accomplished work. Christians agree that by His perfect and complete sacrifice on the cross, Jesus made the way of salvation possible for sinful man. In His death for all, the redeeming purpose of God was advanced one step foward completion. Men and women who came to believe on Christ, who saw in His death the perfect atonement for their sins, who realized that here was the long promised Savior of the world, were by obedience to His command in immersion saved from the power of sin. An entrance was made on a new way of life No longer bond-slaves of the old lord "sin," they became children of God. Freed from sin's claims, they were yet in the flesh, still subject to the temptations and trials of life, still, unfortunately, prone to transgress. Thus if no further provision had been made, the saved, forgiven sinner, now become saint, would fall again into sin without any prospect of another sacrifice.

#### THE SECOND STEP OF SALVATION

God in His infinite wisdom and merey had made that further provision by appointing His Son to be a High Priest in the period between the one great offering for sin and the completed work of redemption.

The function of the priest is well seen in the divine ordinances of the law given through Moses. The priest, chosen by God, made the appointed offering on behalf of the sinner, who became free from the consequences of his transgression, reconciled to God, by the priestly mediation. Some may wonder why, if sin was thus forgiven and reconciliation made, the Mosaic economy did not continue.

We are informed in the Epistle to the Hebrews of the reasons. First, the sacrifices were imperfect. "they could not themselves take away sin"; second, the priest being of like nature, was sinful, and consequently lacking in personal perfection; and third, as by reason of death the priest did not continue, intercession failed. The law and its sacrifices and priests were but types—shadows, imperfect in themselves, showing forth better things. When Christ came, making a completely perfect sacrifice, the need arose for a perfect priest who should ever live in order that continual intercession should be made for erring saints. Hence by God's decree, Jesus became the perfect High Priest of an order, better in every respect—in sacrifice, in advocacy, in continuance, in perfection. Thus the Christian dispensation was introduced.

#### APOSTASY

Men speedily fell from the simple perfection of God's arrangement. Leaders arose who claimed a superior postion to the ordinary believer and who eventually set themselves up as priests, professing to act as mediators between the sinner and God. These claims, shown in their tullness in the Roman apostasy with its false so-called sacrifice of the mass, its false system of "priests," and the false "apostolic succession," are seen to be useless and Christ-dishonoring when recognized in their true light as substitutes for Christ.

#### THE TRUE CHRISTIAN POSITION

The Bible Christian recognizes one Priest, Christ; one sacrifice, "the offering of the body of Jesus once for all"; absolute perfection in sacrifice and Priest; and an everliving Advocate to make continual intercession for those who fall. Christ has become, by divine choice, the great High Priest over His own house to make intercession on behalf of those whom He redeemed in order that, forgiven, freed, sanctified, justified, they may attain the perfection of salvation to which the divine purpose of redemption tends.

We have this position of superiority summed up in the inspired Word in Hebrews 10.12-14 "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever (or margin, "perfected to perpetuity") them that are sanctified."

Here the continuing efficacy of the "one" sacrifice for sins made by the Lord of glory is made so plain for us that comment is surely unnecessary. But with that thought there runs one of even greater comfort to the Christian, that of present forgiveness for the repentant saint who has stumbled in his walk. "If we confess our sins," says John, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1 9 The advocacy of the perfect High Priest who sat down on the right hand of God is ever ready for those who confess their sins. Thus the saint continues to stand "accepted in the Beloved" because He liveth to make intercession for them

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, he that glorieth, let him glory in the Lord."—II. W. Warre in Glad Tidings.

#### RESURRECTION

Christ is risen, Christ the Firstfruits
Of the holy harvest field,
Which will all its full abundance
At His second coming yield.
Then the golden ears of harvest
Will their heads before Him wave.
Ripened by His glorious sunshine
From the furrows of the grave

-C. Wordsworth.

# THE RESTITUTION HERALD

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## **STEADFASTNESS**

By Lottie E. Young

WE LIVE in a constantly changing world; men and women are here today, and tomorrow their place knows them no more. Conditions are steadily altering; nations rise and fall, poverty and riches may be the portion of some families at this time and ten years from now circumstances may have reversed the position. Even the earth we consider as solid is a very different place from what it was centuries ago, the action of water, wind, ice, earthquakes, and other forces of nature playing their part so that what was once on the seacoast may now be several miles inland, while the reverse is found true in other parts. And how rapidly we change our acquaintances if they disagree with some of our pet opinions, the best of friends sometimes becoming the bitterest of enemies.

But there are three who never change. In the beginning God created. He is One who is from everlasting to everlasting. The Apostie John on the Isle of Patmos heard his beloved Friend say, "I am he that liveth, and was dead; and, behold, I am alive for evermore", and we all know the beautiful verse, "Jesus Christ, the same yesterday, today, and for ever," the Unchanging One, while Peter says, "But the word of the Lord abideth for ever, and this is the word of good tidings which was preached unto you," the Bible, with its promises of rewards and punishments meaning the same today as thousands of years ago.

What is the dictionary definition of the word "steadfast"? Firmly fixed or established; resolute, constant Do any of us know people who can be absolutely trusted in every particular. One of the surest proofs that the Bible is inspired by God is the fact that the faults and fadings of men and women are shown therein as well as their virtues. Abraham was firm in faith, but he was not always truthful, Jacob was called "a prince of God," but what a scheming character he was before so blessed. Moses is one of the greatest names in the history of the world and yet he displeased Jehovah so greatly that he was not allowed to enter the Promised Land for which he had worked so hard and endured so much from the ever-rebellious Israelites, while David, the sweet singer of Israel, and "a man after God's

own heart," was also a murderer No, truly "all have sinned, and come short of the glory of God"; and yet each of these characters was a steadfast man Abraham ever looked for the city whose Builder and Maker was God; Jacob could prophesy "the sceptre shall not depart from Judah". Moses was steadfast in the belief that God would always care for Israel, and listen to David as he sang of the future glories when the Messiah should have dominion from sea to sea and from the river unto the ends of the earth

Yes, there were many steadfast men and women in the Old Testament times, but how about those who lived a thousand years later? Do we not read that those very men with whom Jesus had fellowshipped for over three years, and who should have been devoted to Him to the very end, all forsook Him and fled when the touch of a loving hand or the sound of a sympathetic voice would have cheered the Savior in His last agony? Thomas doubting, Peter denying, Judas betraying, and the remainder were no better Truly, "he came unto his own, and his own received him not?" Mark left the first missionaries and returned home, evidently thinking the work too hard, and Paul had to say sorrowfully of one of his dearest friends—"Demas hath forsaken me, having loved thus present world."

The first reference to steadfastness in the New Testament is in Luke and refers to the Master—"And it came to pass, when the days were well nigh come that he should be received up, he stedfastly set his face to go to Jerusalem." Can you see the earnest purpose upon the Lord's face? He knew He had a mission to perform, and though Peter might say, "Not so, Lord," when he was told it meant suffering and death, that did not hinder our Great Example in His purpose to accomplish the work for which He had come—to save mankind, and to reveal the Father more truly

Forty days after His resurrection those then gathered on the Mount of Olives looked steadfastly up and up as they saw the feet of their beloved Master leave the earth and ascend into the blue heavens until a cloud received Him out of their sight. In spite. (Please turn to Page Nine)

## Abreast of the Times

### Communists Jailed in Palestine

"Behold a great red dragon, having seven heads, and ten horns."—Revelation 12:3.

JERUSALEM, Aug. 5.—Fifty-two Communists who had been given jail sentences for alleged illegal political activity in Palestine, and who recently went on a hunger strike in protest against the treatment accorded them in Jerusalem and Haifa jails, have given up the effort and resumed eating.

We should expect an increase in "Red" activity in the Holy Land as the time for the appearance of the Antichrist approaches.

### Soil Erosion

"Thou washest away the things that grow out of the dust of the earth; and thou destroyest the hope of man."—Job.

Washington, D. C., Aug. 6.—An area nearly as large as the state of Kansas has already been laid waste by dust storms and water erosion in this country, it was disclosed today in the report of a survey recently made by the federal Government. The survey covered 1,903,176,620 acres, and classified 51,465,097 acres as "essentially destroyed by wind or water erosion insofar as having further use for crop production," the report said. Most of this acreage had been cultivated in the past and was at one time good soil.

Rural Electrification Administrator Morris L. Cooke declared that if "things go on as they are now," in fifty years "we will have a total area of really fertile lands not much more than three times the size of Nebraska." Continuing, Mr. Cooke asserted that "as matters now stand and unless there is a marked change in our present methods of agriculture we have as a nation less than one hundred years to go. As a nation we are in the position of an individual far gone in such a disease as tuberculosis or cancer. We cannot wait."

According to Associated Press reports, in addition to the 51,465,097 acres described as "essentially destroyed," it was said that "there had been a loss of practically all of the top soil from about 105,594, 229 acres," an area equal in size to the state of California plus the state of Massachusetts.

Wind erosion was reported to have "essentially desroyed for further cultivation" a total of 4,443,849 acres, an area almost as large as New Jersey.

The methods of man are extremely wasteful. He fails to take the future into account. He slaughters the game, destroys the forests, skims the cream from the rich top soil with careless disregard for the needs of oncoming generations and his own best interests of the near future. The

economic agricultural policy of the soon-to-be-established empire of God will change this selfish system that the resources of the earth may be preserved and at the same time provide amply for a vastly increased population.

## Japanese Christians Repudiate Modernism

"Also of your own selves shall men arise, speaking perverse things."—Acts 20:30.

PHILADELPHIA, Aug 8.—The Presbyterian Church has been suffering for the past few years from internal discord due to the fact that a modernistic element in the denomination has gained control over its missionary boards, and has encouraged the introduction of liberal teaching in the foreign field. The book Re-thinking Missions, which was published a few years ago, has perhaps contributed largely to the change of attitude that has come about. Recently all denominational missionary headquarters in Japan were asked to send representatives to meet the National Christian Council of Japan to discuss the viewpoint represented in Re-thinking Missions, and to express their opinion with regard to it. The findings of this united group of educated Japanese Christians were drawn up and unanimously adopted.

Concluding the report with "Some Hopes Which We Cherish," the joint committee named the following, all of which were opposed to the new missionary policy of the Presbyterian Church as it was expressed by the Laymen's Appraisal Report.

Regarding the Christian message the Japanese leaders said: "We require a clear-cut, absolute Christian message to proclaim to our people, and we regret that the report gives a wrong impression in regard to this fundamental matter. We feel the need of emphasizing more clearly the gospel as centered in Christ and the cross." Prof. Murata said: "No matter from what view you look, the Japanese Church must stress doctrine." This is a point that was strongly stressed at our own last General Conference with regard to our own work everywhere.

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## "Let George Do It"

By Arthur Gilbey

THAT saying used to be heard very frequently. Simply because we don't hear it as much does not mean that the idea back of it has been abandoned—it works just as well as it ever did. The saying was recalled to my mind on reading, in a recent issue of THE HERALD, the question, "What are our pastors doing to attract, interest, instruct, and convert to the truth of the gospel, the unbelieving 'outsiders' of their home communities?"

Why pick on the pastor? It is true that some sermons leave much to be desired as inspirations for the week following. As I stated in an article some time ago, in these last days of stress and trial, when we attend church on Sunday, we need the Word of God presented in such a way that it will uplift us, that it will inspire us, that it will renew our hope and our faith, and that though things may seem utterly hopeless now, if we endure to the end, we shall reap the reward He has set before us.

Most of the sermons from our pastors are on subjects that should and must be preached—the second coming of

our Savior-subjects upon which our people base their faith, but why, oh, why do they have to be delivered in such a way that causes one to wish he had staved home? One dear soul told us that after one sermon she heard, she couldn't sleep all night, for thinking of the terrible things that had been pictured. Is that the way to interest this "outsider"? One such sermon as that, and he will always be on the outside. As a lecture, such procedure might be all right, one would consider and meditate, and as one said to me at one time, "Look at the other side of the picture and take comfort from that"; but ours is not a negative gospel, ours is a positive gospel-and will, or can, the outsider look on the other side of the picture, if he is presented to one side only? Where just one sermon is preached on Sunday. as it is in quite a number of our churches, would it not be well to present both sides to the "outsider" and would not the pastor be more liable to "attract, interest, instruct, and (probably) convert" this person who may be on the "outside" for lack of knowledge, perhaps, as much as for any other reason?

# The Master's Questions

Have you looked for sheep in the desert,
For those who have missed their way'
Have ye been in the wild waste places,
Where the lost and wandering stray'
Have ye trodden the lonely highway.
The foul and the darksome street\*
It may be ye'd see in the gloaming
The print of My wounded feet

Have ye carried the hving water To the parched and thirsty soul' Have ye said to the sick and wounded. "Christ Jesus makes thee whole!" Have ye told My famting children Of the strength of the Father's hand! Have ye guided the tottering footsteps. To the shore of the "golden land".

Have ye stood by the sad and weary. To smooth the pillow of death. To comfort the sorrow-strucken And strengthen the feeble faith? And have ye felt, when the glory Has streamed through the open door And flitted across the shadows. That I had been there before?

Have ye wept with the broken-hearted, In their agony of wee? Ye might hear Me whispering beside you. "This the pathway I often go" My brethren, My friends, My disciples. Can ye dare to follow Me? Then, wherever the Master dwelleth, There shall the servant be!

-Four Square Crusader

Then again, why expect the pastor to do all the attracting? Oh, yes, he is paid to do such things, but can one man do it all? Is there no duty on the part of the church member to interest this person on the "outside," whether he be believer or unbeliever? Does the duty of spreading the gospel cease for the member when he makes his cash contribution to the church treasury, and occupies his place in the church, and perhaps in the Sunday school? Can he then rightfully put his thumbs in the back of his galluses and say, "Well, I'm doing my duty"? Or can she say, "I have a large family to take care of; my home ties me up, so I don't have time to visit here and there and do home missionary work Besides, there are lots of others who are much better at that than I am." Then again, what about the "insider" who says, "The church is open every Sunday; people know we are holding services; no one is stopping them from coming in," and the other "insiders" who say, in effect, if not in actual words, "We don't want 'outsiders' in . they get a lot of ideas and want to run things,

and then when they find they can't, they get sore and pull out." The latter sort of thing is met with in every church—I have first-hand knowledge of that through offices held in other churches, and many a reader of this article will bear me out.

Now, the question to my mind is not, "What are our local pastors doing?" but, "What are our church members doing to interest this socalled 'unbelieving outsider' sufficiently to bring him or her into the church building and then what is the pastor doing to interest this person after he or she is in there?" Is he painting a picture of darkness and storm, or of light and love of the Master and the Father; a picture of death and destruction, or of life, love, and service? It has been said to me by various ones, "All we hear in your churches is prophecy''-and we should hear it; it is a part of the gospel of the kingdom-in fact, it is the gospel of the kingdom; but it becomes distasteful because it is so often expounded in such a way that depression of spirit, instead of elation, ensues. With everyday troubles bearing down on the farmer and business (Please turn to Page Ten)

## **TOMORROW**

## Current Events in the Light of Prophecy

DAMASCUS had been left behind. We rose from the slopes of the little valley of the Abana and soon crossed the Pharpar. These were the rivers that Naaman thought better than the Jordan. Above us to the right were the snow-clad slopes of Mount Hermon. This was the Damascus Road, perhaps the one on which Paul had seen the heavenly vision.

Suddenly as we rounded one of the hairpin turns in our steep descent toward the valley of the Jordan, we saw before us the Sea of Galilee in the far distance. There is no sight in the world perhaps that is capable of calling up more varied thoughts to the one who has been brought up with a Christian background.

The road zigzags down to the Jordan. Passports are examined as we leave Syria and again as we cross the bridge and enter Palestine. Palestine! Rather let us say the land of Israel. We Westerners have become too accustomed to the pagan name for this country. The land is never so called in the Scriptures, for the name Palestine is a modification and corruption of the word Philistine. The very coins that we shall now spend for all our needs, the stamps that shall carry our letters have the timest indication that a change is coming in the name of this land. Everything is in three languages in this country-English, the language of the mandate Power; Arabic, the language of the majority of the population; and Hebrew, the language of the people to whom the nations of the world have promised in the mandate a national home in this land. There it is, plainly enough, Palestine in English. There it is, just as plain—if you can read the Arabic characters-Palestine. And still just as plainly in the Hebrew characters is the same word-Palestine. But there is a parenthesis after the Hebrew word. The Arab nationalists at the beginning resented any verbal privilege given to the Hebrews, and did not want the words "land of Israel" on the Government coins and stamps and other publications. To the Arabs, the name seemed portentous. Sir Herbert Samuel, the first governor under the mandate, suggested the compromise that now stands. The Hebrew, like the Arabic, carries the word Palestine, but in the parenthesis after the Hebrew, there are two letters, an aleph and a jod. These are the Hebrew initial letters of the words eretz Israel, the land of Israel.

As a sidelight on the mentality of the two peoples who struggle here, it will be interesting to point out that a few years later a Jewish group applied to the Palestine courts for a mandamus addressed to the Postmaster General. The contention of the petitioners held that the mandate principle of equality of the two languages had been violated, and asked that the issue of stamps should be withdrawn. The court held that it could not interfere with an executive act, and so the parenthesis remains. Every Arab carries in his pocket the coin whose superscription is prophetic of

that which shall again be. This is the land of Israel.

The present article will not speak of the Jews or the Arabs, but of the land itself, and especially of those changes which have taken place since we were last here, at a time when Jewish blood was running in the streets of Jerusalem and British troops were returning to keep peace between Isaac and Ishmael Our interest in the land is, of course, prophetic. The true spiritual heart is nauseated with the religious circus which is put on in this land, often under the name of Christianity. One has only to go to Bethlehem where it is necessary that a Moslem policeman stand on duty inside a "Christian" church to keep the Greek, Roman, and Armenian priests from each other's throats. One has only to go to history and learn that a European war known as the Crimean War was caused, not by political assassination of a crown prince as in 1914, but by a struggle between Russian and Roman priests over a site in this unholy land. There is, indeed, a satanic atmosphere in all things religious here. It is only when one can stand high upon the Mount of Olives and breathe the atmosphere of the prophecies that the miasma is lifted and the clear light of the future day is permitted to shine through.

We shall not undertake to recite the Scripture passages which speak of the future of this land. Anyone who has the slightest acquaintance with the Old Testament knows that they fill its pages, and that no interpretation that does not do violence to the very life of the Word itself can count them fulfilled.

The traveler who arrives from Damascus penetrates the land of Israel by rich farm lands where Jewish colonists have been longest at work. Here, even before the War, Baron Rothschild's projects brought Jews back to the land, and the well kept fields are an earnest of what shall be when the methods which the Jews are bringing with them shall be applied to the whole land All serious thinkers admit that the true growth of Palestine must be based upon the solid foundation of agricultural development. Not only must the land furnish all of the grain needed, but there must be also a solid proportion of agricultural products in the exports of the land if a large urban population is to be sustained. One has only to drive through the great wheat fields of the Valley of Armageddon, or along the great coastal Plain of Sharon, to know that the foundation for such growth has been strongly laid. Later, when one reads the statistics, there is mere confirmation of what the eyes have already seen.

The products of the little land are many and varied In Bible times, of course, it was called the land "flowing with milk and honey." In the Middle Ages the Arab geographers delighted to speak of the bounty and abundance of its fruits. Since the last century the oranges of the land have been known in Europe The fruit was introduced from In-

dia in the ninth century, and the soil of the Plain of Sharon is more favorable for citrus cultivation than that of any other in the world, a fact that chemical analysis bears out. Every time that statistics are published covering the area of land under cultivation for citrus fruits, there seems to be a great increase, and even though this area has been doubled and tripled again and again, it is still calculated that less than half of the land that is suitable has been brought to planting for citrus fruits.

Let us present some bald statisfies to show the exports of oranges alone. In the season of 1929, 1,631,731 cases were shipped. In the two following years, the figure was raised to more than 2,500,000. In 1932 there was a further rise to 3,631,541. In 1933, it was 4,447,000, while last year more than 5,500,000 cases, apart from those sold locally, left the land. One writer on economic life in Palestine says, "The popularity of orange growing is mainly due to its lucrative character, and it is bound to continue if the marketing problem is satisfactorily solved, so that it is confidently anticipated that in about six or seven years' time the export of citrus fruit including grapefruit" (which is hitherto unknown in Europe and which has now been in-

troduced by planters) "will rise to about twenty million cases At present Great Britain receives about three fourths of the annual crop."

The southern part of the coastal plain is covered with sands from the mouths of the Nile which have been piled up by the prevailing winds invading the cultivable land, and great tracts which once must have been fertile gardens are now buried. A Jewish agency has begun the reclamation of these tracts by the afforestation of the dunes.

It is interesting to note that what is being done in Palestine is beginning to set the tone of development, not only in near by Transjordania under Arab rule, but the whole of the Near East is looking to Palestine as an example of how agriculture should be carried on. The prophecy of Lord Shaftsbury is nearer fulfillment than could have been imagined when he urged that the Jewish settlement "would promote the development of the immense fertility of the country that hes between the Euphrates and the Mediterranean Sea."

In the whole country olives, almonds, and other fruit trees, grapes, and tobacco as well as wheat, barley, and other Please turn to Page Eight

## Rusted Grain

By Richard Le Crone

ONE day a farmer friend indicated to me a field of what appeared to be splendid wheat, nearly ready to harvest. "I might as well cut it down and burn it," he remarked. "The black rust is taking it." Then I was shown how the parasitic fungus growth that we know as "black rust" caused the kernel to shrivel and dry up until it was useless.

Our thoughts go back to Jesus' words concerning the tares in the wheat. "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them but gather the wheat into the barn."

While rusted wheat is not, strictly speaking, tares, it is, if badly rusted, equally unfruitful and equally worthy to be burned. The one is the result of bad seed sown by an enemy. The other is the result of good seed having been sown but the fruitage blighted by strength-taking growths introduced by some enemy.

Many are the good gospel sceds that have been sown in good Christian soil. The plant has developed and given promise of a rich harvest. But—when the time came for the plant to yield fruit, more seeds to be sown, the sower has found that outside interests have so preyed upon the plant that there is nothing left for the harvest but empty husks, fit only to be burned.

How bitter for the Christian worker, upon requesting aid from other Christians, to be met with the reply, "I'd

love to help, but I just can't find the time. It seems that by the time we get everything else done, we're lucky if we get to church on Sunday morning.'' The reasons range from business to parties to lodges, but the result is always the same—nothing left for Jesus.

When asked to contribute funds to His work this type always replies, "Times are so hard that we are hard put to provide the necessities of life." Upon investigation these "necessities" are frequently found to include movies, to-bacco, pleasure trips in the auto, and expensive entertainment. Again Christ gets the empty husk. The fruitage has been absorbed in other interests.

Business, pleasure, entertainment, selfishness. Are not these the things that we must watch lest they so absorb our time and energies that we become unfruitful followers? Are not they the "black rust" that will, if given free reign in our lives now, make us fruitless in the day of judgment and fit only for destruction?

Dear brothers and sisters in Christ, we know that the time of harvest is nigh. Can we afford to waste our Godgiven energies on non-essentials, or shall we "labour not for the meat which perisheth, but for that meat which endureth unto everlasting life"?

God grant that every reader may purge his life of "black rust" that he may be found fruitful when the Master returns.

## "The Inhabitant Shall Not Say —'

By Norman John MacLeod

"I HEARD about a piece of land, the other day, Malcolm, that I think would make a swell place for us to look at."

"Is that so?"

"Yes. The soil is so good that it will grow crops without fertilizer, and the water oozes up from below. It's what they call sub-irrigated land. You never have to worry about getting enough water like you do out here in southern California."

"Well, that sure sounds good to me."

"It sure does! I am told fhat the climate is great. The sun is kind o' hot sometimes, but just hot enough to make you have that thawed-out feelin', you know, like you get in the spring when the weather begins to warm up'

"Who told you about this place?"

"Oh, a friend of mine. If it wasn't him, I'd never have believed it. But his word is as good as his bond. Says there are no gophers nor any kind of pests like there are here. The crops are the best ever,—don't have to smudge in the winter to keep the whole outside warm. You can grow all kinds of oranges and lemons and grapefruit. And he says that grapes and figs are the best there that you ever saw. He says that there is some talk of gold in the hills, and some people are drilling for oil. You never can tell what you might find, you know."

"Where can you find out about this place, Kenneth?"

"My friend says that you could sure get the land cheap. He says it's the only place he knows of where you can get land so cheap. All you have to do is —— why, there's Ross now. He can tell you about it first-hand; he just came back from there. Let's go over and talk to him. Hello, Ross! Seems great to see you! I've just been telling Malcolm some things about the new land you bought and he won't believe me when I tell him about it. You tell him."

"Oh, yeah! It sure is great! Why you wouldn't believe half the things I'd tell you unless you went there yourself. I've only been up there five years, and I've been able to build up a swell farm. Just seems like everything grows there."

"Where is this land?"

"Why Roy was tellin' me about it one day, and it seemed so good, I thought I'd run up there and see it. And I found it was so good I decided to stay awhile, and after I'd looked around I bought a piece of land. It was all that it was bragged up to be, and more. Why, vegetables never get woody and bitter like they do here. You remember how hard it was for Mom to get me to eat vegetables when I was a kid? Well, you never have to be urged to eat them there. And the climate! It's so great that when you get there you just want to get out and run. They say there isn't any better climate in the world. And that isn't any Chamber of

Commerce stuff, either! You know how you feel just after a rain! Never gets too hot, or too cold. Even in the summer when you think the sun's going to get too hot, a nice breeze comes along and blows up a rain and cools the land off. And what's more, it makes the crops grow better. There hasn't been a crop failure since I went there."

"Say, are you tryin' to string me?"

"Why, the turnips last year were so big—oh, about as big as your head, and just as nice and crisp and sweet! Boy, you never tasted such vegetables! I couldn't get enough of them. I was tellin' my brother the other day about the swell grapes I raised and he thought I was handin' him a lot of bologna. I had one bunch that weighed over ten pounds."

"Aw, tell that to Sweeney."

"Sure! They were a kind that don't have any seeds, And they am't just sweet water like so many of those seedless things. Nice big meaty grapes that just melt in your mouth."

"Say, where you guys been, that you come back with all this hooey about swell places to live? That must be one of these real estate yarns that some old shyster has been tellin' you about. Must have gone to your heads!"

"Nope! The nice thing about it, too, is that the land is so cheap that anybody can afford all they want. You don't have to pay any commissions to anybody to get it, either. All you have to do is go there and buy it from the land agent. A government official that is honest! We don't allow any crooks in the government there. Every government official is really trying to do his best for you there."

"Say! If there is anything in this world as wonderful and marvetous as you guys say it is, it would all be snapped up so long ago that a poor guy like me'd never have a chance anyway. What's the use o' talking!"

"No! You're just prejudiced because you've been 'taken in' by the crooks. And that's another nice feature about the place: they don't have any crooks there. Why, we go away from home and leave our houses wide open, and nobody ever thinks of takin' a thing. I haven't locked a door since I've been there, and what's more, I haven't lost a single solitary thing yet!"

"It won't be long. That ought to be easy pickin' for some thief! You sure string a good line! Where do you go to see this land?"

"Why, we have a good government there. There ain't any politicians there. We all go together and have one man rule the country, and all he needs to do is to keep traffic regulated, and things like that. Everybody feels so good natured because of the wonderful climate that they don't have any meanness in 'em I guess. This may sound fishy to

you, but I tell you I've been there. I wouldn't have believed it till I went there myself. Why, it's God's country! I've never even so much as had a cold since I've been there.''

"Well, that's where I want to go. I've always got a cold in my head or somethin' like that. Where do you find out about it?"

"Why the other day I was talkin' to one of the old-timers there, and they say the climate and living conditions were so good there in general that they'd have to shoot somebody to start a cemetery. He was tellin' about an old lady there 'way over eighty and she looked just like a young girl. You'd never dream that she was over forty at the most. You just can't kill 'em off over there. Never sick a day, either. She says it's due to the climate and to the fact that she never has to worry about mortgages there. And the government is so efficient that taxes never bother you'

"Well that sure must be God's country! I've been

payin' on an old mortgage here till I'm blue in the face. All the money I ever get goes for mortgages, and taxes. And water assessments! I never have anything I want for stickin' money down a rat hole for mortgage payments Lead me to this land ———!''

Would we not all be intrigued by such a description of a land! We would feel that anybody who told us things like that was either lying to us, or had been "taken in" by sharks. And yet we are told in the Bible that there is that and more waiting for the believer who is obedient to the greatest friend mankind ever had. God, who never lies, has offered us all these things—yea, more than we can ever imagine in our wildest dreams—and yet we do not even take the trouble to dust off the cover of the book that tells us about it; often even though we call ourselves Christians. Isn't human nature queer?

## Yield and Present

THE Epistle to the Romans contains two great exhortations addressed to those who are justified by faith, who are constituted righteous, because they believe on the Lord Jesus Christ. The first exhortation is found in the sixth chapter.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye 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. . . . I speak after the manner of men because of the infirmity of your flesh for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants of righteousness unto holiness."—Rom. 6 11-13, 19.

This exhortation means our practical sanctification. To believe that Christ died for our sins, which means that our sins are put away forever, is only half, or less than half, of the gospel. Christ died so that those who are one with Him might also be delivered from the dominion of sin itself. Our old man was crucified with Him. In His death we too have died "that henceforth we should not serve sin" (Rom. 6:6). And here faith has to step in and say-"Amen. So it is and so it shall be." If the believing heart speaks thus, then this reckoning mentioned above will follow. We then take it for granted that we are dead unto sin and the reign of sin, its dominion is refused, and ended. But this does not mean that the old nature of flesh is eradicated. This eradication of the old nature, believed by some, and the supposed sinless perfection, is an evil doctrine. The Bible does not teach it nor can it be upheld by a true Christian experience. "I cannot sin" is an untruth; "I must sin" is equally untrue; "I may not sin" is the truth.

A believer, in order to please God, must practice this reckoning in faith as to the old nature and yield himself unto God How often is this to be done? Some say you must have a definite experience, in which you yield yourself once and for all. No, this reckoning and yielding must be done every day. Each day should be begun by every child of God with this exercise in faith, with a new yielding of ourselves unto God. And when the evening comes and we come into His presence and let His light shine upon our pathway, we soon discover the need of humbling ourselves and confessing our failures and sins. Such a life day after day pleases Him.

The other exhortation is in chapter 12. "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."

This also needs to be done every day. Each morning should bring to the faithful believer a new, a fresh, presentation of the body unto the Lord, a readiness and willingness to bring this living sacrifice. Then there will follow during the day a practical demonstration of our separation in a walk of transformation and not conformation.

God grant unto us all who read these exhortations to measure up to them. Only then as we walk in obedience shall we enjoy fully our salvation and know His gracious power in our lives.—A. C. Gaebelein in *Our Hope*; selected by R A. Curtis.

#### TOMORROW

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grains are grown. In the valley of the Jordan, as soon as irrigation projects are completed, the cultivation of sugar came and cotton will be possible, and great plantations of bananas are already in bearing in the Jericho plain. Irrigation will increase the amount of land available a hundredfold.

In addition to all the agricultural development of this land, there are the beginnings of great progress in the development of the mineral wealth. A great deal has been said about the wealth of the Dead Sea region. The explanation has been well stated by Morton in his great book on the Holy Land. "The reason why the Dead Sea is a huge caldron of chemicals is because there is no outlet. It is a vast hole in the earth into which the Jordan and tributary streams poin every day nearly seven million tons of water mixed with sulphurous and nitrous matter. I hable to escape, and subjected to the tremendous heat of the Jor dan valley, this water evaporates, leaving behind enormous deposits of salts and other chemicals in the sea. In the seabed there are also hot springs about which little is known Ordinary sea water holds from four to six per cent of solids in solution; Dead Sea water holds five times as much."

We drove down the Jordan from the Allenby Bridge to the Dead Sea, passing first of all the various churches at the traditional site of Christ's baptism—Laun, Greek, Coptie, Armenian, Abyssman, Syrian, and others—all jumbled along the shore for the purpose of catching the pennies of pilgrims like so many shops with games of chance along the shores of Coney Island. In a beach resort, the traveler does get something for his money, in these "shops" merchants of deception sell false hopes to pilgrims who have come from afar looking for peace. The spiritual stench is greater and more terrible than the sulphurous fumes which at times reach the nostrils from the Dead Sea region.

It was pleasant to leave the shores which had thus been made so unholy and to drive along the great holdings of the Palestine Potash Company. During these past few years, an enterprise has been started for the purpose of extracting the mineral wealth from this inexhaustible reservoir, "which is calculated to contain 2,000,000,000 tons of potash and still more astronomical figures of common salt," Palestine Potash, Ltd., has a great factory in operation Large areas have been dug out a little below the level of the Dead Sea whose waters are permitted to flow in through sluices. When an inch of water covers a mile square, the liquid part soon evaporates and leaves a white crust which is once more covered with water and the sun again does its work. There are dozens of these large salt pans thus operating. Great quantities of the chemicals, therefore, can thus be run on little cars into the great factory which now operates, separating at the present time magnesium chloride, bromide, and common salt. It must not be forgotten that here at this point there are limitless quantities of nitrates and potash which form the basis of munitions for war and of fertilizer for fields. In war or peace, therefore, profit should come to this industry. Farther along the shores of the Dead Sea and over on the Mediterranean coast south of Gaza, there are great deposits of sulphur. East of the Jordan is an area rich in phosphates. Abundant outcrops of manganese ores have been found over a large area in southern Palestine, while south of the Dead Sea there is oil As yet, the latter cannot be exploited commercially since all of the produce will have to be taken by trucks from this point twelve hundred feet below sea level over the hills of Judea to the commercial centers. But it is there for the future. The Bible describes Canaan as "a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut 8 9). Though iron and copper are still tound in Transpordania in quantities not now workable, the chemicals of which we have spoken offer tremendous wealth to the country. And oil is now flowing from Mesopotamia through the great pipe lines across the desert to the sea

in the field of small industry, there has likewise been great progress. In March, 1930, and again in August, 1933, the Jewish Agency carried out a census of the Jewish factories and workshops in the land. In the three years, the progress was great. The number of establishments had risen from 2.475 to 3.386, the number of employees from 10.968 to 19,510, the amount of capital invested from \$11,000,000 to \$27,000,000 (gold). The annual output in both years was about equal to the capital invested. Thus in the very brief period of little over three years, the number of Jewish factories and workshops increased by 37 per cent, the personnel employed increased by 78 per cent, while the value of the manufactures showed a rise of over 112 per cent. It should be pointed out further that the tremendous rise of immigration due to the German attitude toward the Jews has undoubtedly increased these figures, but no census has been taken since the summer of 1933. At the same time, this expansion has been accompanied by a notable increase in the diversity of the commodities manufactured. Some industries-cement, bricks, and electricity, for examplehave been created by the immediate requirements of the growth of the land. Others have come from the raw materials found locally, such as flour milling and fruit canning We had on our table in the good restaurant which now stands on the shores of the Dead Sea, tomate eatsup bottled in Palestine from local tomatoes. The label said these were "the best in the world." One does not have to believe advertising, but it is significant that a famous English firm is projecting canneries to produce a part of its great output in the land where the fruits and vegetables are grown.

There is also a significant beginning of manufacture of articles for which there is no local demand and for which the raw materials must be imported. The presence of great amounts of capital and plenty of labor will probably combine to increase this stream. The list of manufactures now carried on by Jews in Palestine would entail the enumeration of a veritable catalog. Suffice it to say that the principal articles that were exported over and above the many

articles that were produced in the land for local consumption were soap, wines, oil, cement, wearing apparel, stockings, and artificial teeth. Shipping has increased by a million tons a year, from over three million tons in 1931 to almost six million tons in 1934. The opening of the Haifa harbor, after Naples the largest port in the Mediterranean, is bound to give a tremendous impetus not only to the commerce of Palestine itself, but also to that of the neighboring countries, since that port is the natural outlet of the large and fertile hinterland which comprises not only the plains and plateaus of Palestine and Transjordania but the vast plains of Mesopotamia.

-Donald Grey Barnhouse in Revelation.

## CHOOSING AND SERVING

JOSHUA spoke unto the children of Israel, saying, "Choose ye this day whom ye will serve ... but as for me and my house, we will serve the Lord" The choice as to whom we will serve is up to us individually. This has been true since man was created. Man has the power of choice and he has always made that choice. When he chose to serve idols, that was his choice. We find that we cannot serve two masters. The one we serve is master of us, and when we begin serving him we have to continue until we choose to quit, and it isn't an easy matter to quit serving the devil. He tries hard to hold his subjects. It takes the courage of a Joshua to come out definitely and say, "As for me and my house, we will serve the Lord"

We hear many talking today that this is what we need today in America, to get back to serving God. When we hear people talking this way we feel that it would be a fine thing, but are we doing it, or are we just talking about it? It is easy to make a statement of that kind when surrounded by Christian friends, in the Sunday school, in the church service, or the prayer meeting, but that is not the place we do our serving We make our statements of our choice but the place we serve is out in the field of action in our everyday occupation. Elijah also spoke to the people of his day, saying, "How long halt ye between two opinions? If God be God, then follow him, but if Baal, then follow him." And you remember the story of how Elijah told the worshipers of Baal to try first, and how their god failed to answer Elijah put his faith in God to an extreme test and God answered His witness before the worshipers of Baal was to prove that there was a God in heaven, and he proved it It took courage on the part of Elijah. He had faith in God, yet he trembled and ran in short time when Jezebel got after him What we need is a courageous faith that will stand every test. We can only have this by living close to God, abiding in Him. There are a lot of Jezebels today who are endeavoring to put the children of God to flight.

The two testimonies of these courageous men should be a lesson to us. It makes no difference what happens, we should have the faith of Joshua. Others can do as they please, "but as for me and my house, we will serve the Lord." We have made that choice and we mean it—and come what may, our testimony and our life will ring true with God—So then, let us not only choose wisely but serve well, and in so doing we will give courage and strength to others round about us, that they will dig in faithfully and get the experience that comes to those who are serving sincerely.—Samuel A. Fulton in *The Gideon* 

### STEADFASTNESS

#### Continued from Front Page

of the fact that they were bereft of this Friend, after the Holy Spirit came upon them, and thousands were added to walk in the way of which Jesus had told them, the record is, "They continued stedfastly in the apostles' teaching and doctrine, and in breaking of bread, and in prayers." When the persecuting Jews looked steadfastly at Stephen during his trial before the Sanhedrin they saw his face as it was that of an angel, and when they sent the cruel stones to fall thickly about him he looked steadfastly up and said, "I see the heavens opened, and the Son of man standing on the right hand of God."

Other steadfast followers of the Lord were Silas, who in the prison at Philippi, with a bleeding back from the cruel whipping he had endured because he preached Jesus, could still sing praises in the midnight hour; Peter, who considered himself not worthy to suffer death in the same fashion as his Master, and so was crucified head downward: James. whose head was cut off by Herod because he steadfastly preached that Jesus is the Christ, the Son of the living God; and listen to Paul as he rehearses his sufferingsbeatings, shipwreck, perils of robbers-both Jew and Gentile-hunger and thirst, fastings often, cold and nakedness-and say if he was not a steadfast follower of the Lord! What a wonderful man the Apostle Paul was! Stoned nearly to death, he gets up and goes on preaching; put in prison, he writes letters which have comforted millions through the ages Hebrews 11 tells of others under heathen kings who were tortured in many horrible ways, sawn asunder, given bonds and imprisonment, mockings and scourgings, wandering in deserts and caves of the earth: and the history of the church in more modern times tells of myriads of men, women, and even children who suffered likewise when the Roman Catholic faith was supreme, rather than deny the Lord who had died for them. Persecution has not vanished from the earth even now, as in many lands it is dangerous to be a follower of Jesus Christ. China, Japan, India, Persia, Turkey, Russia, and even Germany, all have had witnesses who gave up this life that they might live forever with the Lord.

Are all who read these words steadfast in "the faith once delivered to the saints," or more concerned with what others will say if they do things contrary to the general opinion of the world? Are the cares of the farm, or the store, or the thought "this is a lovely day for a pienic;

let's go'' keeping us from worshiping with God's people on Sunday, or do the manifold duties of the housewife prevent a season of prayer and Bible reading every day? Are we ready to take snubs and jeers of neighbors patiently, or do we get angry when perhaps we are taunted with belonging to such a small group as the Church of God? Are the theories of men causing us to doubt the truths of God's Word, or can we give a "thus saith the Lord" to every opponent? Persecution does not necessarily mean beatings and imprisonment: it can be mental as well as physical; but steadfastness must be observed, and fruit-bearing must result, if we are to receive "the crown of life which fadeth not away."

We have all criticized the Israelites on their long march through the wilderness because the record constantly is, "They murmured," or, as it is stated in the 78th Psalm, they asked, "Can God prepare a table in the wilderness? Can he give bread, and will he provide flesh for his people?" They doubted God's power to care for them in spite of all they had seen of His wonders, and, after thousands of years when neither seedtime nor harvest has failed, are we any more trustful than they? We may read the words of Jesus spoken in the Sermon on the Mount-'If God so clothe the grass of the field which today is and tomorrow is cast in the oven, shall he not much more clothe you?"and sing heartily, "God will take care of you"; but how many worry day in and night out if they do not have the bread and water promised in the Bible, but the cake and ice cream to which we have all become accustomed.

One thing more is eternal, or steadfast, and that is the kingdom which God will set up on earth. We all know the story of the steadfast hero Daniel, who, even when he knew his enemies were watching to see if he disobeyed the king's command that to him alone men should pray, opened wide his windows and prayed aloud three times a day to his God. We recall the lion's den, and the shutting of the mouths of these fierce beasts, the agony of the king when he feared his faithful servant was killed, but do we remember the joy of Darius and his proclamation—"I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end"

Does it pay to be a steadfast follower of our Lord and Savior? The Apostle Paul says "we are become partakers of Christ if we hold fast the beginning of our confidence firm unto the end"; and again, "If we are children of God, then heirs; heirs of God, and joint heirs with Christ"; "For I reckon that the sufferings of this present world are not worthy to be compared with the glory which shall be revealed to us-ward." Can any earthly reward be greater than this? To be associated with the Savior in the kingdom which John saw in vision as described in Revelation 21:1-5, 22-26? May I say unto all readers, even as the Apostle Paul wrote to the church at Corinth nearly two thousand years ago—"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as your labour is not in vain in the Lord."

### "LET GEORGE DO IT"

### Continued from Page Three

man alike, many "insiders" stay away and listen to sermons on the radio, and elsewhere, rather than attend their own service and hear more of "wars and rumours of wars," of "hailstones about the size of a talent," or of "blood to the bridles of the horses."

Instead of letting the pastor do it, let us all shoulder our responsibility of bringing those more or less disinterested people into our churches. Perhaps we don't have much time to visit, perhaps we don't have the knack of visiting, or are timorous about inviting people to our church. What of it? What's prayer for? What's to hinder us asking the heavenly Father to put it upon the heart of this one or that one of our acquaintance to attend our services, or to give us an opportunity to speak a word in season? Greater things than this have been accomplished by prayer, and too often we forget that "prayer changes things."

Let us put it up to our pastors—"Now, we're going to try to bring in these people, so you take plenty of time to study out sermons that will interest them while they are in church, and cause them to want to come back for more, without so much coaxing from us that they will merely come out of politeness. We'll start them coming in, you keep them coming. If they should drop out early, we'll see them again—we'll attract them, you instruct and interest them." If we all did that, our churches would be filled to overflowing every Sunday.

It is my belief that because the members of the congregations do not express approval or disapproval, if necessary, of the sermons of the pastors, that things continue in the same way. If one member makes a purchase from another member and it turns out unsatisfactory, the buyer does not hesitate to speak about it, and the seller takes it in good part; no offence is intended or taken. We should not hesitate to speak to our pastors just as frankly. No, I didn't say we should tell our pastors what to preach, but we should express approval or disapproval for their guidance, and it should all be done in a Christian spirit.

Let us pray for those about us; let us speak to them a word in season; let us invite them into our churches; let us make them welcome when they come so they will want to come again; let us give them the truth of the gospel in a way that will attract and interest them and cause them to see the great things that our God has in store for His people; let us show them the dark side, but also the bright side; let our pastors not only be watchmen, but also radiate the love of Christ, the beauty of the coming kingdom, so that those who believe will not believe through fear of those things to come but through love of Christ our Savior and ambition to be of service in His work.

Let us not forget that while he may be an "outsider" to us, God may not so regard him. And, if it comes to that why are we "insiders" today? Because some one took enough interest in us, and didn't "leave it to George."

## Berean Department

ARLEN MARSH, EDITOR

### Is It Right?

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—2 Corruthians 11:3.

After reading the articles in the Berean Department concerning dancing, eard playing, etc., it occurred to me that the seemingly small sins are in reality the greatest, most devastating sins in the world. The influence of the underworld with its terrible crimes cannot compare in undermining effect to those small, subtle sins which are always being questioned as to whether there is really any harm in them.

No one questions the wickedness of murder, robbery, and kidnaping. Those sins are plain to be seen, and while they do have an influence it is not as widespread as those more innocent-appearing sins whose followers are legion in number.

No matter if you are a church worker, you are looked upon as old-fashioned and out-of-date if you do not dance nor belong to a bridge club. But the all-seeing eye views a world of time-wasters and shallow-minded pleasure seekers

Some tell us that as long as these things can be carried on in moderation, and among select people, there is no harm in it. On the other hand, is there any good in it? Some will answer, it is good for recreation, sociability, etc. But to be able to dance or play cards well, one must give time, thought, and practice, and lots of them, and there he is courting "deadly fascination." Even if you could stay free of its "deadly fascination," would it be the thing to do? If not, why not? Because there is no neutral ground between right and wrong. A thing which has in it no noble or uplifting element is sure to lead its followers into sin, not away from it. A thing may be all good or all evil, or a mixture of both, but nothing is neither good nor evil. Therefore, it is easy to know if a thing is good or evil. Simply ask yourself the question, Is there any good can come from this? If you can't possibly answer in the affirmative, then it is something to leave alone.

You may think as long as your conscience is clear you will be doing no harm, but your influence is there. You are helping others to do as you do, whether you think so or not. In my opinion, we commit a sin even though we are clear of conscience. The fact that we are ignorant of the law does not exempt us from paying the penalty of transgressing the laws of our country. Neither will ignorance or clear conscience excuse us from God's laws, for I think it not necessary that any be ignorant or undecided.

It is sinful to squander time. The world will suffer the penalty for wasting time they could have used for their own

salvation, and yet most of them are satisfied that they are living Christian lives.

The commonplace, everyday sins we grow up with, the ones the world accepts as harmless, are the ones that undermine and eventually demoralize a nation, and not the ones we see in the headlines of the daily papers.

The younger generation should be given our pity rather than our harsh criticism, for they have been trained for those things instead of being warned against them After being reared in this way, it takes years of experience to see the world's evils in their true light.—Lulu Johnson.

#### Constructive Effort

One of the greatest forward strides ever conceived by the General Conference of the Church of God was taken in a fifteen minute section of one of the closing sessions of the recent meeting at Oregon, Illinois. That step was made by the order for the creation of a fund to be used strictly for evangelistic purposes, the fund to be governed by the Board of the National Bible Institution.

This movement is one which directly concerns Bereans and young people in general. The necessity for a rebirth of the evangelistic, missionary spirit in the Church of God has become acute. A decline of interest in the work of the church has occurred which is traceable to the failure of both the several states and the national organization to provide teaching and preaching among new and isolated localities.

Although at one time evangelism was the backbone of our state conferences, and although the General Conference has sponsored evangelistic tours at various times, this missionary work has been allowed to perish. In direct ratio with the decline of such labor, has come a falling away in interest and contributions.

It is to be hoped that the ideal of carrying the gospel to those other than ourselves will lie dormant in a sufficient number to secure powerful support for the new movement. The real burden of the work will rest, not so much upon the evangelist himself, nor upon any Board, but upon those whose contributions provide the financial means for sustaining the new labor.

#### For Possible Use

Although several Berean societies have now completed Senior Book 3 and face the apparent prospect of compiling their own lessons for some time to come, there are possibilities for study in the book issued for seniors during 1923. The lessons in the book are the old-style question-and-reference outlines, and cover a wide variety of subjects. There are seventy-five lessons in the book. It sells at 10 cents a copy, postpaid.



## THE CHILDREN'S PAGE

PREPARED BY MARY A GESIN

"I can do all things through Christ which strengtheneth me."

# THE GREATEST WORKER FOR JESUS

MOST of you boys and girls know the story of the "father" of our country George Washington was a great leader. He guided this country in its beginning. To him we give the credit for safely leading us through many difficulties and dangers.

But the memory of George Washington is rather dim and hazy. His life does not affect any of us today to any great degree. We study about him in school when that is a part of our history lesson, and then we forget all about it

The Apostle Paul was a great leader. He guided the church in its beginning. He led the early followers of Jesus through many difficulties and dangers.

His memory is bright today. His life molds our lives The very words that he spoke are still full of power and meaning.

Do you know that in a certain large library there are more than two thousand books on the life and writings of Paul? That makes more than one for every year since he was born.

And greater than all those two thousand books is the Bible. One half of the books of the New Testament and one fourth of its pages were written by this great Apostle And everyone who reads his Bible today is affected by Paul's words and deeds

You all know the story of how Paul became a worker for Jesus. You have often read and told about the wonderful happenings that day on the road to Damascus so long ago. That story is one of the most thrilling in all the Bible. For Paul was converted that day.

The word "converted," you know, means "turned around." And if ever anyone was turned around it was Paul. He came to love Jesus and to work for Him just as eagerly as he had before worked against Him

The only thing Paul cared about after that great day was to tell everyone he met about his Savior. He wanted all to know about God's Son who had been sent into the world, who had died on the cross, and had been raised from the dead.

This great preacher never thought of his own comfort. He never considered his own wishes. He never held back from doing what God wanted him to do. Others, first, self last, was his motto.

Paul could work with his hands as well as with his mind.

You know, every Jewish boy was required to learn a trade, no matter how wealthy his parents were or what profession he intended to follow. And Paul learned to make tents.

Now tent making was no easy task. It was heavy work; it required patience; it called for skill with the fingers

We all know it is true that everything our hands do affects our mind in one way and another. Every action of our bodies affects our brain, just as our brain molds every action.

As Paul measured and cut and sewed the material for tents, we know his mind was busy planning how to preach about Jesus to all who would listen. He learned that we cannot do everything at once. We must have patience, and we must plan our work carefully

Paul loved people. He was filled with a great desire that all should be saved. He wanted everyone to know his Savior and come to serve Him. And that great love that was in his heart was what made him such a great leader and such a busy worker.

One truth that Paul repeated over and over again was the fact that our Savior is coming back to this earth some day. When He comes back He will raise the dead who have been true to Him and give them eternal life. Those who are living and true to Him at His coming, will be changed from mortal to immortal in a moment, in the twinkling of an eye.

And on that day the great preacher Paul will be made alive again. Then he will have endless life. He will never grow old and weary. He will again take up his work for Jesus.

Even though we are not great preachers like Paul there are many things we can do for our Savior.

- "There are errands we can do for Jesus,
  With our hearts and hands and feet;
  Every day means something new for Jesus,
  Something helpful, kind, and sweet.
- "Helping others is a deed for Jesus, So we'll help with all our might; What we do in time of need for Jesus, Is an errand of delight.
- "Every errand that we run for Jesus Is to us a precious thing; It's a happy duty done for Jesus, For the children's chosen King."

## The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9.—September 1, 1935

### PAUL

Acts 20:33-35, Philippians 4:4-13

#### GOLDEN TEXT

"I have shewed you all things, how that so labouring ye ought to support the weak."—Acts 20:35.

### A STUDY OF THE SUBJECT

Topic: Paul—Worker With Hand and Brain. Class Discussion: The value of right thinking. Choosing right associates. Power of our own example. Our responsibility for the actions of others. Ambition vs. contentment.

I. Earning Our Way. (Acts 20.33-35.) As a result of the World War and the consequent econome depression millions of people have been placed on Government dole or other forms of public support have had to be extended to them. The rehef thus extended, while undoubtedly necessary under existing conditions, has had a tendency to break down the spirit of self-rehance on the part of the people, and many have come to look upon such support as a kind of natural right. Paul, by example and precept, vigorously denies that such rights exist, and insists that each one able to do so should provide not only for himself but also for those who may be dependent upon him for support.

II. The Power of Right Thinking. (Phil. 4:4-8.) Paul teaches that cheerfulness should be the normal attitude of the Christian. Positive faith in God induces an optimistic outlook upon life, for "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). Faith in God also leads to right thinking. Pure thoughts, true and clean thinking, create a joy and peace of

mind which nothing else can equal.

III. Cultivating Contentment. (Vv. 9-13)

Contentment and lawful ambition are not incompatible. Contentment does not mean a willingness to put up with avoidable limited cirtumstances. But it does mean that when one eaches an utterly impassable barrier he will not beat his head against it in a vain and useless attempt to break it down, nor will he permit himself to be made unhappy by his inability to surmount it. He will turn at once to other ways of advancement, being certain that he will find satisfaction and reward for effort in all legitimate pursuits. The statement, "I can do all things through Christ," proves that Paul did not recommend supine indifference to surrounding conditions, or an effortless life but simply that we who trust in God should recognize temporal things as of lesser value than eternal realities.

## PRACTICAL APPLICATIONS

#### Paul

-- taught if any would not work neither should he cat;

sought after the beautiful, lovely, and virtuous in life;
 desired his followers to have a part in his

ministry.
—suffered affliction that others might enjoy

suffered affliction that others might e the peace of God

Industrious. Work is a blessing. When God placed our first parent in the garden He gave

instructions for him to "dress it and keep it." In giving command to Israel God said, "Six days shall work be done" Well did Solomon speak, "He becometh poor that dealeth with a slack hand but the hand of the diligent maketh rich." There is a growing tendency today even among Christian people to be slothful and live off the charity of others. Paul writes, "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Industry does not merely concern secular labor, but is equally true of labor in the Master's vineyard. Every worker for the Lord will be steadfast and hterally abounding in the work of the Lord, so busy working for the Lord that he won't have time to find fault or notice the trivial mistakes of others.

Seeking the Best. Paul endeavored to discover the bright side of life and seek the beautiful, pure, honest, virtuous, and true things of life. Some folks make themselves miserable and all with whom they associate by always trying to discover some of the baser traits in an individual and entirely overlooking the good qualities. Other people strive to see the good qualities. Some one has said, "We usually find what we are looking for" If we look for the beautiful, we find nature and the offspring of God resplendent with the ornaments of beauty. If we hunt for the vulgar and objectionable, we find nothing but the clouds of sin rolling thick and low—C. E. R.

#### GOLDEN TEXT

Near the end of Paul's third missionary journey while at Miletus, he sent to Ephesia and called the clders of the church Our text is a part of the charge that he gave those clders. Paul says that he labored with his own hands for his support, but nevertheless he realized that some could not do that and should receive support. Then he reminded them that "it is more blessed to give than to receive"

Truly the one who has sufficient so that he can give enjoys giving much more than the person who is forced to receive enjoys receiving. It must be very humiliating to one who is compelled to rely on the gifts of others for his support. So we who are strong and have plenty should deem it a pleasure to be of service to a brother or sister who has been less fortunate.—L. A. 1.

#### INTERMEDIATE CLASS

#### How to Find Happiness in Work

Perhaps the best example of a tircless worker with both mind and body to be found in the New Testament is Paul. As to his mental attainments his cducation will testify (Acts 23), as also the high type of his speeches before rulers and others. As to his workmanship with his hands see Acts 18:3 One of the best educated men of his time and one who is added to the said, "I can thrust which strength Notebook. If possible possib

knew how to use that education to the best advantage, Paul was yet humble enough to earn his living by his handcraft, expending freely all his mental energies in the service of God. Contrast Paul before his conversion and after. He was a busy man at all times. Do you think he was a happy man before his conversion? As happy as he was after? Why?

In persecuting the Christians Paul thought

In persecuting the Christians Paul thought he was doing God's service; his conscience was clear. Discuss the danger of depending on one's conscience. Why is the conscience not an infallible guide? Note the importance of being rightly informed as to our manner of life, our expectations, our beliefs, our future. Where may we gain information that may be depended upon? Who was Paul's teacher? How did he act after receiving correction? He found many friends and helpers along the way, as shown by our lesson, even as you and I will if we patiently persist in the right path. We, too, can do all things through Christ.

Simply being busy is not sufficient; we must be busy at the proper things.—M. G.

#### JUNIOR CLASS

Topic: Paul Thanks His Friends. Text: Philippians 4:9-19. Memory Verse: "I can do all things through Christ which strengtheneth me"—Phil. 4:13.

Presentation of Lesson. One of the greatest men to be found in Bible stories is Paul. God chose him for a special work. Tell children the following story of Paul before giving the lesson: 1. What Paul was doing before conversion. 2. What happened on the road to Damascus. 3. What Paul did following this. Our lesson today is taken from a letter which Paul seut to the Christian people at Philippi. We will now take up the lesson verse by verse to find out what Paul wanted the Philippian brethren to do. Example: Teacher reads verse 9, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Children should see that Paul is telling the Philippians to follow the things which he had previously taught them. In this lesson Paul emphasizes the blessings they will receive from following closely the things which have been taught them, especially in their giving. This blessing is given in verse 19.

Memory Verse. Paul was given many difficult things to do. He had to endure many hardships. He realized that he could not do these things in his own strength. But he knew where to get strength to carry on his work, for he said, "I can do all things through

Christ which strengtheneth me,"
Notebook. If possible, find a picture of
Paul to paste in notebook. Below it write the
memory verse. Give a Yes and No test for
this lesson. Example: 1. Did Paul ask the
Philippian brethren to follow his teaching?
(Yes No) - V C T

## AMONG THE CHURCHES

#### CONFERENCE CALENDAR

Northwest Conference, Corvallis, Ore.

Southern California Conference, Los Angeles, Calif.

October 6

#### NORTHWEST CONFERENCE

The Northwest Conference of Oregon and Washington will hold its quarterly meeting at Corvallis, Ore., August 30, 31, and September 1.

A very fine program is being arranged by those in charge. We have just received the good news that Bro. Norman John MacLeod of Los Angeles will be here to give more of his excellent sermons. Bro. MacLeod is a student of ancient history and prophecy and is an experienced Bible teacher.

Among the speakers will be Bro. Horace J.

Prosser, Newport; Bro. William Fisk, Sherwood; and S. G. Baker, Eugene. The latter is also a student of ancient history as well as of the Bible.

You cannot afford to miss the wonderful opportunity of hearing these speakers. This is your conference. Help make it a success. A hearty welcome awaits everyone.

Gladys Barber, Secretary.

#### SOUTHERN CALIFORNIA

Our hearts were indeed cheered by the presence of Bro. and Sr. William Laning at services on the first Sunday, for we knew by that token that their son, Dwight, was so much improved that they felt they could leave him.

Sr. Corbell and her mother, Sr. Miller, have been visiting with the Rich family recently and have been welcome additions to several of

our classes.

Friday, Aug. 9, the MacLeod family took Sr. Lydia Railsback and Sr. Verna Rahn to Ventura to visit Bro. and Sr. S G. Elton While Sr. Railsback enjoyed a visit with these old-time friends the remainder of the party went to visit with the Holmes family at Santa Paula. After visiting points of interest on the way, the party returned along the scenic coast route by way of Santa Monica, where the mountains meet the sea at the palisades

The pastor of the Los Angeles church has accepted the invitation of the Northwest Conference to attend the conference from August 29 to September 1 at Corvallis, Ore. Accompanying him will be Srs. MacLeod and Jessie M. B. Kauffman, Bro. E. C. Railsback, and two of the MacLood boys. They expect to go by way of Red Bluff, Calif., where they will visit with Bro. and Sr. Howard Moore Definite arrangements have not yet been made to supply the services in Los Angeles during the absence of the pastor

Norman John MacLeod.

#### AN OPPORTUNITY TO HELP

The work in California is being hindered by lack of funds. We appeal to those who are interested in the Lord's work to exert every effort that they can, to supply that lack. The burden falls on a few faithful ones who give till it hurts, and then give more. Let us equalize the burden.

Norman John MacLeod, President, California Conference, 1105 Val Vista St., Pomona, Calif,

#### THE IOWA CONFERENCE

The Iowa Conference of the Church of God. August 30-September 1 which is now in session on its historic campgrounds at Waterloo, is one of the oldest state organizations of the denomination in the country, having been established at Watkins Wells in 1886. The annual gatherings were held for a time at various places, including Ferguson and Marshalltown, but in 1899 grounds were purchased in Waterloo and the following year the first conference was held there.

The Iowa Conference gave of its strength for many years to the preaching of the gospel of the kingdom of God in localities where it had never been heard before; hundreds were baptized, and a number of churches established. We pray that the spirit of evangelism may carry the Iowa church forward into the new conference year to greater victories than ever before.

Sunday, Sept. 1, two sermons will be delivered by Norman John MacLeod at the Los Angeles Church of God, 264 W 42nd St., at 11 a.m., "Christ, the Curse"; at 2.30 p.m., "The Food of the Saints."

#### SOUTH LAWN CHURCH, GRAND RAPIDS

A feeling of sorrow and sympathetic tenderness pervades our church family toward Bro Leon Pixley, who was called upon to bury his mother August 12. Following the service conducted by the writer and very largely attended. Mother Pixley was laid to rest in Belmont Cemetery, near the scene of her girlhood. She was a beautiful example of patience and trust m sufferings and trials.

Our Sunday school and church were happily surprised on Sunday morning, Aug. 4, to have Bros. G. E. Marsh and C. E. Randall drop in as visitors. In the absence of the pastor and party at General Conference these visitors were kind enough to teach a class each in Sunday school, and give encouraging remarks to the group as a whole. Bro. Randall was a former pastor here.

As a benefit to those who could not attend conference brief reports are being made by the different ones who did go. Two are reporting each Thursday night before the senior F. E. Siple, Pastor. class at Berean.

#### HANDLEY, TEXAS

The writer has neglected to report the efforts put forth in a meeting held in his home town from June 14 to 23 inclusive. There was a very good attendance and interest manifested, and no doubt the truths presented will yet cause much good to spring forth

Of course the enemy was on his guard to keep many away who might hear and be blessed by the truth. There is much that can be done if cooperation could be secured.

The writer is unable to go forward in auswering the urgent call for meetings at three places in Texas. There are several brethren of the loyal type at two of these places, and the other place there are only those interested in Bible truth. But the few are not able to bear the financial expense. I regret to know that I cannot answer the call to preach the gospel at these places, because of the lack of financial support I am happy to know that the work is moving along so nicely in the many places reported. May God bless His workers in their efforts to please Him.

T. A. Drinkard, Handley, Texas.

#### BAPTISM AT OREGON

llaving on the preceding evening publicly confessed his faith in the gospel and in the Lord Jesus Christ, Evan Knodle, a grandson of Sr Martha Knodle, one of the charter members of the Oregon church, was baptized into the name of the Son of God for the remission of sins Bro. Evan Knodle is president of the Berean Society and active in Sunday school work, and his influence will be strongly felt in the church. It is out of such progressive and faithful young men and women that the Church of God is being built.

G. E. Marsh, Pastor.

#### ILLINOIS STATE CONFERENCE

The annual business meeting of the Illinois State Conference of the Churches of God convened at 3:00 p.m., Friday, Aug. 9, at Oregon. Ill., with President Paul C. Johnson in the chair. The meeting was called to order with a song, and prayers were offered by several of those present asking God's guidance and blessing for the work of the coming year. In the absence of the secretary, Sr. Ednah Cooper, Sr Mary A. Gesin acted as secretary pro tem The minutes of the last business meeting were read and approved with one cor-rection The treasurer's report was read and placed on file

Reports were read from the following churches Casey; Dixon; Marshall; Oregon; Plum River; Ripley; and Rockford. No written report was sent in from the Eldorado

Bro. C. E Lapp gave a report of his work with Eldorado, Ripley, and St. Louis, and tendered his resignation, having completed four and one half years of service, because he feels that a change will be for the betterment of the work.

The election of officers resulted as follows: President, Paul C. Johnson, Oregon; Vice President, Harvey Krogh, Jr., Pearl City; Secretary, Esta L. Starbuck, Rockford; Treasurer, Leota B. Hanson, Lebanon; Board members, elected for two years, Glenn Birkey and C. E. Lapp. Those holding over from last year are George Siple and William Ford.

A committee consisting of C. E. Lapp and

Leila E. Whitehead had previously been appointed to study conditions in the state and make recommendations to the conference. Bro. Lapp read the following recommendations: "That the conference appoint an evangelistic committee which shall consist of a chairman whose qualifications shall be to know the conditions of the churches in the state and the needs of the other points over the state. The president of the conference by virtue of his office shall be a member of this committee; and a third member shall be selected by these two. (Second recommendation:) That each of the eight churches conduct a series of live evangelistic meetings, of not less than two weeks' duration, and that these meetings be held at approximately the same time, the purpose of these meetings being to arouse the spiritual life of the churches of Illinois. These meetings should be conducted in the early fall. Following these meetings the evangelistic efforts should be directed to prospective points and to the churches who feel further need." Sr Whitehead spoke on these recommendations and said that a rotation of ministers for the various evangelistic services would be good for all the churches. She urged

that these meetings be financed by the several churches as much as possible, the state helping out when necessary. She recommended that the committee be appointed and that it work out the details of the plan with the different churches. The report of this special committee was received.

Motion was made by Leila Whitehead in Arlen Marsh that this evangelistic committee be appointed, and Sr. Whitehead requested privilege of naming the chairman. The motion was carried; and Sr. Whitehead named Leota B. Hanson as chairman.

A discussion followed regarding the plan of the churches holding evangelistic meetings The president asked those present to speak on it, and the ministers present said it would be necessary for them to take it up with their churches before they could reply.

A motion was made by Lcota Hanson and

Harry Gockler that the conference send greetings to Sr. Anna Drew, former treasurer of the conference for many years, who was unable to be present for the business meeting. Motion carried.

It was moved by Bro. G. E. Marsh and Sr. Leota Hanson that the Board renew ministerial certificates to those qualified to receive them. Motion carried.

Pledge cards were passed out and everyone was urged to assist financially in carrying on the work of the state conference.

The meeting was adjourned.

Mary A. Gesin, Sec pro tem

#### GLADYS MARIE CORBALEY

Gladys Marie Coe, daughter of Fred L. and Hazel Coe, was born March 12, 1904, at Eaton Rapids, Mich., and died August 2, 1935, in

Puyallup, Wash
In her early childhood her parents moved to Chelan, Wash. In 1920 they came to Puyal-lup, where she was united in marriage to Glenn Corbaley on the 15th day of July, 1920, and where she lived until her death. On Sunday, May 15, 1921, she was baptized by the writer, and continued a faithful member of the Church of God up to the time of her death.

She was an accomplished musician and singer, and was always chosen as our organist. She was well qualified for this position, as she was was not only an expert player on piano or organ, but she had a strong musical voice which well fitted her for the leadership in the singing at our services. Just two weeks before her death a little girl baby was born to her and her husband, but it only lived a few hours. Infection from this birth was the cause of her death.

The funeral was conducted by Bro. T. D. Foster of Mount Vernon, Wash., and Bro. Lyle Rankin of Cashmere, Wash., who ably set forth the hope of the Bible which is so surely believed among us. The services were held us Hill's Funeral Home, which was filled with the mourners and their friends. The beauty and profusion of the floral offerings attested the love and esteem in which she was held She was buried close by the grave of her little girl baby, and her hope was in the soon coming of the great Life-Giver who would ransom them from the power of the grave. She was conscious to the last, and peacefully fell asleep in Jesus.

She leaves to mourn her decease her husband Glenn; three boys, Richard, 12, Arthur, 11, and Lawrence, 9; also her father and mother, and Clarence Coe, her only brother, who live in Olympia, Wash

Her death came as a great shock to us all, as it was so unexpected. But we "sorrow not as others whoch have no hope." While she will he sadly missed, yet she is among the "precious jewels" whom Jesus will claim when He comes We can say with the beloved John, "Even so, come, Lord Jesus, and come quickly."

A. L. Corbalev.

#### TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush St., Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention The Restitution Herald; also give your denomination.

Bible No 04443: Oxford edition, regular Bible paper, 100,000 marginal references, 324page concordance-encyclopedia, 18 maps and index, large blackface type, French Morocco banding, divinity circuit, gold edges \$5.25, postpaid for eash; National Bible Institution

#### CONTRIBUTIONS TO N.B.I.

Abbie II. Fiske	\$ 5.00
Mrs. H C. Starbnek	2 00
Mrs Sid Martin	3 10
Eva L. and C. R Stearns	100.00
Mrs. Wilson (Helping Fund)	1.00

#### HERALD RECEIPTS

George A. Waters; Abbie H. Fiske; J. W. Grimsley; Mrs E. L. Cronk; E W Johnson; Anna Drew: Milton Long; Elmer Magaw; C R. Meyerhoeffer; Maurice S. Guest (for self and another); V. E. Kirkpatrick (for an other); Mrs. Henry Fox; Emma C. Railsback (for another); M. C. Brake; John F. Green (for another); Anna Smith (for self and another); Charles T. Lindsay; Wayne Thompson; Mrs. Pearl Zechiel.

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated, interlinear Greek-English translation; fabrikoid binding; Bible paper, gold edges; Bible dictionary and index; \$2,50. National Bible Institution, Oregon, Ill

#### THE BURIAL OF MOSES

By Nebo's lonely mountain,

On this side Jordan's wave, In a vail in the land of Moab There lies a lonely grave. And no man knows that sepulcher. And no man saw it e'er, For the angels of God upturned the sod, And laid the dead man there. That was the grandest funeral That ever passed on earth; But no man heard the trampling, Or saw the train go forth-Noiselessly as the daylight

Comes back when night is done, And the crimson streak on ocean's check Grows into the great sun.

In that strange grave without a name, Whence his uncoffined clay Shall break again, O wondrous thought! Before the judgment day, And stand with glory wrapt around

On the hills he never trod; And speak of the strife, that won our life, With the glorified Son of God. O lonely grave in Moab's land!

O dark Beth-peor's hill! Speak to these curious hearts of ours, And teach them to be still. God hath His mysteries of grace, Ways that we cannot tell;

He hides them deep, like the hidden sheep Of Him He loved so well. -Cecil Frances Alexander.

### A PARTIAL LIST OF **PUBLICATIONS**

#### NATIONAL BIBLE INSTITUTION Oregon, Illinois

GROUP 1. One and two page tracts listed in Group No. 1 will be sent postpaid to any address for 10 cents per dozen, or 30 cents per hundred.

Baptist Confession of Faith of 1660 Essential Truths God's Promises, by Anna E. Drew Obedience (Baptism), by F. E. Siple Resurrection, The, by S. J. Lindsay Reasons Why, The

GROUP 2. Four page tracts listed in Group No. 2 will be sent postpaid to any address for 10 cents per dozen, or 60 cents per hundred.

Diabolus, the Antigod, by J. G. Haupt Did Christ Preexist? by H. B. Hathaway Did Christ Preexist? by B. H. Judd Immortality of the Human Soul, by S. T. Shirley

Immortality, Well Known Men on Life! Life! Eternal Life! by R. H. Judd Shall Never Die, by F. E. Siple Soul, A Study of the Word What Is a Christian? by J. W. Williams
What Must I Do to Be Saved? by J. F. Waggoner

Who Owns the Wool? by J. B. Gambrell

GROUP 3. The following six page tracts will be sent postpaid to any address for 15 cents per dozen, or 90 cents per hundred. Coming of Christ, The, by Rufus A. Curtis What Do the Scriptures Teach? by R. H. Judd

GROUP 4. The following eight page tracts will be sent postpaid to any address for 20 cents per dozen or \$1.20 per hundred.

Baptism, by S. J. Lindsay Hell - What Is It?

Rich Man and Lazarus, The, by F. E. Siple GROUP 5. The following twolve to sixteen page tracts will be sent postpaid to any address for 4 cents each; 25 cents per dozen; or \$1.75 per hundred.

God: Did Christ Create the Heaven and the Earth? by R. H. Judd

Rich Man and Lazarus, The, by J. H. Ander-

GROUP 6. The tracts listed in Group No. 6 will be sent postpaid to any address for the prices named below. First Resurrection, The (20 pages), by Wm.

Leask. Each 5 cents; 50 cents per dozcn; \$3.00 per hundred.

Where Are the Dead? (36 pages), by L. S.

Where Are the Deadr (30 pages), by L. S.
Bronson. Each 5 cents; 50 cents per
dozen; \$4.00 per hundred.

A Letter to a Friend on the Covenants of
Promise (32 pages), by Mrs. C. C. Woodruff. Each 10 cents; \$1.00 per dozen; \$6.00 per hundred.

Present Conditions in the Light of Prophecy (24 pages), by J. H. Anderson. Each 10 cents; \$1.20 per dozen; \$10.00 per hundred.

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Gentlemen. Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

Name
St. or RFD.
State
City or Town

## "Perilous Times"

"BUT know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural "ffection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away."—2 Tim. 3:1-5. R. V.

"But know this" is the Spirit's expression, through the Apostle, that attracts our attention to the most frank and timely description of characteristics that are to prevail in the last days. There is no room for speculation. The Word indicates that they will be perilous, grievous, troublous times.

At the very outset let us make it clear that we do not wish to convey the impression that the present conditions may be the fulfillment of all that is here spoken, but it is certainly so applicable to our day that we have the right to ask ourselves the question: How near are we to the end of time? Individuals, families, communities, and nations are having troublous times. The church is having its tests. The economic structure of the world it being shaken. The social problems are more acute than ever.

#### LAST DAYS

Are these the last days? Naturally we ask the question. What does the expression "last days" mean, and when did they begin? In the great Pentecostal sermon, as the Apostle Peter explained the strange occurrences that startled the thousands gathered at the feast time, he quoted from the prophecy of Joel, saying: "And it shall come to pass in the last days, saith God. I will pour forth my Spirit upon all flesh." (See Acts 2·17-21.) The Apostle Peter prefaced this quotation by saying, "This is that." It would seem therefore that the last days are that period of time which began with the descent of the Holy Spirit and merged into the latter days of the present dispensation Therefore, the time known as the last days began as stated above, and our concern is. How near are we to the end of that period?

#### Leaderless

In these times men cannot hide their perplexity. Outstanding thinkers speak of it as "a leaderless day." The church of Christ needs men with prophetic power and utterance. It needs the spiritual force that enables it to minister to the hearts of men. Socially, we are losing our direction because we are refusing to accept the moral authority of the revelation regarding human conduct in the Bible In the field of economics the world is waiting for some one to say, "This is the way" In international affairs the perplexity is great. Mixed forms of government, treaties, and conferences seem only to complicate matters. In the hearts of men there is fear of war. Here let me quote some of the

things that came over the radio from the great mass meeting in Albert Hall, London, July 11, 1931. Among the speakers were former Premier Ramsay MacDonald, Stanley Baldwin, and Lloyd George These utterances certainly ought to humble men who are boasting of their ability to make a way out of their difficulties. Great Britain collects \$500,000,000 from taxation on liquors, tobacco, etc. Four fifths of this is spent to pay the debt of past wars, and one fifth to prepare for the next war . . .

#### THE NEXT WAR

"The only lessons," said Lloyd George, "learned from the last war are military. The defects are being studied and corrected in preparation for the next war. The last war was a horrible plunge. The next will be inconceivable." Let the hoasters, haughty and headstrong, think of this Lloyd George said, "We are singing songs of peace and preparing for war." Continuing, he remarked that the commonplace conversation in Europe, as reported by his friends, was "the next war."

Premier MacDonald reminded the vast audience that there was a covenant in the Treaty of Versailles which limited the armaments of Germany and in which all the nations promised a reduction of armaments. . . , The nations of the world have been spending more for armaments than in any previous peace period. Are these and the days just ahead of us troublous?

Expert diagnosticians in every line are trying to tell us what is wrong. There is correspondingly a great number of doctors of religious, social, and economic ills prescribing for this sick world, but there seems to be nothing more pertinent than the diagnosis given by the Spirit through the great Apostle in the Scriptures that form the basis for this message.

#### Self-Centered

As is always the case, God strikes at the fundamental, so that the first condition described is "lovers of self." The secret of the trouble is in the heart of man, which is filled with self-love and self-interest instead of God-love and loving interest in the things of others. . .

Since we are self-centered, we are hable to become materialistic, therefore, "lovers of money" As we listen to the cry about depression, we do not hear much about the possibility of there being a spiritual and moral background to the present conditions. The big concern is dollars. Certainly money has its place, but why should we be so occupied with that which perishes? Speaking of this situation, James in his Epistle, chapter 5, says that men will heap up treasures against the last days. This seems to be a clear, definite prophecy of federations and centralization of money control. We are said to be an exceedingly rich nation, and yet think of the abject poverty that now prevails.—R. R. Brown in The Alliance Weekly.

# FRUIT-BEARING FOR CHRIST

## Continued from Front Page

much hurt. With tears in his eyes and his hands tightly closed, he said, "My hands are forever closed from receiving anything for preaching the gospel." Some of the other ministers took a good deal the same position, and the church today is suffering greatly because of the lack of financial support.

The daughter of one of our well known ministers said that her father had done the churches to which he ministered a great wrong because he had not taught them the necessity of giving to the cause of Christ. I fear that there are many of our ministers that should ask forgiveness of the churches they have served as Paul did, because they have not been burdensome to those churches; and I am wondering if their fruitage will be as much as if they had done their duty in teaching the churches the necessity of giving.

If we turn to Galatians 6:6, we find this same thought stressed: "Let him that is taught in the word communicate unto him that teacheth in all good things"; or, as Weymouth puts it, "But let those who receive instruction in Christian truth share with their instructors all temporal things."

If we turn to 1 Corinthians 9:9 we find this same thought brought out with a different phase of the question: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be made partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?... Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Paul tells us here that the gospel service is taken care of in the same manner that the old temple service was taken care of. If we should go back into the law of Moses, we would find that tithing was made obligatory on the Jews. Now turn with me to Nehemiah 13:10: "I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field." Whom did Nehemiah blame for this condition? Did he blame the Levites and the singers? Notice what he says in the 11th verse: "Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries."

Here it is very plainly stated that the people were to blame because the Levites and the singers did not do their work, and if we turn to Malachi the 3rd chapter and the 8th verse, we will find this thought very strongly brought forth: "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." God says that men that fail to pay their obligations are robbers. Do we want to stain that light before God?

Some one will undoubtedly say that we are harking back to the Jewish law, that tithing is a matter of law under Moses. But we find Christ saying in Matthew 23·23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Some one is liable to say that Christ's teaching was all under the regime of law, but whatever Christ spoke was for the future and not for the past. We know that He was speaking for the benefit of the church.

Is tithing altogether a matter of law? Abraham paid tithes to Melchisedec. Who was Melchisedec? "Priest of the most high God."—Heb. 7.1. In the 21st verse of this 7th chapter we read, "For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec." Who is a priest forever after the order of Melchisedec? Christ. Then we today are serving under the Melchisedec priesthood, for Christ is a priest after that order.

If Abraham paid tithes to Melchisedec, and we are serving under this same priesthood today, are we not ligated as Abraham was to pay tithes? Can anyone give any good reason why we should not? Abraham paid tithes before the Law of Moses came into existence. Tithing was incorporated in that law because it was right, as many other commandments were. "Thou shalt love thy father and thy mother" was right before it was commanded, and was commanded because it was right; so with the tithing law—it follows down through the Melchisedec priesthood, and we are obligated under that priesthood as Abraham was.

It was said by one of our ministers at the conference that he heard that one of our churches asked their minister to go on relief so that they would not need to pay him. I bowed my head in shame that any of our churches could take such a position, not only because of the influence that it would have upon the community, but because those people are placing themselves in a relationship to God that will undoubtedly bring condemnation upon them. I hope that the report is not true, because it would seem from the clear teachings of the Bible that this matter of giving to the cause of Christ is as much a life and death question as any of the other duties that we perform. I would not want to think that any of our people would place themselves in the position that would endanger their eternal welfare, for everyone must be a fruit-bearing branch or be cast for and burned.

<sup>&</sup>quot;Pride, greed, and ambition disappear only to reappear"

ber present could have a copy for reference in considering the financial standing and needs of the National Bible Iustitution. The motion was seconded by Mrs. T. J. Ellis and carried.

### REPORT OF THE SECRETARY

The secretary, as editor of our publications, presented an oral report of the work carried on through THE RESTITUTION HERALD, the Truth Seekers' Sunday School Quarterly, and in the publication and sale of tracts, books, and other literature in the dissemination of the truths for which we as a people stand. He urged that an carnest effort be made to increase the circulation of both THE HERALD and the quarterly, as he believed that they provided a splendid medium for the spreading of the gospel.

By calling for a show of hands to indicate the departments of the paper that are first read and most enjoyed by our subscribers the following conclusion was reached: The general church news section, "Among the Churches," is first perused, and after that "Abreast of the Times" and the "Berean Department" came second, some saying that after glancing through the church items they next turned to "Abreast of the Times," while almost an equal number of others said their second favorite department was that conducted by the National Bereans.

When it came to a matter of preference in articles, it was found that those written by persons known to the reader were first sought out.

A motion was introduced by C. A. Smead, and seconded by C. E. Lapp, that the editor be instructed to close the columns of The Restitution Herald to all reports of local church disorders, as such matters were not of general interest to the brotherhood at large and would serve only to create further disturbance and perhaps delay or prevent conciliation in the community affected. The motion was carried.

Bro. M. W. Lyon presented a motion, which was seconded by James A. Patrick, that a committee be appointed by the president made up of representatives from as many different church communities as possible to secure subscribers for The Restitution Herald and to develop interest in the use of general religious literature. The motion was carried, and the president asked the ministers present to recommend some one to serve on the committee in their own localities, and when such recommendations reached him he would appoint them through the columns of The Herald.

Delegates urged that subscribers to the paper should make an effort to pay their subscriptions promptly on expiration, to counteract in a measure the losses sustained in the publication of the paper, which amounts approximately to two dollars on each subscription. The editor explained that the larger the number of papers printed the smaller would be the proportionate loss on each yearly subscription, and in the interest of economy as well as of evangelism, urged that all should make an effort to secure new subscribers.

### BEFORE OF THE SURVEY COMMITTEE

Early in the meeting the president appointed a Survey Committee consisting of the following brethren: Claypool, Illinois; Bridegam, Michigan; Cooper. Missouri; Kirkparick, Minnesota; and Meyerhoeffer, Nebraska. The Committee visited all of the properties which are owned or held in trust by the National Bible Institution except the one in California. At the request of President L. E. Conner they placed what they believed to be a fair but very conservative valuation upon them, and reported that all were in reasonably good condition.

Properties owned by the National Bible Institution the income of which may be used for current expenses of the publishing house and other work of the Institution.

The printing plant, with the two-story brick	
building housing it	\$8,000.00
11 acres of farm land near Oregon, Ill.,	1,000.00
9 city lots (vacant) in the city of Oregon .	-900.00

# Total N. B. I. properties . . . . \$9,900.00

The following properties are held in trust by the National Bible Institution for the permanent residents of Golden Rule Home:

Golden Rule Home	\$ 8,300.00
160 acre farm (unimproved) near Oregon	12,000 00
House and lot in Dixon, Ill.,	1,200,00
House and lot in Oregon, Ill,	2,700.00
House and lot in Lanark, Ill.,	1,300.00
House and lot in Riverside, Calif.,	2,500.00

# Total properties held in trust for Golden Rule Home \$28,000.00

The Committee reported the Home to be in excellent condition financially, but that its holdings were all in real estate which could not be readily converted into cash for maintenance purposes, and urged the brethren to continue to assist in contributing to its support until such time that some of its properties could be sold to advantage. Property left the Home by the death of residents was said to be left as a surplus for the protection of the remaining residents.

Moved by C. E. Randall, seconded by F. E. Siple, that the report of the Survey Committee be received, approved and placed on file. Carried.

## ELECTION OF OFFICERS

Each session of the Conference the Credentials Committee, consisting of Mrs. Esta Starbuck, Illinois, and Mrs. Dorothy Siple, Michigan, reported as to the number of votes to which each delegate was entitled when a delegate vote was called for or was required.

General reports having all been received and acted upon, on August 6, 1935, the president called for the report of the Nominating Committee, which consisted of the following members: Lawrence Bridegam, Michigan; C. R. Meyerhoeffer, Nebraska; and Silas Claypool, Illinois. The Committee recommended that the entire personnel of the present

# THE RESTITUTION HERALD

VOLUME 24

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NUMBER 48

# Fruit-Bearing for Christ

By James A. Patrick

BY REQUEST of a large number of brethren at the General Conference the following sermon is published. I am changing the wording in the beginning to make it apply to the readers of The Restruction Herald, in-

stead of the congregation to which I spoke

Dear readers of THE RESTITUTION HERLD, why did you make public confession of your faith in Christ? Why were you baptized? Why do you live more or less a life of sacrifice for Christ? I presume it you gave answer to this question you would say that you did these things in order to obtain salvation from sin and death. Do you have your own selves in mind only when you do service for Christ?

When you build a church, buy a piano, or any other furnishings for the church, what objects do you have in mind? If you have any other object in mind than the salvation of the lost and perishing you have lost sight of the object for which the church was instituted and for which you were called out from among the world

Turn with me to the 15th chapter of John and notice how it begins of I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away? In verse 6 Christ says, "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned."

Can there be an unfruntful Christian? Can an unfruitful branch remain on the vine? Christ compares His followers to the branches, while He is the vine. Each of us is a branch, and we must bear fruit in some way or we cannot remain in the vine. How can busy people be fruit-bearers? Some one might say that he goes to church and Sunday school every Sunday. Yes, but so many people are getters and not givers. What I mean by this is that if the church and Sunday school are not made interesting these very people cease to attend. They don't think of contributing anything to church or Sunday school, but always want to get

Here is presented what was called at the recent General Conference the best argument yet heard by many on the particular subject it concerns Years of study on this phase of Christianity have well qualified the author for his task something and give nothing in return

How can the busy farmer or busy business man bear fruit? They can't go out and preach nor can they give much time except to church and Sunday

school—perhaps two hours a week. Is this fruit-bearing in the sense in which Christ meant. In Philippians 4-15-17 Paul tells how all may be fruit-bearers. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedoma, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalomica ve sent once and again unto my necessity. Not because I desired a gift but I desire fruit that may abound to your account." It would seem that there is an account kept somewhere, and the fruit that people bear is kept in this account.

Some people have said that Paul never took wages for his work. If we turn to 2 Corinthians 11.8, we read, "I robbed other churches, taking wages of them, to do you service." And again in the 12th chapter and the 13th verse, he says, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." How had Paul done the Corinthian church a wrong? By not allowing them a part in the service be had rendered to the Lord. They had no fruit in his service, and he felt that he had done them a wrong by not teaching them to contribute to his necessity as the Philippian brethren had done

In the early days of the Church of God in Minnesota, Father Parsons, as he was familiarly known in the early days of our church there, used to walk from his farm near Hutchinson, Minnesota, to the old Eden Lake Church, a distance of probably from thirty to forty miles. He did this for some time without remuneration, and the brethren became somewhat ashamed of themselves, and one Sunday took up a small collection and offered it to Bro Parsons. The old man seemed very. (Please turn to Back Page)

# Abreast of the Times

# Clergymen in Politics

"I pray not that thou shouldest take them out of the world, but . . . keep them from the evil."—John 17:15.

CHICAGO, August 18—The Methodist Episcopal Laymen's Conference of the Central West, which has been in session here, went on record as questioning the right of clergymen to speak authoritatively for the entire church on political and economic questions. There has been a growing tendency among ministers of nearly all denominations to assume the right of leadership, not alone in spiritual matters in which they naturally are supposed to speak with authority, but in almost every other field of human interest and endeavor

In a powerful editorial in *The Chicago Tribune* of August 18, the dangers of such a course, if carried to its logical conclusion, are clearly established

"The irresistible logic of such a political concession," declares the editorial writer, "would drive the State directly into the control of the church. The only surviving political question would be whether all the churches would agree or which church would prevail. The secular spokesman could be accorded no authority. The church within its domain speaks with certainty on its articles of faith, which its communicants voluntarily accept. That authority cannot be transferred into the political field. The consequences are too apparent to require claboration. . . It is well known that when church and State are joined one will dominate the other. In their separate domains each is safe. When they merge neither is."

# Increasing Talk of World War

"Scatter thou the people that delight in war . . . . Ethiopia shall soon stretch out her hands unto God"—Psalm 68:30, 31.

Rome, Italy, August 23.—To establish a great Fascist empire and revive the ancient power of Rome has been declared by Premier Mussolini to be the real purpose of the attempt of Italy to subjugate Ethiopia. In an address made before troops embarking for Africa the Premier said in substance that the time for words was past and the time for action had arrived.

The attempt of Great Britain and France to bring about an adjustment of the trouble between Italy and Ethiopia broke down completely early last week, and there remains only whatever action the League of Nations may be disposed to take when it meets on September 4, at which time the consideration of the Italo-Ethiopian dispute will be first on the calendar Little hope of a satisfactory agreement is foreseen, however.

Mussolini is demanding a protectorate over the major

part of Ethiopia, annexation of much valuable territory, and Italian occupation of most of the country.

To this ambitious plan Great Britain makes vigorous protest, as she cannot look with favor upon Italian control of the headwaters of the Egyptian irrigation system, which lie within the borders of Ethiopia

Commenting on the seriousness of the situation from a world standpoint, especially as a war between Italy and Ethiopia may affect the United States, *The New York Times* said on Sunday, August 18.

"The world-wide character of the serious situation that has arisen over Ethiopia was thrown into high relief during the Anglo-French-Italian negotiations when Theodore J. Marriner, Counselor of the United States Embassy and Charge d'Affaires in the Ambassador's absence, visited Anthony Eden, British Minister for the League of Nations Affairs, and had a long talk. It is reliably understood that Mr Eden made an important declaration to Mr. Marriner to be conveyed to Washington. He said the British Government intended to propose to the United States Government that if the Italo-Ethiopian hostilities break out they should consult together immediately as to the best course to be taken."

A dispatch from London observes that if these final negotiations fail, in all probability Great Britain will virtually withdraw from European affairs and align herself with the United States and act independently with this country in all matters pertaining to the welfare of the two great English-speaking peoples. Such a development would be in line with prophetic implications concerning national confederations in the days of the Antichrist.

Rome, Italy, Aug. 25 (via radio)—It was announced late this afternoon that Mussolini in an interview with the correspondent of a London newspaper declared that any attempt that might be made by any nation to enforce penalties ordered by the League of Nations in an effort to prevent the Italian conquest of Ethiopia would be looked upon by that Government as a declaration of war. The conclusion is that war is inevitable.

### THE RESTITUTION HERALD

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G. Eldred Marsh
Paul C. Johnson
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L. E. Conner
Business Manager

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# Report of General Conference

ONE of the most profitable General Conferences the Church of God has ever held was opened by President L E Conner in Oregon, Illinois, in the afternoon of July 31, 1935. Each of the sessions that followed were preceded by devotional exercises, and while questions of a decidedly controversial nature were introduced from time to time a spirit of harmony and of mutual courtesy prevailed throughout.

As to follow the daily sessions in full could result in little general good the report will attempt to provide the brotherhood with an accurate summary of the business

transacted by the Conference as a whole.

Various committees were appointed early in the Conference that they might have ample time to perform the work assigned to them and prepare adequate reports for formal presentation to the gathering. The personnel of these committees will be given in connection with the reports each submitted.

### REPORT OF BUSINESS MANAGER

The report of our president and business manager, L E. Conner, was given orally and dealt with the successful termination of the negotiations carried on with the receivers of the Oregon State Savings Bank, the satisfactory result of which is already known to the brethren, having been fully re-

ported through these columns as the work progressed The general thought of the Conference was that Bro. Conner and the Executive Board deserved much credit for their efforts in this matter.

The manager reported recent developments in the transfer of the greenhouse property to the Wallace Floral Company, and expressed the expectation that this matter would also soon be satisfactorily concluded

In his various addresses to the Conference the president stressed the necessity of continuing and even increasing our contributions to the general work of the National Bible Institution. Definite plans having been made for a progressive program of evangelism he emphasized the fact strongly that if such work was to be carried on successfully the treasurer must be provided with additional funds for that purpose. "We have no means of making money," he declared, "but must depend wholly for our income for all purposes upon the contributions of the brethren. Therefore the success of the work rests entirely upon them, so

far as financial requirements are concerned."

Calling Vice President J. H. Williams to the chair, the president took occasion to give his reasons for advising the selection of an Executive Board the members of which would be so located that they could easily meet for monthly consultation. He stated that the personal counsel of the entire Board at frequent intervals was necessary to the successful earrying on of the work of the Institution.

At this point C. E. Randall, president of the Ministerial Association, expressed the opinion of many with whom he had come in contact that the changing of the minor officers

of the Board, and spreading them throughout the country, would give the Institution more of a national viewpoint and would result psychologically to the good of the general work.

Motion to approve the manager's report was made by C. E. Randall, seconded by C. E. Lapp, and carried.

## REPORT OF TREASURER

The Auditing Committee, consisting of Miss Leota B. Hanson, Missouri, and Emery Toogood, Michigan, having examined the books of the treasurer, reported them fully up-to-date, correctly kept, and properly balanced to the close of business on July 31, 1935.

Moved by C. E. Randall, seconded by Gerald Cooper, that the report of the Auditing Committee

be received and the committee discharged The motion was carried.

Treasurer T. J. Ellis then submitted his annual report as follows:

August 1, 1934, to August 1, 1935

Balance on hand August 1, 1935 \$510.66

Loss on The Restitution Herald for the year \$1,193.24

Moved by James A Patrick, seconded by Mrs. Dorothy Siple, that the treasurer's report be accepted Carried.

A motion was made by M. W. Lyon that hereafter financial reports be brought before the Conference if possible in the form of printed or duplicated sheets so that each mem-

# IMPORTANT ANNOUNCEMENT

President L. E. Conner, immediately upon his reelection to office, announced that the election of the Executive Board, consisting of president, first and second vice presidents, secretary, and treasurer, will take place next year during the first week of General Conference, instead of during the last week as has been the custom heretofore.

The change is made so that the incoming Board will have time to organize and plan a program to be presented to the conference for its consideration before adjournment.

Will the churches, conferences, and brotherhood generally keep this matter in mind when planning their attendance at General Conference for next year.

G. E. Marsh, Secretary

Board be renominated, to wit. For president, L. E. Conner, for first vice president, Leland T. Hanson; for second vice president, J. H. Williams, for treasurer, T. J. Ellis; for cretary, G. E. Marsh.

The election was called for August 7, and resulted as follows:

L. E. Conner was nominated for president. There being no further nominations, it was moved by James A. Patrick and seconded by Mrs. Alice Williams, that the secretary be instructed to east the ballot of the Conference for L. E. Conner for president. The motion was unanimously carried, and Bro. Conner declared elected president

Nominations for first vice president resulted in the following names being submitted: L. T. Hanson, Paul C. Johnson, C. E. Randall. Moved by C. E. Lapp, seconded by G. E. Marsh, that the nominations be closed. Carried.

In the balloting the following resulted. L. T. Hanson received 655½ votes; Paul C. Johnson, 325½, and C. E. Randall, 199½. L. T. Hanson was declared elected as first vice president.

Names placed in nomination for second vice president J. H. Williams, Norman John MacLeod, and C. E. Randall Moved by James W. McLain, seconded by James A. Patrick, that nominations be closed Carried. Result. J. H. Williams received 620 votes; Norman John MacLeod, 193½; C. E. Randall, 323½ J. H. Williams was declared elected as second vice president.

- G. E. Marsh was nominated for secretary. There being further nominations it was moved by F. E. Siple, seconded by James A. Patrick, that the president be instructed to east the ballot of the Conference for G. E. Marsh for secretary. The motion was unanimously carried, and G. E. Marsh declared elected secretary.
- T. J. Ellis was nominated for treasurer. No further nominations being made it was moved by James A. Patrick, seconded by Arlen Marsh, that the secretary be instructed to cast the ballot of the Conference for T. J. Ellis for treasurer. It was unanimously carried, and T. J. Ellis was declared elected treasurer.

The entire Executive Board which has had charge of the work of the National Bible Institution for the past four years was thus reinstated for another term.

### GOLDEN RULE HOME--AURORA COLLEGE RESOLUTION

After extensive consultation with representatives of the midwestern division of the Advent Christian Church the Ministerial Association of the Church of God through its president, C. E. Randall, presented the following resolution for consideration and action by the General Conference:

"Inasmuch as we, the Church of God, have no college for secular or religious training and the Advent Christian cople have no home in the Middle West for their aged;

"Be it resolved, that we accept the invitation of said Advent Christian people to use the facilities of Aurora College and recommend to our young people the use of same.

"Be it further resolved that we extend to the Advent

Christian Church in the Middle West the use of Golden Rule Home for their aged ones, entrance requirements to be according to our established policy.

"Further, in consideration of the fact that both groups have isolated brethren living near churches of the other group; Be it resolved, that we cooperate together in a move to have the isolated of each group to attend the nearest church of either denomination in preference to other denominational churches."

Having read the resolution, C. E. Randall moved its adoption. The motion was seconded by James A. Patrick.

In seconding the motion, Bro. Patrick expressed his hearty approval of its several provisions, in the expression of which he was immediately supported by many others, infeluding C E. Randall, Harvey U Krogh, Jr., Sr. Leila E Whitehead, Sr Lucille Le Crone, V. Earl Thayer, G. E. Marsh, M W. Lyon, C A. Smead, and L. E. Conner.

Among those who opposed the passage of the resolution with equal earnestness were Sydney E. Magaw, J. H. Williams, G. A. Waters, and Bro. and Sr T. J. Ellis.

After extensive discussion, with the consent of his second, C. E. Randall withdrew his motion that the resolution be adopted, and moved, seconded by G. E. Marsh, that the matter be tabled for consideration at the next General Conference. This motion was lost.

It was then moved by M. W. Lyon, seconded by C. A. Smead, that the resolution be adopted. The motion was carried in a non-delegate vote of 19 to 12.

## MINISTERIAL RECOGNITION

A resolution entitled, "Resolution on Ministerial Recognition," was introduced by M. W. Lyon.

"I move the adoption of the following resolution in behalf of, and endorsed by, the Ministerial Association:

"For the purpose of protecting the standards of our ministry and promoting uniformity of practice and good order among our churches, this General Conference recommends to our churches and state conferences everywhere that the following qualifications be required of everyone who henceforth shall be granted a ministerial scrifficate:

"1. That his faith and teaching be in accord with the commonly accepted doctrines of the Church of God as set forth in the Working Rules of the General Conference.

"2 That he be known as a faithful and consistent Christian.

"3. That he shall have been actively engaged in pastoral or evangelistic work for at least one year.

"4 That he bear the approval and recommendation of some organized church."

The motion was seconded by Paul C. Johnson and carried unanimously,

## RESOLUTION TO ESTABLISH AN EVANGELISTIC FUND

It was moved by C. A. Smead, seconded by Harvey U. Krogh, Jr., that a fund be established to carry on evangelistic work under the auspices of the General Conference, and that the brethren should be asked to contribute money especially for this purpose in addition to that which was

provided for other works being earried on by the National Bible Institution. In the course of the discussion that followed the presentation of the resolution it was urged that in ease the resolution passed that as much publicity as possible be given to the effort through the columns of The Restitution Herald. The resolution to establish an evangelistic fund was adopted unanimously.

### RESOLUTION OF CONDOLENCE

The following resolution, passed by the Ministerial Association, was read before the General Conference

"Since our heavenly Father has permitted the death of our beloved sister, Mary A. Woodward, we feel that not only the family is bereaved, but because of her long and faithful service as a minister of the gospel and association with the Church of God, and her close friendship with so large a number of our people,

"Be it therefore resolved, that we, the members of the Ministerial Association of the Church of God, of which Sr Woodward was a faithful and active member, extend first to the family our heartfelt sympathy in their irreparable loss, and also that we extend to the conference and people at large our sympathy because of the grief that has come to them on account of the death of our beloved sister "

### Some Interesting Discussions

At different periods of the conference various profitable and interesting subjects were introduced for the instruction and admonition of those present. We regret that the entire proceedings could not have been taken down in shorthand and reported in full, but such was, of course, out of the question owing to the expense and time required to accomplish it. But the report of the conference would be far from complete were no reference made to some of these important matters.

For example, the reports of local church activities which were submitted by many of the churches were found to be both encouraging and stimulating. M. W. Lyon urged that more complete blanks be provided for next year and sup-

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# Happy in Service

By Emma C. Railsback

"If ye know these things, happy are ye if ye do them"—John 13:17.

To WHAT do "these things" in the above text refer? To the immediate context, verse 16 "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

To realize that humble service in the Master's vineyard will bring the greatest happiness is a lesson that all followers of the Savior should learn as well as the apostles. A number of scriptures indicate that there was much contention among the apostles as to who should be greatest in the kingdom.

"And he came to Capernaum. and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace, for by the way, they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them, and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me."—Mark 9:33-37.

"And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but 1 am among you as he that serveth."—Luke 22:24-27.

"Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. And when the ten heard it, they were moved with indignation against the two biethren" Then again Jesus rebukes them and exhorts them to be thinking of service instead of lordship, and tells them that He came not to be ministered unto, but to minister, and to give His life a ransom for many (Matt. 20:20-28)

His final lesson to them of this nature is recorded in John 13 1-17, where He demonstrated a very pointed and emphatic lesson on humble service by washing their feet and giving a proof of His humility and exhorting them to do likewise, concluding with, "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." His first demonstration of the principle of service, recorded in Mark 9, had not impressed the disciples as deeply as He desired, and before He left them He gave them this very emphatic lesson, which seemed to sink deep into their consciousness.

# Signs of the Times

THE disciples came to the Lord Jesus Christ and asked Him, "What shall be the sign of thy coming, and of the end of the world?"-Matt. 24 3 This question has great importance for every man and woman today. What shall be the sign of Thy coming and of the end of the world? The general idea of the majority of people is that the world is being civilized and Christianized, and that, by the preaching of the gospel, the whole of mankind will by and by become Christians, and then the golden age will have come for this world. Such belief and such teaching is a false belief, and false teaching, for the Bible clearly teaches that this age, this gospel age, this age of the Spirit, ends in an awful catastrophe, in divine judgments. Before the golden age dawns, before the reign of the Lord Jesus Christ begins, this world will pass through the darkest period, morally and spiritually, that our earth has ever witnessed

Please notice that the question the disciples asked the Lord Jesus Christ was not, "What shall be the end of the world?" but "What shall be the signs of the end? How shall we know when the time of the end of the world has been reached?"

God has, from the beginning, divided the history of His dealings with this earth into many different ages or dispensations. We have first the age of innocence. Man was created in innocence, placed in a perfect environment, and subjected to a simple test, but Adam and Eve disobeyed God, and the age of innocence ended in judgment; the expulsion from the Garden of Eden.

Then came the age of conscience. The result of the age of conscience was that the wickedness of man was great in the earth, and that age closed in the judgment of the flood, and the reduction of the human race to eight persons, Noah and his family. Then came the age of human government, the government of man by man. Man was responsible to govern the world for God. The result of that age was that, upon the Plain of Shinar, the people attempted to become independent of God, and that age closed in judgment with the confusion of tongues, and the dispersion of the human race.

Then came the patriarchal age, the age of promise, when God called one man, Abraham, and entered into a covenant with him. That age ended with the judgment of Egyptian bondage, and the destruction of Pharaoh and his host in the Red Sea. Then came the Mosaic, or Israelitish age, the age of the law, and it closed in the crucifixion of Christ, and the destruction of Jerusalem.

Then we have the Christian or gospel age, the age of grace, the age we are living in, and it will end in the great tribulation, the coming of the Lord Jesus Christ, and the judgment of the nations In the Epistle to the Ephesians the Apostle Paul speaks of "the church" as being a mystery which was not known in other ages. Also in Ephesians we read of what God is going to do in the ages to come. So

from these scriptures we learn that there are certain divisions of time called ages. Every age has ended in failure on the part of man, and so will this gospel age.

As soon as the number of all those who believe in the Lord Jesus Christ and are born again by His blessed Holy Spirit and washed in His precious blood is complete, "the church," that is, the company of true Christians, out of all denominations, will be caught away, to be with the Lord, and then this gospel age will end. Another age with entirely different features will commence. It is not that the world will have ended. The special feature of this gospel age is that all people, Jews and Gentiles, may repent of their sins, and through faith in Jesus Christ as their Savfor may be saved. After the believers are taken up to meet the Lord in the air, it is by judgments that God will deal with this world. So then, as the other ages have passed, so also will this age. This age had a definite beginning and will also have a definite end. Many Christians and many churches have forgotten this truth, and it is Satan's plan to hide the truth from you that the end is coming.

The age that is to follow our age will be called "The Day of the Lord," the "Millennium," the "Age of Manifestation," when Christ will reign as King over the whole world, and that age will close also with judgments. It will close with Satan's last deception, and the judgment of "The Great White Throne" Beyond the millennial age there is the new heaven and the new earth, wherein dwelleth righteousness

What shall be the "signs" of the end of the world or age? To the Jewish Prophet Daniel it was said, "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 mcreased."-Dan 12.4. The means for travel and the increase of knowledge were to be signs that we had reached "The Time of the End." It was stated some time ago in one of our leading newspapers, that, within the last hundred years, more advancement has been made in all scientific attainments, in the transmission of intelligence from one to another, in the means of rapid transit from place to place and from continent to continent, that more progress has been made during the last hundred years than was made during the previous three thousand years. Railways cover the earth, and steamers in their thousands cross the seas. The peoples of the whole world are being brought into touch with each other.

Then we have the wonderful inventions of man, many of them for the destruction of his fellow man. The great World War revealed to us the awful inventions of man for the destruction of life and property. We have submarines, and airships and airplanes, and wireless telegraphy, and radium, and electricity, and other marvelous inventions which indicate so clearly that truly knowledge has increased. The increase of knowledge and the running to and fro of which we see so much in our days are signs that we are in the time of the end.

Before the day of the Lord, that is, before the visible return of the Lord Jesus Christ to establish His kingdom on earth can take place, there are two definite conditions to be fulfilled. The first is that there will be fearful apostasy, the great falling away from the truth. The second is that "The Man of Sin," the "Son of Perdition," the "Antichrist," must appear upon the earth. These two things take place at the close of this age, before Christ's reign of a thousand years over this earth commences. The Word of God clearly shows that this world in relation to God is not to grow better, but worse. As the end of this age approaches the drift away from God will be so terrible that this age will close with terrific judgments. That is the clear teaching of the Scriptures, and anyone who preaches anything different from what the Scriptures teach, is not preaching the truth. Every intelligent person knows how great and widespread has been the drift away from God by humanity during the last generation, and that drift away from God is definitely foretold in the Bible The world will never be converted to God by the preaching of the gospel. The Lord Himself teaches us that war-like conditions will characterize the whole age, but grow worse as the end draws near, and that this age will close in the time of great tribulation, such as was never known before, nor ever shall be again. The Lord Jesus Christ tells us that such horrors as we have read of in this great World War will continue until He comes to judge the nations.

In place of the people giving up sin and turning to God the Lord Jesus Christ tells us that iniquity shall abound, and because iniquity shall abound, the love of many shall wax cold, and there shall arise false prophets and even false Christs, and shall deceive many people (Matt. 24:11, 12). The Lord Jesus Christ also gives us two special instances which prove to us that the world is not going to improve in God's sight before Christ returns. Turn to the 24th chapter of Matthew, the 37th verse, "As the days of Noe were, so shall also the coming of the Son of man be." The world had attained to a wonderful civilization in the days of Noah, But "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). And our Lord declares that, as the days of Noah were, so shall the condition of this world be just before the second coming of Christ Please give attention to these remarkable words of our Lord.

The second illustration the Lord Jesus Christ gave to show us the awful end of this age is that this world will be in similar state as the cities of Sodom and Gomorrah were when God destroyed them with fire from heaven. The Lord Jesus Christ said, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17.28-30. Do you not see that the Scriptures teach how this age is going to

end? As the people of Sodom were living in wickedness, in the days of Lot, and God had to blot them out and their city out of His sight with fire from heaven, so will this would be in a similar state of wickedness when Christ is revealed. And it is by the wickedness in all its varied forms in the world today that the believers are to know that this age is soon to close and that our Lord's coming is near. When we see all these things taking place in the world today it is a sign that the Lord Jesus is near, even at our doors

We are told that in the last days there will be scoffers who will deny the coming of the Lord "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming for since the fathers fell asleep, all things continue as they were from the beginning of the creation."-2 Peter 3.3, 4 See that you are not among those who are scoffing at our Lord's return. Then we are told also that professing Christians shall depart from the faith. "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 Sound doctrine will also be denied. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables "-2 Tim, 4 3, 4. And so we learn from the Scriptures that all that which God has revealed will be denied. Everything in the faith is included. The denial of the Bible as the Word of God, the denial of the person of Christ, His Deity, His atonement for sin. His resurrection, and His second coming. The faith is given up and in its place come seducing spirits and doctrines of demons. Sound doctrine will be given up, and the professing Christian people who would not listen to sound doctrine will listen to fables. When the truth is given up the lie comes in. When the light is refused the grossest darkness holds sway, when Christ is denied Satan takes possession with his demons Never before has there been such widespread denial of the sound doctrines of the gospel and the accepting of false teaching. Multitudes in our day have rejected the gospel and have accepted the doctrines of demons. Thousands upon thousands of nominal Christians are turned to fables through the wiles of Satan. The condition of things here upon earth will get worse and worse, as the end draws near. Men and women will be lovers of pleasure more than lovers of God, and we can see it everywhere, the rush after pleasure and the departure from God, the throwing off of all religious restraints, each one a law unto himself to do as he likes. The spirit that is manifesting itself everywhere is the spirit of the lawless one. These things are what we are told will be in the last days

Then we have the Jewish sign that this age is coming to a close. The Jewish fig tree is putting on leaves, which is a sign that God is about to intervene on behalf of His ancient chosen people. Look at the position of the Jews today. A great awakening is taking place among them and God is dealing with them in a wonderful way Thousands upon thousands of Jews are accepting Christ, and we have now

over one million Jews all over the world who worship the crueified and risen Savior. And Palestine, which, for about two thousand years, was in the hands of the Turks, has maken given back to the Jews and there you see them retred as a nation. God has performed miracles in Palestine. Lack of space does not allow me to go into details about the changes that have taken place since the return of the Jews to Palestine, but I refer you to my great book, The

Jews and Palestine in the Light of Prophecy, which may be obtained for 50 cents a copy from our publishing house 'The Jewish sign is a sure indication to the believers that the coming of the Lord Jesus Christ is at hand.

There are also the great political and social signs. The powers of Europe are being arranged more and more according to the prophetic program and soon the Roman Please turn to Page Ten

# Our Light Affliction

By Richard Le Crone

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

A CCORDING to Sir Robert Bail, the great astronomer, a man who is able to carry a sack of corn upon the earth could as easily carry six sacks of corn upon a globe the size of the moon. But in a world as vast as the sun, even to pull out a watch from the pocket would be to tug at a weight of five or six pounds. It would be impossible to lift an arm, and if once a man were to lie down there, he could never get up again.

It would seem, then, that the attraction or gravity of the the sin direct proportion to its size. The larger the planet, the greater the influence that it asserts over those who live upon its surface. Were the earth smaller we would be held less closely to it and the burdens that we carry would be lighter.

Does not the same principle hold true in spiritual realms? Who can deny that the more the earth and things of the earth attract us, the larger it looms in our personal scale of values, the heavier our burdens become. Conversely, the less esteem we have for the world the easier our burdens are to bear. If the world is all to us, our burdens crush us until at last, unable to bear them, we give up in despair.

The Apostle Paul is perhaps the best example of this truth that we have. Himself a highly educated man, member of one of the "best families," looked up to as a religious leader, and in favor with the rulers of the land, he counted it all as nothing when he came to know Jesus.

Hear him. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more circumcised the eighth day, of the stock of Israel, of the tribe of Benjamm, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteonsness which is in the law, blameless. But what things 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."-Phil, 3.4-8.

All things that we are wont to hold dear he had lost; home, friends, social position, political rank, wealth. Yet he was not crushed, he was not even burdened. He had come to an intimate knowledge of the Son of God and things concerning the kingdom of heaven. All the things of the world now became unimportant; they had lost their weight.

Nor did he balk at submitting his pride to indignities and his body to the severest discomforts and punishments. Listen again while he tells us of them.

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."—2 Cor. 11:23-28.

Surely there was nothing left. His cup of bitterness had every right to overflow No man could endure all that and still remain faithful and zealous for Christ's cause.

Yet Paul reckoned "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18), and declared that "our *light* affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

The world was as nothing to Paul; hence its burdens, trials, and tribulations were weightless. God help every Christian to thus weigh and value the world as against the kingdom of heaven, that he may count all things loss and gain Christ.

# SIGNS OF THE TIMES

### Continued from Page Nine

Empire will be revived. Revolutionary principles are being actively spread all over the world. The forces of evil are gathering volume and strength. Socialism, Communism, Bolshevism, Hitlerism, and Fascism are gaining ground among the nations. Bolshevism and Communism have no use for the Bible. They say, "No God, no Christ, no Heaven, no Hell," and millions who have been seduced follow them. In Russia they have gone so far as to erect a monument for Judas Iscariot. Is that not terrible? But does it not indicate clearly that, in the latter times, perslous times will come, as the Scripture says? Satan is behind the scenes of all these revolutionary movements that are taking place throughout the world today. It will be an awful time upon this earth when that class of Bolshevists and Communists get the upper hand. The rising power of a lawless democracy is determined to trample upon individual liberty, and impose its own wild absolutism upon all governments alike. The growing contempt for law and order is sure to undermine the whole welfare of society. As a rule Bolshevism and Communism and athersm go hand in hand. The crash is not far off. Out of the civil and political chaos Satan's two men will emerge, the Roman Emperor and the Antichrist, who will establish a despotism so awful that death will be gladly welcomed as a relief from the tyranny of these coming days. Look around and see the rise of the dictators!

We have entered the dark days spoken of by our Lord Jesus Christ and by His holy apostles, and do you not see those dark days telling us that our age is closing and that it is closing in a great catastrophe, in divine wrath and judgments. Things will get worse. The Bible says that evil men and seducers will wax worse and worse Such is the teaching of the Scriptures regarding the close of this age, and the signs which indicate the close of the age are present in the world now The only remedy for this poor, sinstained, rebellious earth of ours is the coming of the oncecrucified, but now exalted Savior, to take the reins of government, to destroy the powers of darkness, and to establish His world-wide rule as King of Peace. But before this event will take place the great tribulation will come upon the world, of which the Lord Jesus Christ said, in Matthew 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Every true believer in the Lord Jesus Christ does not need to be afraid of the great tribulation because the Lord will come and will take away His church, to which every born-again Christian who is washed in His blood belongs, before these terrible days come. The signs of the times indicate so plainly that the coming of the Lord is at hand. Every believer may expect the coming of the Lord Jesus Christ at any moment. At the sound of the Lord's trumpet we shall be caught away in the twinkling of an eye, and will meet the Lord in the air, and so shall we ever be with the Lord (1 Thess. 4:17). But remember the Lord Jesus

Christ is coming only for His own, for such who know Him, and are waiting for Him. As we do not know on what day or hour the Lord Jesus Christ comes, He commanded us to be ready at any moment "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh."—Matt 24:44.—Arthur U. Michelson in The Jewish Hope

Venice has this inscription in its armory "Happy is that city which in time of peace thinks of war." If Duce should look into it. It would make him a good motto.

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## GENERAL CONFERENCE REPORT

## Continued from Page Six

plied in time for the various congregations to fill them out at the close of their church year well in advance of the conference.

The delegate representing the Southern California State Conference and the Los Angeles church, Arlen Marsh, reported that he was officially instructed to register the protest of those he represented against the swing away from dogmatic teaching in the Church of God.

James A Patrick, following, declared that, in his opinion, the cause for degeneration in the church lay in the fact that dogmatic teaching had been ignored for several years.

A most valuable and constructive analysis of present trends in the Church of God was presented to the Ministerial Association by its president, dealing largely with the same subject of the necessity for returning to definite doctrinal teaching. At the request of the conference Bro Randall read the paper, which will be published in The Restitution Herald in the near future.

It was suggested by C. A. Smead and James A. Patrick that there was a desperate need for the revival of a missionary spirit and activity in the church. Bro. Smead mentioned the Bible Faith Mission as a possible medium for missionary cooperation, and proposed proportionate giving by each local church to the work of the National Bible Institution.

C. E Randall urged that a definite program for progressive general activity be mapped out for the entite church, and an effort made to carry it forward energetically during the next year.

Paul C. Johnson proposed that such a program should include plans for the liquidating of the notes held by individuals against the National Bible Institution.

It was moved by Leila E. Whitchead, seconded by C E. Randall, that the conference express its appreciation to the Oregon church for the use of its building and facilities. The motion was carried.

The minutes of each session of the conference were read, corrected when necessary, and approved at the opening of the next session. The minutes of the last business meeting were read and approved before a final motion to adjourn was made on the last day of the conference.

# Berean Department

ARLEN MARSH, EDITOR

# Minnesota Inspiration

"The interest shown," recently wrote Roselin Fredlund, secretary of the Mora, Minnesota, Berean Society, "at our meetings is very encouraging. We have an average attendance of 14. There are 20 on the roll, although they are not all members. The class is divided into two teams in a membership drive. The winning team is to be given a party, At present there is a difference of only one point (this on August 13).

"On August 3 we held a pie a la mode sale in Mora and earned \$15.80 We feel that is a good start, and, God willing, we will have something else a little later on. We aim to raise enough to paint the church, as it is badly in need of it."

In reporting the above letter, which had come to him, Richard Le Crone, pastor of the Church of God at Eden Valley, Minnesota, added the comment that the Berean society of his own church "is preparing a program, consisting of a one-act play and various musical numbers and readings. They plan to visit various points where there are groups of young people, present their program, and attempt to organize a society among the young people of the community.

"Whether or not the venture results in any new socictics it gives a definite object to the efforts of the local society. We heartily recommend some such venture to any society that is easting about for something to do."

# The Thing That Stings

The place was a courtroom in Malone, New York. A verdict of not guilty had just been returned by a jury of twelve farmers who, as jurymen, would have made excellent ditch diggers Dutch Shultz, Arthur Flegenheimer, had "beaten the rap" in the face of apparently incontrovertible evidence.

Said Judge Frederick H Bryant, dismissing the jury "You have labored long, and no doubt have given careful consideration to this case. Before I discharge you I will have to say that your verdict is such that it shakes the confidence of law-abiding people in integrity and truth."

The farmers blushed, and were embarrassed. The judge went on.

"It will be apparent to all who have followed the evidence in this case that you have reached a verdict based not on the evidence but on some other reason. You will go home with the satisfaction, if it is a satisfaction, that you have rendered a blow against law enforcement, and given aid and encouragement to the people who would flout the law."

The jury was dismissed. Dutch Shultz, alleged gong-

ster, racketeer, murderer, and with a police record as long as the roll of Federal expenditures, went free.

It was only an income tax evasion case, similar to the one that left Al Capone, who made Chicago famous, cooling his heels in Alcatraz, Federal prison off the San Francisco coast. But the verdict came as a surprise to even the defendant, who had held no hope of acquittal. By it, he escaped a possible sixteen years in the penitentiary and a \$40,000 fine.

Were this an isolated case, it would not be worthy of remark. On the contrary, it is typical. The justice-by-jury theory of the nation's founders has become a farcical attempt at securing punishments commensurate with crimes. Murderers go free, thieves openly flaunt the law, and the law-abiding consider ways and means of staging lynching bees. The farmers at Malone have stung the face of Uncle Sam with a slap which has made him both ridiculous and, somehow, pitiful.

God's justice will not work with such blind disregard for evidence and act. Brainless juries will have no part nor parcel in administering the punishments to be inflicted by the Almighty on those who have disobeyed His law. In the place of a world which, under the benign influence of softhearted idiots, has grown worse and worse, will appear, in God's good time, a world renovated and cleansed. Those who have striven to obey will be rewarded; those who have frankly broken the divine commands, without attempt at some form of repentance, will receive no mercy. The wages of sin is death, and God does not forget.

# Illinois Society Disbanded

Together with Wiley Post and Will Rogers, the Illinois State Berean Society is dead. At a special meeting called during the recent conferences at Oregon, the Board of the society, together with the members present, decided that as a state organization the society was doing too little to justify its maintenance, and it was disbanded on the spot. Local Illinois societies are requested to affiliate directly with the National Berean Society.

# Auxiliary Reading

The general magazines recently have provided much of interest and real value to Christian readers. The Lodies' Home Journal, for instance, provides an editorial by Loring A. Schuler in almost every issue which is directed toward the necessity for Christian practices in the home. And the Guest Editorial in The American Magazine for September, by one of the greatest of the world's astronomers, is a challenge to supercilious atheism.



# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And a certain woman named Lydia, a seller of purple, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

# HELPING SPREAD THE GOSPEL IN QUIET WAYS

DO YOU KNOW, there are many ways in which people learn about Jesus besides from the minister? Each of us, from the youngest to the oldest, is a "preacher" No, we do not all preach sermons in words. But we preach nevertheless.

Our lives speak louder than our words do There is an old saying that tells us that, and I'm sure you all know it The things we do every day tell others what sort of persons we are more surely than the things we say

Here in our lesson for September 8, we find the story of two women, Lydia and Priscilla, who were preachers. No, they were not preachers by word. They were preachers by action.

Paul, the great preacher for Christ, needed just such helpers. He could "talk" the gospel, but he needed some to live it. Oh, yes, he lived it, too, just as honestly as anyone

But, don't you see, how much it helped him to have those around him who lived it? That way, many who heard Paul's preaching would look at the lives of those near him, and seeing they were as Jesus would have them, they knew Paul spoke the truth.

Lydia was a busy woman, a seller of "purple" That is, she sold the purple cloth which only the very wealthy wore. She must have met many of the higher class in society. She must have mingled in her business with the idle and luxury-loving people of that day.

But she didn't follow their ways; of that we are sure. For she went on the Sabbath day to meet those who loved God, not in a rich and beautiful building, but by the river side. A simple and sincere group who met to pray, to thank God for His goodness, were there.

And one day a great preacher met with these people, none other than our beloved Paul. Lydia listened, believed, and obeyed. After she was baptized she opened her home (and we know it must have been a comfortable one) to Paul and his helpers. So that in that city they had a place where they could always go to rest and be refreshed—something they didn't have every place they went.

Do you see how Lydia helped "preach" the gospel?

Then there was Priscilla, that good wife of Aquila. Even though she helped her husband make tents and kept her fingers busy, she had time to help Paul "preach" the gospel. She was a good, old "stand-by" for Aquila and Paul.

You know, the Jews were treated very harshly in those days, as they are some places today. And the Romans had driven them all out of their city, Aquila and Priscilla with the rest. They tound a shelter in the city of Corinth, and there they set up their business of tentmaking.

Paul, being also a tent maker, found in them two congenial friends and a home while he remained in that city preaching. And Priscilla found time to study God's Word even if she was busy helping earn the living. For we read that she helped teach Apollos, another preacher.

And so, you see, we can all find ways to help spread the gospel. Some of us by teaching, some of us by just living as Jesus would have us live. And I think sometimes the latter are the ones who are the best preachers. They are the ones who win the most people to Jesus.

Let us, each one, large and small, look for ways in which we can "preach" the gospel: being kind and loving at all times; always going to Sunday school and taking some one else when we can; reading a little from God's Book every day or listening while some one reads to us.

Now I want to ask a favor of everyone who reads this page. We want THE HERALD to be the very best "preacher" for Jesus that we can make it. We want it to say just the right things with God's help.

Will you drop me a card telling me just what you would like to see on this page? Shall it be written for tiny tots who cannot read themselves? Shall it be for children whose mothers, or other older people, read to them? Or shall it be for children who like to take the paper to a quiet corner and read it alone?

Do you see that if I know who read it most I will know better how to tell the Bible stories Would you like to make another Bible scrapbook? Would you like Bible puzzles? Shall we form another study club? What have you enjoyed most?

Sit right down before you forget it, and write me a card. It will help me so much. And if none of you write, we will have Bro. Marsh put something else on this page that others will enjoy and find helpful.

My address is just Mt. Morris, Illinois,

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 10. — September 8, 1935

## LYDIA AND PRISCILLA

Acts 16:11-15; 18.1-3, 24-28; Romans 16:1-6

### GOLDEN TEXT

"Give her of the fruit of her hands; and let her own works praise her in the gates."—Prov. 31:31.

## A STUDY OF THE SUBJECT

Topic: Lydia and Priscilla-Christian Women in Industrial Life.

Aim: Christian women as well as men can render successful service to the Lord when they are engaged in active business life.

Class Discussion: Place and influence of women in business today. Are women more conscientious than men in matters of business conduct? Can a woman retain her femininity and be engaged constantly in business or pol-

I. Lydia, a Christian Business Woman. (Acts 16:11-15.) It is evident that Lydia was not only a business woman, but that she was a successful business woman. The fact that she was a "seller of purple" indicates that her customers were of the wealthiest class and that her social standing must have been correspondingly high. Yet we find her meeting with other devout women on the bank of the river listening with rapt attention to the preaching of Paul. Nor was she too proud to publicly confess her faith in the gospel by being immersed in the likeness of the death,

burial, and resurrection of her newfound Lord.

II. Priscilla, a Business Woman Who
Taught the Gospel. (Acts 18:1-3, 24-28.) Expelled from Rome with her husband because he was a Jew, Priscilla remained with him in his exile, no doubt comforting him with her love and encouraging him with her sympathy and help in all that he undertook. Priscilla and Aquila were one in love, in thought, and in their devotion to God. When the gospel was brought to their attention they embraced it together and they continued one in faith. How rejoiced they were when Apollos came among them preaching as far as he knew them "the things concerning the kingdom of God, aud the name of Jesus Christ" (Acts 8:12) Discovering that that eloquent student of the Word knew nothing of Christ's death for sin, His resurrection, and His second coming, they found much pleasure in enlightening him more fully with regard to these important truths. Priscilla was a busy woman, one who worked hard with needle and thread to help her hus band earn an honest living for the family but she found time-she took time-to teach others the inspiring message of salvation that was so dear to her own heart

## PRACTICAL APPLICATIONS

### Lydia and Priscilla

- -received the Word of God readily;
- -aided those preaching the gospel; were directed in their work by Christian
- principles; -are outstanding because of their devotion to Christ;
- -will be remembered in the kingdom for their work during life.

Lydia. Lydia had an honorable occupation

which the writer notes in his praise of her Though she had a calling, yet she had time to improve her spiritual welfare. It will not excuse us from religious duties to say we have a business to attend to; for we have also a God to serve. Church buildings are nice to have and a place to worship should lend to the spiritual atmosphere, but if a dedicated house of worship is not available, we must be thankful for more private places, and not forsake the assembling of ourselves together as the manner of some is. The worship service which a portion of our lesson deals with was held on the banks of a river. In this meeting close to nature and with Paul's convincing preaching, Lydia's heart was opened and she attended unto the things which Paul spoke. This outdoor service resulted in Lydia and her household being finally baptized and her own home being thrown open to the use of Paul and Timothy It is not the place of service so much as it is the power and might of the gospel message.

Priscilla. Priscilla was the wife of Aquila, and these two faithful workers traveled far and wide in expounding the Word of God and instructing the people in the way of God more perfectly. She is a good example of what married women can do in the Loid's work, as Phoebe is of what unmarried women can do. In so many of Paul's Epistles she is mentioned along with her husband. Homes can be made real universities of scriptural learning if the husband and wife will follow the example of these two Christian workers -C. E. R.

### GOLDEN TEXT

"Give her of the fruit of her hands; and let her own works praise her in the gates."-Prov. 31:31.

The writer of the Proverbs ends his description of the model Israelitish woman by telling what she deserves, in the words of our text. Lydia and Priscilla were both model women of their time. They were believers in Christ and helped much in the work of the gospel. Each worked with her own hands to help with the living as well as with the gospel work. These women received the praise they so much deserved for their work.

These women had no greater opportunities for service than most people now have. They seemingly made the most of their opportunitics and worked accordingly. They received the fruits of their hands and their works were a praise unto them. Can we follow their example and do as well?--L, A. R

## INTERMEDIATE CLASS

### Serving God in Our Daily Work

A friend of the famous composer, Haydn, once asked him why his church music was al- to the women. Write a group story of the ways so joyful. Haydn promptly replied, "I lesson.—V. C. T.

can't make it any other way. When I think of my heavenly Father my heart is so full of gladness that the notes fairly leap from my pen God has given me a cheerful heart, and surely He would have me serve Him with a glad spirit."

Now of course we cannot all write music to express our love for God and to sing His praise. But there are so many, many other ways in which we may serve Him. A happy spirit and a joyful service are what He appreciates. There are so many avenues for serving God. Lydia, the merchant, found one way; Priscilla, the tentmaker, found another. Have you found yours?

Sunday is our special day for serving God, but we may find opportunities for service every day of the week. One way is by taking our lessons each Sunday, the songs and the prayers, into our hearts and because of them making our lives more cheerful and more helpful every day. Make a list of other ways of serving God. What about your contribution of money? of time? of talent? Are these all ways of serving God?

Some one has said:

"To worship rightly is to love each other, Each smile a hymn, each kindly deed a prayer."-M. G.

### IUNIOR CLASS

Topic: Worshiping God Out-of-Doors. Text: Acts 16:11-15. Memory Verse: "Be thankful unto him, and bless his name."—Psalm 100:4b.

Presentation of Lesson. In this day's lesson we make a journey with Paul and Silas to Philippi. Here we will spend several days with them. On the Sabbath day where do you think we will go to worship? To a synagogue? No, but out of the city on the bank of a river. Here we will find a group of women gathered for worship. Paul preached to these women. One of the women named Lydia heard Paul and wanted to do the things which he taught them. She and all of her household were baptized. After her bap-tism she said to Paul, "If you judge me to be faithful to the Lord, come into my house, and abide there." So Paul and Silas stayed with her. Read Acts 18:1-3, 24-28 and see if children can tell what woman in these verses listened to Paul and followed his teaching.

Memory Verse. Perhaps one of the reasons that these women had met on the river bank was the fact that they were thankful to God for His many blessings. No doubt they had learned this verse, "Be thankful unto him, and bless his name." You, too, should learn this verse and follow its teachings.

Notebook. Draw the picture of a river. On the bank of the river draw the ladies gathered for worship. Paste a picture of Paul talking

# AMONG THE CHURCHES

### CONFERENCE CALENDAR

Northwest Conference, Corvallis, Orc.
August 30-September 1

Southern California Conference, Los Angeles, Calif.

October 6

### NORTHWESTERN IOWA

A post card from Mrs. Anna Boyanovsky, Marathon, Iowa, announces that services were held on August 4 at the Harold Smith home and on August 18 at her own residence. Two sermons were delivered and Sunday school conducted on each of these days. It is expected that similar services will be held at the Arthur Jones residence at Eagle Grove on September 1.

## BURR OAK, INDIANA

Our work has held up very well during the past months The Bible school is almost double in attendance, compared to last year. Services are held cach Sunday, both morning and evening, Berean classes on Wednesday might We are beginning a new Berean class, composed of our young people, making three classes for study on the same night.

The church having called the writer as their pastor for another year, we look for-

ward to a greater accomplishment.

We have a brave group of folks and are very auxious to do more. Pray for us, as we pray for your work, that we will become stronger spiritually as well as in numbers. We are concerned about quality: when this is secured, the quantity will take care of itself

Plans are for a great day in October at Rally Day. It will be an all-day service, with something interesting each hour We are praying this will be the beginning of greater

activities.

The Master once said, "The harvest truly is great, but the labourers are few" Courageous are we to win the victory through Jesus, onr "Lord of the harvest."

A. E. Hoskins, Pastor

## SOUTH LAWN CHURCH, GRAND RAPIDS

Our group is enjoying a week's visit with Bro. M. W. Lyon of Cleveland, and his mother Following General Conference they visited Peoria and Chicago, Ill., and are making this their last stop on the return to Cleveland where Sr. Lyon expects to spend a month before returning to her home in Alabama

The ladies' class varied their class meeting this month by having it a potluck supper at

Green Lake August 21.

Tames A Patrick

Gladys Mixter, daughter of Bro. and Sr. Richard Skeels, submitted to an operation for appendicitis August 17. She is making rapid recovery and will soon be filling the customary place in her home again.

Devotional services are being held each Tuesday morning at the church beginning at 7:30. Sunday night services are being resumed September 9. Our regular schedule will soon be in full swing again

F. E. Siple, Pastor

### CONTRIBUTIONS TO N.B.I.

Lilian Railton	3 00
Mr. and Mrs. McMurtrie	2.50
Mr. and Mrs. C. E Lapp	5 00
Arlen Marsh	1.52
Frank C. Montross	23,00

# PENNELLWOOD SUNDAY SCHOOL, GRAND RAPIDS

Our young men's class, of which Bro, James Cole is teacher, has been called upon to pass through some very sad experiences the past few weeks. One of their number, Bro. Richard Townsend, suffered a fractured vertebra in his neck received while swimming at Green Lake three weeks ago. He is at Blodgett Hospital and doing as well as can be expected, but the hours are long and lonely for one to have to lie in one position all the time and not be able to move his head in any way. And the doctors tell him he will be at the hospital six weeks or two months longer. A word of cheer and encouragement from the brethren would be very much appreciated. Address Richard Townsend, Blodgett Hospital, Grand Rapids, Mich.

A few days after Richard's serious accident we were shocked to learn another of our young men had been a victim of the same lake. This one, Basil Kohler, had been drowned while attending a family reunion. The grief-stricken family has the sympathy of the entire church Mrs. William Hanson

A teacher's Bible for only \$2.25! The book contains a thorough concordance, maps, marginal references; is printed in one of the best type faces used in Bible publishing; and is bound in a high quality leatheroid. Order from the National Bible Institution.

A book containing 75 Bible lessons for 10 cents. Paper bound. Order Senior series 1923 from the National Berean Society, Oregon III.

# RECOMMENDED BY THE GENERAL CONFERENCE

The recent action of the General Conference in endorsing Aurora College as the approved school for the secular and theological training of our young people does not really establish a new relationship between the Church of God and this institution so much as it culminates and ratifies an association throughout the years.

It was 35 years ago that James A Patrick enrolled in this school, then located at Mendota, Ill Other Church of God ministers who have received training at Aurora are Sydney Magaw, now of Brush Creek, Ohio; Clyde Randall, of Fonthill, Ont, Earl Thayer, of Maurertown, Va.; and Mrs. Verna Thayer. Bro. Arthur Mills of South Dakota is at present studying there in preparation for our work. In the winter of 1934 and again last year some of our ministers by invitation of President Stephens attended the annual Ministers' Conference at the college.

Not the least chapter in this story is the fact that the man who for a quarter of a century guided the destines of this institution, President Emeritus Orrin Roe Jenks, began his ministry fifty years ago in the Church of

God conference of Minnesota.

Advent Christian denomination. After twenty years of service at Mendota, the school was moved into new and more commodious quarters at Aurora, Ill., and the name changed to Aurora College. Dr Jenks had been president nearly one year when the move was made. It was his vision, faith, and initiative which were largely responsible for the growth that came

# BETWEEN YOU AND ME-

A large group of friends from Wisconsin, including the daughter of Bio. George Francis, whose articles in The Restitution Herald were so much appreciated for many years, were welcomed by the Oregon, Ill., church last Sunday morning. The party drove some two hundred miles in order to be present at the morning service.

Mr. and Mrs. Olaf Lewis of Tampico, Ill., accompanied by friends, were also attendants at the Oregon church Sunday morning We are always delighted to meet brethren who drop in for our regular services

"Alertness" should be the watchword of the Bible student in these days when the whole world is filled with anxious forebodings over developments in the Near East. Palestine will be in the center of any conflict that may involve Italy and Great Britain.

The pastor of the Oregon church is advertising a series of sermons on the prophetic significance of the Italo-Ethiopan situation. Notices of the subjects to be considered will be published in practically all of the papers of Ogle County, and also in the papers of Rockford and Dixon. The prophetic message is best calculated to arouse general interest in all of the teachings of the Bible.

C E. Lapp, writing just prior to leaving for the Iowa Conference, reports that the morning church service at Ripley, Ill, was devoted to discussions of the General and Illinois Conferences by Gerald Cooper, James McLan, and himself.

The sermon subject of Norman John Mac-Leod at the Los Angeles Church of God, 264 W 42nd St., on September 8 will be "The Schoolmaster." Sunday school will be held at 10 a.m and preaching service at 11.

The Pine Woods Bible Class, by W. H. Wilson. 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel: 75¢, postpaid for cash National Bible Institution.

A screes of most interesting interviews with various ministers who were present at the General Conference will soon appear in our columns. Sr Mary A. Geshi has prepared these articles from answers she received to the questions addressed to pastors and evangelists: "What in your estimation was the most outstanding fulfillment of prophecy that occurred last year?" and "What do you think of the prospects for successful evangelistic work of the Church of God in the near future?" We are sure the responses received to these queries will be of great interest to our readers.

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o the college during his long term of service. The present executive, President Theodore P. Stephens was inducted into office in January, 933, and has shown himself a capable and esourceful leader during these years of economic distress.

Aurora College occupies a beautiful campus of thirteen acres on the environs of Aurora. The college buildings include a four-story memicall, containing offices, clussrooms, and laboratories, known as Eckhart Hall, a men's donatory capable of housing sixty students, called Wilkinson Hall; the women's building, Davis Hall, with accommodations for 35 women; and the isolation hospital. An apartment known as The Adams, where faculty members or married students may make their homes, is also owned by the college.

The University of Illinois has granted permanent accreditation to Aurora as a four-year college. The school is also fully recognized by the State Department of Public Instruction as an institution for the training of public and high school teachers.

A creditable though modest athletic program is carried on, the college being a member of the Tri-State Conference, which includes several small schools in Illinois, Wisconsin, and Iowa.

Aurora College has made a fine contribution to Christian service. More than 130 graduates and former students have gone out into the service of the Advent Christian and other groups. Although a denominational school, the college has always been conducted on a non-sectarian basis. Its classes are open to worthy students of all denominations, and besides its large contribution to the Advent Christian ministry, graduates are at work among the Baptists, Congregationalists, Presbytermus, Disciples, Methodists, and Life and Advent Union, as well as the Church of God

A natural bond exists between this school and our young people by reason of the fact that it is committed to so many of the doctrines cherished by the Church of God; such as the Abrahamic promise, the second coming of Christ, conditional immortality, the sleep of the dead, the resurrection of the body, and related truths. The points of difference are, naturally, those that serve to distinguish the two bodies, the Advent Christian Church and the Church of God, being largely confined to points of prophetical interpretation

### MRS. WILLIAM H. WEIGLE

Funeral services for Mrs. William Weigle, 68, Eaglo Township, near Waterloo, Iowa, who died Saturday, Aug. 3, in Allen Memorial Hospital of cerebral hemorrhage, were held on Tuesday, Aug. 6, in the Church of the Brethren, Orange Township. Elder W. H. Yoder officiated. Burial was in Orange Township Cemetery

Carrie Renner, daughter of William H, and Sara Tucker Renner, was born April 28, 1867, at Mt. Carroll, Ill. She came with her parents from Illinois to the vicinity of Waterloo in 1877.

On January 18, 1899, she was married to William H. Weigle, and the couple established its home on Route 1, Eagle Township, south of Waterloo. Mrs. Weigle was a member of the Church of the Brethren and of the Social Circle. She was related to many members of the Church of God and was well known by many others. She was a member of the Orange Township, W. C. T. U

Remaining besides the husband are three daughters, Mrs. Leshe Day. Oskaloosa, Iowa; Mrs. G. W. Cain, Spencer, Iowa; and Mrs. Charles Sergeant, Route 2, Waterloo, one son, John, Ronte 1, Waterloo; ten grandchildren; and these sisters and brothers, all of Waterloo; Gr. Mrs. Margaret Moore, Oscar and Walter Renner, and Mrs. Fred Wilcox.

Mrs. Margaret Moore

### EMMA DANIELS CRONK

Emma Daniels Cronk was born June 17, 1853, and passed away at her home in South Vermontville, Mich., August 14, 1935

She was united in marriage to Chester Cronk March 21, 1889. To this union one son was born, Daniels Cronk She resided a few years in Barry County, Mich, then moved to Eaton County July 4, 1991, Mr Cronk met his death by stroke of lightning. Since her busband's death, she has continued to reside at the home in South Vermontville.

She was a firm behaver in practical Christianity, and fried to live to please her divine Master. She was strongly attached to he home. She will be greatly missed by her neighbors and friends.

She leaves to mourn their loss one son, Daniels, two brothers, Henry and Elwin Dainels, and many relatives and friends. Funeral services were held at Ward's Funeral Home at Vermontville, Mich, and she was laid to rest at Wood Lawn Cemetery August 17.

Damels Cronk

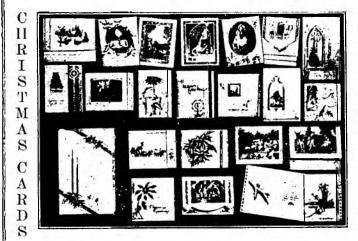
Bible No. 04443. Oxford edition, regular Bible paper, 100,000 marginal references, 324 page concordance-encyclopedia, 18 maps and index, large blackface type, French Morocco binding, divinity circuit, gold edges. \$5,25, postpaid for cash; National Bible Institution.

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### SYLVESTER LOGAN

Sylvester Logan, lifetime resident of Plymouth, Ind., passed away at the home of his brother, Marshall Logan, north of the city, Sunday, Aug. 25, after an illness of nine months. His wife preceded him in death in December, 1932 Three brothers survive, Marshall of Plymouth; Gideon, Edwardsburg, Mich; and Hugh, South Bend, Ind.

Mich; and Hugh, South Bend, Ind. He was born November 25, 1845, the son of Mr. and Mrs. Charles Logan, and lived his entire life in Plymouth and vicinity. He was united in mairiage to Sarah Yearick May 21. 1875. Since the death of his wife he has made his home with his brother Marshall, who, with his daughter, Miss Hazel, has tenderly cared for him Soon after his marriage he united with the Church of God at what was known as the Antioch Church, south of Plymouth; and he has been active in every way pertaining to his church duties. On entering his home. friends would always see his open Bible on the table, and during his long illness he read his Bible as long as he was able to hold it. He will be greatly missed by many friends, and especially by the Plymouth church. When able to attend he was always found sitting in the same seat. His Christian life was often spoken of, and his honesty was noted by those who had business dealings with him

Funeral services were held Wednesday afternoon, Aug. 28, in the Church of God, Plymcuth. The services were conducted by J. H. Anderson and burial was in Buck's Memorial Cemetery in Plymouth, by the side of his wife, who shared with him the hope of a glorious future.

Received unsigned.

### CHARLES A. HESS

Charles A. Hess was born in Woodstock Township, Schyler County, November 13, 1868, near Ripley, Ill. He died on the afternoon of August 26, 1935. He leaves one living brother at Rushville, Ill., and a sister at Chicago, Ill

On October 25, 1903, he was married to Miss Effie O'Ncal and to this union were horn two sons: Herschel Hess, who is living on the old Hess farm; and Robert Hess, deceased Mr. and Mrs. Hess lived on the home farm until 1931, when his health began to fail and they moved to Bipley. He leaves his wife, a son, and two grandchildren.

Mr. Hess was converted and accepted Christ as his Savior in August, 1911. Nover having heen immersed, he requested baptism in Christ's name and was welcomed into the Church of God at Ripley in 1934. We lay him away with the hope that the Life-Giver will soon come and break the bands of death

Funeral services were conducted from the M.E. Church of Rushville, Ili., and he was laid away in the mausoleum named "Rest Haven" of that city.

C. E. Lapp.

### HERALD RECEIPTS

C. N. Adams; Emily Blackwell; A. L. Corbaley (for others); Minnic Kerr; Mrs. Arthuward; C. H. Horton; Mauvine H. Greene; Mrs. L. F. Slocum; Emma C. Railsback (for others); Bert E. Decker; Willis Stedman; Frank C. Montross; Irvin L. Barnhart, Clarence Poland; C. A. Smead; Hattic Gearhart; J. E. Hammond; Howard E. Drew; Mrs. L. McCallister (for self and another); Dora Haggard; Ora Burnett (for another).

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

### THE RESPITUTION 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 beirs 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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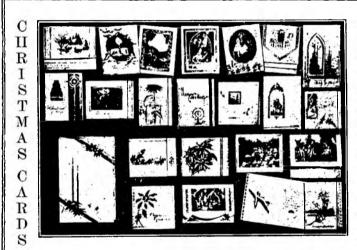
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# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, SEPTEMBER 3, 1935

NUMBER 49

# Will We Rescue the Perishing?

By Mary A Gesin

DEAR to the heart of every live member of the Church of God are the peculiar truths which we as a body proclaim and seek to promulgate. These truths are the reason for our existence as an organization, they are the incentive for our service; they

are the "banner" which leads us forward in the face of obstacles.

Commanding our first attention, perhaps, is the fact revealed through the pages of God's Word that immortality may be obtained only through Christ. In and of ourselves we do not possess life; death only will crown our efforts to live a moral life apart from IIIm. And we believe all mankind is under the same sentence of death.

Obedience, consisting of three steps, repentance, immersion, and a new life following, alone will avail. For these are typical of the three phases of our Savior's life; death, burial, and resurrection, which accomplish our salvation.

Our Lord's personal and bodily return to earth to reward His faithful ones and eventually bring the world into reconciliation with God and to establish His kingdom is no doubt the most precious truth taught among us as a people Precious because of the great blessings which will come to all Precious because by Christ's coming alone can they be realized

And yet, all about us is the vast majority of men to whom such doctrines are unknown. Some may have heard rumors of them now and then. But they have not been brought to their attention in such a way as to cause them to accept them. Men are perishing all about us

It, as is generally accepted among us, our Lord will con return, what are we going to do about it? If the time uly is short, ought we not awake from sleep? Shake off relethargy that has enveloped us? Proclaim with more and sincerity than ever before these truths so unporto man's eternal welfare?

The first of two interviews by the former associate editor of this paper with the ministers in attendance at the recent General and Illinois. Conferences Ministerial opinion on the most important fulfillment of prophecy during the past year will appear in the next issue

Can we say God's faithful are to be only few in number, merely a select company, to excuse our inactivity? Granted this is not the time for world-wide conversion to Christ, as long as our Lord delays His coming there must be others He

desires to be brought into His fold. "The times of the Gentiles" are not yet completed.

Interviewing our ministers at General Conference on the question as to the prospect for evangelistic effort brought comparatively the same opinion from all—the need is greater than ever before. From our younger to our more experienced leaders almost all are agreed on this point

Sr. Lucille Le Crone, who takes up on September 1 her duties as pastor of the church at Arkansas City, Kansas, says that particularly our isolated members greatly desire evangelistic services. She has had two or three calls from people thus located.

"If we have God's message and go forward in God's power, the prospects for evangelism in the near future are sufficient to demand our greatest effort," is the way in which Harvey Krogh, Jr., expresses his opinion on the question. Bro Krogh is pastor at Plum River, Illinois

Harry Goekler, pastor at Marshall, Illinois, considers that "the opportunity for evangelistic work is greater today than it has ever been, but the prospect only fair. Truly the harvest is plenteous, but the laborers few" In other words, we are not awaks to our opportunities

Cecil Smead, pastor at Blanchard, Michigan, deems the prospect "good actually as well as theoretically." He finds the people willing to contribute financially, the field ripe "The closer we draw to the coming of our Lord, the greater the shadow of the impending event and the more hearts are attuned," he believes.

C. E Lapp. evangelist, formerly serving the churches at Ripley and Eldorado. Itlinois, and St Louis, Missouri, regards evangelism one of the (Please turn to Page Ten)

# Abreast of the Times

# Churches of Christ Urge Pacifism

"I say unto you, That ye resist not evil."-Jesus

LEICESTER, England, Aug. 6.—The second world convention of the Churches of Christ in session here adopted by an overwhelming vote a resolution instructing a committee to prepare machinery by which members could record their intention of refusing service in any military force in event of war.

The Church of God provided for the recording of the names of conscientious objectors some years ago, and a few have signed the petitions declaring they have conscientious scruples against participating in military service. These names are carefully recorded in the general offices of the National Bible Institution in Oregon, Illinois. Additional blanks for this purpose will be furnished free to anyone requesting them.

## Social Gospel Opposed by Lavmen

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15

Now York, Aug. 31.—The action taken by a group of prominent Methodist laymen which met in Chicago July 29 and voiced a vigorous protest against the political tendency of many of their ministers, is still reverberating not only throughout Methodist circles but also in Protestantism everywhere.

The laymen's committee after asserting that the historic purpose of the Methodist Church was personal salvation to be accomplished through the preaching of the gospel, summed up its objections to the present trend in the church in this fashion.

"Between the philosophy of Christianity, with its emphasis upon the personal relationship and responsibility of man to man and man to God, and the philosophy of economic determinism, which relates all human happiness to economic reward, we feel that there is essential and inevitable conflict. Therefore, it is the sense of this group that when the pulpit and the religious press substitute economic and social systems for the Christian ideal of individual responsibility and freedom of choice, they are losing sight of their fundamental objectives. The ills from which the nation and the world suffer have arisen from the spread of materialism."

It is of interest to note that the strongest advocates and supporters of the social gospel philosophy which is sweeping the nominal churches today come from the ranks of the modernistic fraternity. Those who are attempting to establish the kingdom of God upon the earth in these days by revolutionary political changes have, generally speaking, long since ceased to preach the gospel of indi-

vidual salvation from sin and have come to question, if not openly deny, the inspiration of the Bible and the truth of the miracles it records, including the most important of them all, the literal bodily resurrection of Jesus Christ. It is well for one to take this fact into thoughtful consideration when attempting to evaluate this new so-called religious movement.

# Death Strikes Belgium's Queen

"The king loved Esther so that he set the royal crown upon her head, and made her queen"

Lucerne, Switzerland, Aug. 29 —One of the most beautiful and appealing royal love stories that history records came to a tragic end today when the beloved queen of King Leopold of Belgium was killed in an automobile crash in the mountains near here. The King was driving at the time, while the chauffeur sat in a rear seat. The Queen, sitting beside her husband in a big American touring car, was examining a road map, as any ordinary wife might do under similar circumstances, and as the King, who was driving at about forty-five miles an hour, took his eyes from the highway for a moment to glance at the map, the car swerved and dashed across a low curb and struck a tree with terrific force. Both the King and Queen were thrown from the car by the impact, and the latter was almost instantly killed when her head struck the tree that terminated their pleasure trips together for all time.

There is one dread happening, wrote the preacher of old, that comes alike to all classes of mankind. "To the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not. They go to the dead "—Eccl. 9.2, 3. And the time of death's coming no man can foresee. Therefore it is expedient that men of all stations in life keep themselves in constant readiness for it by conforming their conduct to the standard required by the One before whom they must some day stand to be judged according to the deeds done in the body.

### THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God. Published by National Bible Institution, Oregon, Illinois.

G. Eldred Marsh
Paul C. Johnson
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Business Manager

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Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Ill., under the act of March 3, 1879.

# Who Is My Neighbor?

By Lyman Booth

THE few following words by A. P. Stanley describe my neighbor. "It is the sufferer, wherever, whoever, whatsoever he be. Wherever thou hearest the cry of distress, wherever thou seest anyone brought across thy path by the chances and changes of life (that is, by the Providence of God), whom it is in thy power to help,—he, stranger or enemy though he be,—he is thy neighbor." His definition seems to embrace, at least, the greater portion of the human family, if not the entire race of men.

The very question, Who is my neighbor? like Peter's, "How oft shall my brother sin against me, and I forgive him?" reveals a wrong condition of mind. He who asks the question, "Whom shall I love?" proves that he does not understand the nature of that love, the essence of which has no limit except in its own inability to proceed further—that it is a debt which all must continually be paying and still be owing. It is a debt of service which we cannot fully pay so long as we can find opportunities to aid our fellows.

Our Lord's first design in relating this parable in Luke 10 30-37 was to prove to the lawyer that true charity required much more than he imagined. He also intended to teach all others the true nature and the boundless extent of benevolence and broth erly love. He did it by citing examples and facts with which people were well acquainted, thus forcing prejudiced persons to draw their own conclusions.

The road from Jerusalem to Jericho is one of extreme danger to a lone traveler The many ravines, the rough and jagged cliffs, and the numerous caverns afford convenient lurking places for robbers. This road passes through the eastern division of the wilds of Judea, and runs for a considerable distance along the winding sides of a deep and rocky ravine which affords convenient facilities for hiding and attack The Jews used to eall it "the bloody road" because of the many robberies and murders that were committed in it

In those days Jericho was a city of priests and publicans There were almost as many priests there as in Jerusalem. Jesus, no doubt, knew of those facts and used them as the basis for this parable, in which He introduced the good Samaritan, the priest, and the Levite, as passing along that road which led from one of those two cities where they resided to the other where they labored.

A journey from the holy city, Jerusalem, along the perilous route to Jericho, the wicked, is a fitting illustration of the journey of Adam's children from the fruitful and flowery scenes of Paradise along the path of sin which has robbed them of their former estate and left them half dead. First to pass by was the priest, then the lawyer. Both gave only a transitory glance and passed by on the other side. They manifested no sympathy for the misery of the helplervictim. Their lack of sympathy showed their inability to heal. One can scarcely imagine a more striking case than that of the priest and Levite, and if their feelings were so cold as to steel their sympathy when there was so much

misery that needed relief, then there need be no further proof of their inability to heal. Though they were the express interpreters of that law which twice had said, "Thou shalt not see thy brother's ass, or his ox, fall down by the way, and hide thyself from them thou shalt surely help him lift them up again."

It is difficult for us to fully comprehend the divine wisdom with which the Savior, having finished this beautiful and affecting parable, reversed the question of the lawyer, who had asked, Who is the neighbor to whom I am bound to show the service of love? then asked, Who is a neighbor, he who shows love, or he who shows it not? Jesus' reply was not so much to the question as to the spirit out of which the question grew. Jesus asked him, "Which now of these three, thinkest thou, was neighbour to him that fell among the thieves' And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do like-

While the priest and Levite were (Please turn to Page Nine)

# The Other Side

We go our ways in life too much alone, We hold ourselves too far from all our kind; Too often we are deaf to sighs and moans, Too often to the weak and helploss blind. Too often, when distress and want abide, We turn and pass upon the other side.

The other side is trodden smooth and worn By footsteps passing idly all the day Where he the brunsed ones who faint and mourn. Is seldom more than an untrodden way Our selfish hearts are for our feet the guide, They lead us all too often upon the other side.

It should be ours the oil and wine to pour Into the bleeding wounds of stricken ones. To take the smitten, and the sick and sore, And bear them where the stream of blessings runs. Instead we look about—the way is wide. And so we pass upon the other side

Oh, friends and brethren, gliding down the years Humanity is calling each and all In tender accents, born of grief and tears. I pray you, listen to the thrilling call, You cannot, in your selfish pride, Pass guiltless upon the other side

-Author unknown

# "Familiar Spirits"

By A. J. Eychaner

THE reader's attention is invited to the above Bible expression. It is argued by those who believe in the immortality of the soul that these spirits are real disembodied personalities, that they are the spirits of the dead, and that they come to us to minister to us in trouble, to guide us in the affairs of life. Others hold the opinion that they are the spirits of demons or devils whose presence bodes no good, but evil, and evil continually. Wonderful power is ascribed to them and almost omnipresence.

Anciently, the alchemists believed in spirits of this kind, which sometimes became very familiar. When certain substances in the retort manifested unusual activity, or exploded or acted upon other substances in a way that was not quite clear to them, they said they were possessed by spirits. This gave rise to a long list of spirits and a superstition that has come down to us through the ages. As a result we have spirits of niter, spirits of turpentine, ardent spirits, and so on to the end.

Persons who could do any act not generally understood were said to be possessed, or to have familiar spirits, and instances have occurred where people have been put to death because of this superstitious notion about spirits Even in literary Boston not many hundred years ago Mary Dyre and others were hung because the people thought they possessed "familiar spirits."

The folk lore of the New World as well as of the Old is full of goblins, fairies, spirits, and demons. Even the very hills and valleys are made to bear this superstition on to the coming generations. If a hill has a peculiar formation of rock, it is called the "Devil's Slide," and the valley is Hell's Gate, or Devil's Lake, or Spirit Lake, or Witch flollow, or one of a score of other names that show how superstitious we are. And the worst of it is, it is all a fancy without a fact upon which to build such a belief.

The people of Bible times were our forefathers, and we have inherited these things and believe them as they believed them.

It may be urged that there is a foundation to this wide-spread belief in spirits or God would not have made a law against consulting familiar spirits. To this the answer is, God did not forbid the consultation because there were any spirits of our dead friends really present, but because it was a deception in those who pretended to have intercourse with the dead. God had said, "The dead know not any thing." He had also said when man died "his thoughts perish," and to hold a conversation with one whose thoughts had perished and who did not know anything was practicing deceit, and therefore each person ought to be stoned. If there really are intelligent, disembodied spirits, which hold communion with us through another person, instead of punishing the medium through which they do their

devilish work, why did not God punish the spirits and thus nip the thing in the bud and put a stop to the whole work? God evidently in making the law aimed to place the responsibility where it belongs, viz., upon the person who practiced the deception, and upon the one who sought to be deceived "And the soul that turneth after such such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. . . . A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death, they shall stone them with stones; their blood shall be upon them."-Lev. 20:6, 27. That this class of people are corrupters of morals is evident from another statement of the law covering this ease. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them I am the Lord your God."—Lev 19.31. See also Deuteronomy 18-9-14 Saul, the king of Israel, violated this law, and we have the following record of his punishment: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse "-1 Chron. 10.13, 14.

These familiar spirits are a myth and have no real existence. As proof of this proposition I offer the reader the following facts.

- Scientific investigation and human experience fail to find any trace of them.
- 2. There is no word in either Greek or Hebrew of any of the texts where "familiar spirits" is found to represent that idea or that may properly be translated by the term "familiar spirits."

The Greek word engastrimutho signifies from the belly or stomach; and the Hebrew aub is defined, belly, breath, or ventriloquism. So the conclusion may safely be drawn that the persons used ventriloquism to deceive people and make them believe they were holding communications with their deceased friends.

Thus the woman of Endor deceived Saul and made him think he was talking with the Prophet Samuel, who had died and was peacefully sleeping in his grave at Ramah.

And then, too, she proved to be a false prophet, for she told Saul that on the next day he would be slain and his sons; but the anticipated battle did not take place for more than five days after that time, as anyone may see who will carefully read the record of the events

The incident as given in the life of Saul is valuable, as it exposes the deception and warns God's people to obey His Word.

# Immortality, Promised or Possessed, Which?

THE subject of human destiny has been largely in the public mind of late Not only has it been reviewed in religious periodicals, but it has also assumed a prominent place in the secular press. This certainly shows a change of attitude towards the problems of "death" and the "hereafter," and indicates a desire to solve the mystery of the unknown "beyond." That any real satisfaction has accrued from the expressions of opinion in the press is doubtful, and one feels that a seeker after truth might readily be excused if still perplexed and unconvinced. But it is equally true that Christians are by no means agreed upon these momentous themes. And amidst the maze of speculation with which one is confronted, it is opportune to ask again an old-time question, "What is truth?" It is to be noted that the majority of writers, both religious and secular, hold one thing in common. There is a more or less general agreement that man is inherently and unconditionally immortal. With varying frequency the "immortality of the soul" finds its way into current literature. Now this is a pure assumption. It is a dogma held, which cannot be proved, and because of this we should be careful in accepting any conclusions based upon it which may be put forward. It is not too much to say that for the most part the religious theories held upon the subject of human destiny are prejudiced by this assumption. On the other hand the opinions expressed through the medium of the press are at best only opinions. After their perusal, and if with no other guide, one would be left in a state of bewilderment. And this must be so. The subject belongs to the realm of the infinite Each widely differing and often divergent speculation has equal authority for its support, while in neither can we be sure of that necessary basic element, Truth. Is there then no way to satisfy this quest for knowledge? We believe there is. There is an authority which is prefaced by a "thus saith the Lord," and that satisfies.

Now it has already been stated that those who profess to accept this authority are not agreed among themselves, and that is true. But why is this? The answer lies in the fact that the orthodox theologian usually embarks upon this trek for knowledge handicapped with the doctrine of "soul immortality." This theory dominates his views upon human destiny, as indeed it must. Every Scripture reference to future reward or punishment is interpreted with this predominating factor in mind, that man once born can never die. To the thoughtful mind this view must create other difficulties. Some new meaning has to be found for the commonplace terms "life" and "death." They have to be given a theological "sense." Unless this is done the proffered gift of life is unintelligible. Of what value is life, or how can it be bestowed upon a being already the possessor of immortality? The natural force of "death" also is lost, for it cannot carry its ordinary sense if the one who is "dead" lives on. And so some expedient has to be found by which these terms can be translated, and made to mean something to fit in with the requirements of the case at issue. Even then there must be a limit as to the literal acceptance of these conclusions. Involved in the latter there is for the unsaved the nightmare of everlasting torment. This is a horror too terrible to contemplate. It might have suited the mentality of the Middle Ages, but for the twentieth century it is hopelessly out of date! And so some further solution has to be found; and so on, ad lib.

Now whatever views are held upon future punishment, the fact is we seldom hear them mentioned in the pulpit today. There appears to be a conspiracy of silence upon the subject. This it must be admitted is not good. For if the doctrine of eternal torment is true, it should be proclaimed with clarion voice, so that sinners might be adequately warned of this "wrath to come." Alternatively if such a view shocks the human conscience, and will not bear presentation in its literal terms as a pulpit utterance, then let us beware before accepting it as true. The fact should here be emphasized that "human nature" must be a deciding factor in considering "human destiny." This takes us back to the title, which is really a question regarding the former. Is immortality a promise or a possession? What say the Scriptures?

Before proceeding we should try to strip ourselves of all preconceived ideas. It will be difficult, but it is worth the trial In starting this search one thing is necessary. We must have a reliable textbook to guide us. Are we satisfied that we have such a "Court of Appeal"? We . . . believe that we have such an infallible guide. Its language is consistent throughout. It speaks with the utmost authority, There are no contradictions. It is, in short, the Word of God. As such let us approach it with reverence. To the "law and to the testimony" our appeal is made. There are, however, various methods of approach, and each would bring us to the desired haven. It would be easy to proceed by way of man's creation, his fall, and his consequent banishment from the tree of life, lest he should put forth his hand and take and eat and live forever; and thus reach our conclusions that way. But we propose following a different course. As the occurrences of the words "immortal" and "immortality" are few, we shall by examining these be in possession of all that Scripture has to say upon these sub-

By way of preparation it should be stated that nowhere do we find these words used in conjunction with the word "soul." The expression "immortal soul" is foreign to Scripture. It is only conspicuous by its absence. The term is a pure invention. Neither immortality nor its cognates are used of man in his natural condition. As a fact the exact opposite is the case. The reference to "mortal man" and its equivalents are frequent throughout both Testaments. For the occurrences of the word "immortality" we

are confined to the New Testament, so that the scope of our investigations is to that extent limited. The following passages comprise all the New Testament references to it. Rom. 2·7\*; 1 Cor. 15·53, 54; 1 Tim. 1·17\*; 6·16; and 2 Tim. 1·10\* The foregoing list though small can be reduced even further, for the texts starred are really interpretations of the Greek word aphtharsia, and should be more correctly rendered "incorruptible," or "incorruption," as it is elsewhere in the New Testament. This, therefore, limits the occurrence of the Greek word athamsia, "immortality," to three passages only. And these tell us all we need to know about immortality.

It is not necessary to exclude the other scriptures quoted. There is a definite link between this "immortality" and "incorruptibility." They stand together. No harm therefore would result if we combined them for our present purpose. As a matter of fact they are found in this combination in 1 Corinthians 15 53, where we read, "For this corruptible must put on incorruption, and this mortal must put on immortality." The distinction obviously is between the "sleeping" and "living" saints at the time of Christ's second coming. The former will be raised from the corruption of the grave to a glorious incorruption (our Lord, though laid in the tomb, saw no corruption), and the living will be changed from mortality (liability to death) to immortality, "in a moment, in the twinkling of an eye." This was the force of our Lord's words to Martha when He said, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die "-John 11 25, 26. Both expressions are therefore the subjects of hope, and for their realization we await the return of Christ They are antagonistic to the idea that either quality is inherent in the human soul.

From this digression let us now turn to examine the three texts to which special reference has been made. Perhaps the most significant is 1 Timothy 6 16. In this ascription of praise to the King of kings and Lord of lords it is added, "Who only hath immortality." What could be more definite or convincing? To attempt any explanations is to introduce confusion. The expression is perfect. From the only other occurrence of these titles in Revelation 19:16 it is clear that the reference is to the "Word of God." It sets forth the glory of Him who, living, became dead, but is now alive for evermore. He is the firstborn from the dead, and as such "only hath immortality." This text alone precludes all possibility of man's inalienable right to its possession.

For the remaining occurrences of the word athanasia we turn to 1 Corinthians 15:53, 54. Here we have the statement of a change that is imperative before we can enter the deathless state. This "mortal" must put on "immortality." Then clearly it cannot be ours already. To accord with the popular belief the texts should read that this "immortal soul" must put on "happiness," or some such qualifying expression. But that would destroy the whole sense and sequence of Scripture. It is the "mortal," "perishing," "doomed to death" man, who goes through the gracious redemption in Christ, that is here seen putting on immortal-

ity, thus changing into the likeness of our glorious Lord. Surely when we see Him we shall be like Him—the result of this wonderful change. Then, again, it is only when this "mortal" shall have put on "immortality," that it can be said that "death is swallowed up in victory" Until this takes place "death reigns." But it shall be overthrown, and mortality and death will then give place to life and incorruptibility "for those who are Christ's at his coming."

This brief examination covers all that is to be known by reference to the only occurrences of the word athanasia in the New Testament. Further light and confirmation are available from the remaining texts quoted, and these we will now proceed to notice Turning to 2 Timothy 1 10, we have the very essence of the gospel before us. It is the proclamation firstly that "Christ hath abolished death." But stay! has this statement any meaning at all if there is no death as we are told, and "what seems so is transition"? For if this postulate is true, the further statement that Christ has brought life and immortality to light through the gospel is rendered of none effect, and strangely enough men, even Christian men, "love to have it so." But it will not do. It robs the gospel of its highest triumph, and the Savior of His chiefest glory His very Saviorhood is only possible because He is the Prince of Life. This is the soulstirring gospel message that "life and immortality" have been brought to light, not as an inherent possession, but as a possible attainment through Him who died and rose again.

The next reference demanding our attention is Romans 2:7. In absolute agreement with our previous findings "immortality" or "incorruptibility" is here held out as a prize to be "sought", and for this very reason it cannot be "possessed" already. The reward to the seeker is "eternal life," and thus we have another occurrence of the terms "life" and "incorruptibility" or "immortality" denoting their close association. The last of the references is 1 Timothy 1:17 This is also an ascription of praise to the King eternal, immortal, invisible, the only wise God, etc. There can be no doubt that here attributes essentially and exclusively divine are intended. Why that of immortality should be singled out and ascribed to man as an unconditional possession, to the exclusion of the others mentioned, it is difficult to understand If man can be the possessor of one on any ground whatever, he might quite as conceivably, and by the same logic, be the possessor of all. This would reduce the whole thing to an absurdity. It is this way with those who argue that because man was made in the image of God he must be immortal The onus of proof lies with them to show that if the likeness confers immortality why he has not also the other attributes, such as omnipotence, omnipresence, etc.

To accept the plain statement of Scripture upon the subjects of "life" and "death" is to escape the mystifying errors prevalent today. The twin anomalies of the saints being in heaven without a resurrection, or necessity for Christ's return in fulfillment of His promise, on the one hand; and the wicked being in hell suffering the vengeance of eternal fire without having been judged and "found

guilty" before the great white throne, on the other, are thus avoided. The gospel utterances, their wooings and warnings, also become pregnant with meaning, and the contrasts between life and death, to perish or be saved, become impressively clear to our minds. With all reverence we assert that if God is allowed to be His own interpreter all things will become plain. The Bible is its own best commentary.

To answer the question raised in our title we are forced to the conclusion, (1) that man is not naturally and therefore necessarily in possession of immortality; (2) that in Scripture he is regarded as a candidate for it by faith in the atoning work of Christ; and (3) that for its possession we await the second coming of Christ when mortality shall be swallowed up of life Arising from these conclusions we reach others. It follows that the boon of endless life will never be conferred upon the ungodly. Only those who do the will of God abide forever (1 John 2.17). The statement therefore that the wages of sin, i. e., death, must be understood in its literal sense, is true. Certain is it that after the first death comes the judgment, but for those condemned at that supreme tribunal the final infliction of punishment is in the second death, the "lake of fire." Then He will burn up the chaff with unquenchable fire. There is therefore no argument for an inherent immortality for those who obey not the gospel of our Lord Jesus Christ. Their end is destruction. This also cancels out the idea of an eternal hell of torment, either purgatorial or destructive. in which the souls of the lost are supposed to abide forever. This is a horror never contemplated within the covers of the Bible And all this leaves the way clear for the inauguration of the new heavens and the new earth wherein dwelleth rightcourness. There will be no more death, or sorrow, or tears, or pain. These will pass away in the purging

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# "How Old Art Thou?"

By D. G. Harvey

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12.

THE above question of Pharaoh to Jacob is one we hear ▲ daily as we question one another regarding the number of our years. But the answer in years means very little. Life is not measured by the number of years alone, but by the way those years are spent. Some have lived long but have little or nothing worth while to show for it. Take away the wasted hours, the hours spent in idleness, self-indulgence, and unworthy purposes, and only a few hours are left. "So teach us to number our days, that we may apply our hearts unto wisdom."

Yes, many have lived threescore and ten calendar years who have only a few months that measure according to reality. Their lives mean little to themselves or to others While on the other hand many have lived but a few years, but how much real life has been crowded into those few short years. Noble thoughts, kind deeds. What characters they have built, friends they have made! Perhaps they have lived but thirty years, but yet they have hved more in those thirty years than most men of 60

If this is true in the world, it is also true in the church "How old art thou?"

Perhaps you arose from the watery grave of baptism to walk in newness of life, a babe in Christ, twenty-five or fifty years ago. What have those years meant to you and the church? Have you grown in grace? or have you remained a "babe"? Paul condemns such "babes" in Hebrews 5 12 by these words: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." "How old art thou?''

Yet another comes up in service, young in calendar years, but of age in experience and knowledge of God's Word. Paul commends such thus. "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. . . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee."-1 Tim. 4:12-16,

How? Humble, kind, patient Job set us a wonderful example. "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."-Job 4:3, 4. But did Job only talk about it? Let us notice further. "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . of I have seen any perish for want of clothing, or any poor without covering; . . . if I have lifted up my hand against the fatherless . . . The stranger did not lodge in the street; but I opened my doors to the traveller."-Job 31 16-32,

Job did not just talk about the principle of religion. He lived it But the great Example is our Lord Jesus. Study His life as recorded by Matthew, Mark, Luke, and John He did always the will of the Father Let us, His followers, study God's will and obey. Thereby grow in grace, and need not fear the question, "How old art thou?"

# New Testament Approach to the Economic Problem

OUR country is cursed at the present time with many impractical approaches to the economic problem, not to mention other suggestions of a decidedly bizarre nature by such demagogues as Coughlin, Sinclair, and Long. One should be wary of offering another dilettantish approach. It sometimes happens, however, that the prophet has a clearer insight into the underlying nature of social and economic situations than even the trained economist. Should not a prophetic people like the Adventists have a 'thus saith the Lord' for our present economic chaos and sin?

The real underlying cause of our present distress is spiritual This is recognized even among economists. Roger Babson has been pointing it out for years. Hon, Carl Vrooman, a Secretary of Labor under President Wilson and a life-long student of economics, recently said: "Not the war that we helped to win, but the war that we and all the other contestants lost and are still losing is the cause of our collapse—the losing war against selfishness, pride, vanity, selfwill, materialism, unbelief, hate, and fear . Last year, in London, a world economic conference was called to cure a world spiritual collapse. And then a lot of people were surprised that it failed. It failed before it started because it made no effort to get at the real cause of the trouble. It ought to be clear by this time to even the most obtuse that our civilization is dying of the same disease that every previeus civilization has died of-spiritual dry rot-and that all our other pathological symptoms are but secondary disorders growing out of that fatal malady."

If, then, the causes of our present economic disorders are spiritual, only a spiritual remedy will cure them. A New Testament approach to the problem is found in the matter of deepened personal religion. Any permanent solution must be preceded by a world-wide spiritual revival We cannot expect a nation of selfish individuals of their own motion to create an ideal economic system. Converted men and women, spiritually regenerated business men, reborn labor leaders, changed employees and employers are the bases of a changed economics. Christian personalities and a Christian social life will produce a Christian economic system; it will not be the fruit of a pagan and corrupt society.

In his book, Statesmanship and Religion, Secretary Wallace says, "Enduring social transformation such as the New Deal seeks is impossible of realization without changed human hearts. The classic economists, most orthodox scientists, and the majority of practical business men question whether human nature can be changed. I think it can be changed, because it has been changed many times in the past. The Christians of the second and third century inaugurated a tremendous change." He speaks again of the necessity of a Reformation even greater than that of Luther and Calvin.

Another spiritual awakening that had far-reaching so-

cial consequences was the Wesleyan revival in England A great English historian has declared that this revival of personal religion saved England from economic and social disaster.

A spiritual revival, then, that would involve life-changing on a world-wide scale, is the Christian approach to the problems created by the depression and the apparent breakdown of the present economic system.

It will be objected that "it is a hopeless proposition just to sit and wait for individuals to be converted. Such is an inverted emphasis. That way, we will lose all our social passion in emotional personal religion. We must be hardheaded and practical men of affairs." But the need of converting individuals as a foundation for a changed society does not release us from interest in and devotion to the various reform movements of the day. Such is our Christian duty. But it does mean that no plan of social reform can succeed in the hands of selfish, sinful, greedy, spiritually blind men and women. And this is true, whether the system in operation be capitalism, Socialism, Communism, Huey-Long-ism, or New Deal.

Others will eavil at the thought of changing lives before we have a changed society. Men cannot be Christians in our present dishonest and corrupt social system, they will say. There is unfortunately some truth in the claim. The Christian gospel, nevertheless, has shown itself able to change lives in any society, whether that of the Greco-Roman world, the invading barbarians, the Middle Ages, modern Europe and America, the Arctic Circle, the African jungle, or the Polynesian Islands. Wherever the gospel has gone and individuals have been transformed by grace divine, pronounced social changes for the better have invariably followed. The history of Christian missions proves that the way to change social situations is to spiritually transform the persons who compose them.

A third objection is that the conversion of the world is such a slow process. But who has mentioned the conversion of the world? That is an unscriptural idea. A changed society, however, need not await the change of every individual in it. Christians are compared to salt, to light, and to leaven; each of which, though a small part of its environment, nevertheless greatly changes it. The power of a strategical group to leaven a larger body is a commonplace of social science. Therefore, when numbers of people here and there, and especially leaders, open their hearts to the Spirit of Christ and allow Him full sway in their lives, their influence can be far-reaching. But, one says, how impractical your theory is. No, friend, not impractical: simply not yet practiced. It was once thought impractical to fly, to settle private disputes without duels, to abolish slavery, to give women the suffrage. An economic system based on the New Testament is not impractical, it is only not yet practiced. It is now a vision. It will become a practical reality when men and women will surrender their lives to God; when the church of Jesus Christ will address itself primarily to the task of life-changing on a colossal scale What a challenge to red-blooded Christians!—C. H. Hewitt in *The World's Crisis*.

## WHO IS MY NEIGHBOR?

## Continued from Page Three

supposed to have been foremost in showing mercy, they were forgetful of the duties they owed to suffering humanity. That service was left for the Samaritan whose name was a byword of scorn and contempt among the Jews, to show what love really was. Christ, the good Samaritan, came from heaven on a journey of mercy, and saw mankind lying helpless in the road to ruin, stripped and naked, full of bruises and ghastly sores. He bound up its wounds, and poured in the oil and wine of His cleansing and healing blood. He Himself bore our griefs and sorrows. He bore our sins in His body on the tree. He brought us to the inn, and left us in charge of the host, provided for our keeping, then departed to heaven, but promised to return.

Because of the manifestation of His love for us we should account every man our neighbor, though an enemy, a stranger, or of a different sect or persuasion. No matter who he is, he is a human creature, and as such he is entitled to the mercy of his fellows. He is entitled to direction and friendly advice if he needs it, and to assistance if in distress.

Go and do likewise The good Samaritan asked no questions, he wasted no time, and shed no needless tears. He found the wounds and dressed them. He found a life that might be saved and he put forth the necessary effort to save it. He gave more than time and money. He gave his personal service without stint. That kind of help is the true charity that always shows itself in prompt, self-forgetful, self-sacrificing assistance. Tears of human sympathy may fill the eye, but the active hand will brush them away that the eye may see clearly what the hand should do

The Christian must be pure in heart, and also just and benevolent. As the branch is in the vine, so the church must abide in Christ in order to bear fruit, or else it will be taken away for the burning. True piety will be adorned with the Samaritan character. They whose charity can only say to the needy, "Depart in peace; be ye warmed and filled," show but little evidence of regeneration. There are two great commands, said Jesus, and one refers particularly to man and expresses that love which is the fulfilling of the law.

Jesus came to establish a closer bond of brotherhood than the world had known. He came to unite all true believers in the bonds of pure fellowship, a genuine faith, a common hope, and heirship through Him to eternal life. It was His design that these bonds, so new, so sacred and divine, were not intended to violate that other and broader tie that binds the whole human family together, that bond

that makes each man the neighbor of every other man regardless of race or color.

Of all influences that have ever thrilled the hearts of men none has ever done so much good as Christianity in removing the walls that separate peoples and nations. It has widely diffused that holy spirit of brotherly love which overlaps all temporary obstacles, and which pours out its blessings everywhere over the wide field of humanity, and pours a healing balm into the festering sores of life, making them better and happier and fitting them for citizenship in the new Jerusalem where thieves and robbers cannot enter, but where saints and the good of all ages shall abide, and where loud hosannas will be upon every tongue, where every soul shall have peace and holy psalms be sung. Then earth's darkness and gloom shall be dispelled by the brightness of eternal day.

# WHAT IS A CHRISTIAN?

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m N}^{
m O}$  DOUBT you call yourself a Christian. What do you mean? Do you mean that you believe in the existence of a supreme Being? So does the devil. And the devil is not a Christian, Is your Christianity merely a label which distinguishes you from the Jew and the heathen? Have you merely adopted a certain moral code which you claim is taken from the Bible and that this acceptance of certain biblical principles makes you a Christian? Do you mean that you are a Christian because you give mental assent to the statements of the Bible-that you never would dream of calling its claim into question? Even this does not make you a Christian. There are many thousands of people who accept the biblical statements as true just as they accept the facts of history. But mental acceptance, for instance, of the story of Christ's life and death affects them no more than does the assent to the historical fact that George Washington was the first President of the United States.

Bear in mind that faith is not a condition of the mind. It is not a determination of the will. It is not the acceptance of a group of historical facts. But faith is a miracle of the heart which is the work of the Spirit of God. The wonderful heart transformation which changes an unbeliever, which turns natural man into a child of God, is called conversion or regeneration. The conversion is not an act of self-determination. But it is a heart change wrought by the Spirit of God through the agency of the Word. The question is often asked, "Can I be a Christian without going to church?" We would say that if you are able bodied and not physically prevented from church attendance, you cannot be a Christian without going to church. God works faith through the Word and God sustains faith through the Word. Hence you cannot have faith nor keep faith except through the steady use of the Word. That is the logic of the Bible. The faithful use of the Word of God as the means of grace is an absolute requirement.

You might argue, "I am as good as most church members, and in fact I know some church members who are not as good as I am." This threadbare argument is absolutely untenable. We cheerfully admit that you may be in your moral life as good as the church member. The church member may have certain temperamental failings with which you are not afflicted. Both of you are on the common level of being sinners before God. Both of you need salvation. The one is inherently not better than the other. The difference between you is this, that the other person, who is a church member, has accepted the salvation which God offers, and you have not The question is not at all determined by comparison of the two lives in their external manifestations. It is stated again and again in Scripture that the Spirit of God works through the Word. "Faith cometh by hearing, and hearing by the word of God." True Christianity is not merely the adoption of a certain moral code, the practice of certain external virtues, the refraining from certain vicious practices. But faith is a wonderful condition of the heart which is established and maintained only under the influence of the Word of God. It is for this reason that the church makes a frank and unequivocal appeal to you. It does not plead and cajole. It states to you frankly that you need it in order to become and to remain a Christian.

A Christian is a person who has given himself wholeheartedly to his God and Savior, who has in deep penitence recognized his own unworthiness and sinfulness, and places his sole dependence for salvation upon the grace of God in Christ Jesus. This humble faith in the crucified Savior is a life-giving power. It revolutionizes the life of man, it changes his heart, gives him new ideals, prompts new associations, demands the avoidance of sin and the cultivation of good. It creates that Tervent love for the sinful fellow man which is the basis of all real charity. You must not expect to find the Christian perfect. No one realizes his imperfections better than he does. But a Christian is a person who takes his load of sin daily to his God and craves forgiveness for the sake of His crucified Savior. His life is a constant battle against the evil impulses of his own heart.—Albert C. Libby in Bible Faith Mission Standard.

# TO PROFESS GOD

That man is ashamed to be called a philosopher which readeth not the books of philosophy, and to be called a lawyer, an astronomer, or physician, that is ignorant in the books of law, astronomy, and physic. How can any man then say that he professeth Christ and His religion, if he will not apply himself as far forth as he can or may conveniently, to read and hear, and so to know the books of Christ's gospel and doctrine? Although other sciences be good and to be learned, yet no man can deny but this is the chief, and passeth all other incomparably. What excuse shall we therefore make, at the last day before Christ, that delight to read or hear men's fancies and inventions, more than His holy gospel. Let us therefore apply ourselves, as far forth as we can have time and leisure, to know God's Word.—Book of Homilies.

# WILL WE RESCUE THE PERISHING?

## Continued from Front Page

greatest needs of our church. He says that we have been too selfish, thinking only of our own little group and not manifesting real love for Christ and zeal for His service "Good music," says Bro. Lapp, "is a great help in evangelistic work."

The opinion of M W Lyon, pastor at Cleveland, Ohio, is that "the prospect for evangelism is greater than our own appreciation of it."

F E Siple, of South Lawn Park Church in Grand Rapids, Michigan, sees an urgent need for immediate effort if we desire to continue as an organization. Speaking from his years of experience as an evangelist for both the Illinois and General Conference, he believes that the field will provide the funds.

"Never before was there such a crying need for evangelism and perhaps never before such an opportunity" is the way in which F. L. Austin, now pastor at Pennellwood Church in Grand Rapids, for years executive secretary of the National Bible Institution, expresses his opinion.

Typically and tersely worded, the prospect is "good, if we get at it," in the opinion of Paul C Johnson, of The Restitution Herald staff.

More conservative in their judgment and less enthusiastic in their replies we find some of the older leaders of our church. L. E. Conner, pastor of the Dixon and Rockford, Illinois, churches, says, "There is a question in my mind as to the advisability of pushing evangelistic work until the people at large feel differently. There is at present a great slump in church work, and until public sentiment toward it is changed, our efforts will be wasted"

James A Patrick, of Ashland, Ohio, considers that a different attitude must be manifested by the General and state conferences if we would accomplish anything in the evangelistic field. And to this agrees Gerald Cooper of Ripley, Illinois

C. E. Randall, pastor at Niagara Falls, New York, and Fonthill, Ontario, views the outlook for evangelistic effort "in certain churches fairly good, as a denomination very limited unless there is a change of policy."

S. J. Lindsay, pastor at Tempe, Arizona, widely known among our brethren, declares we have "too much milk-and-water preaching. And unless we preach sound doctrine we may as well discontinue."

Says S. E Magaw, of the Brush Creek, Ohio, church, "There is increasing need and opportunity for Church of God evangelism, but a lack of faith and lunds dims the outlook."

What are we going to do about it? What will I do? What will you do? Will we assist our ministers in every way we can to rescue the perishing ere the Bridegroom comes and the door is closed?

# Berean Department

ARLEN MARSH, EDITOR

## The Bible

When I read the Bible, it holds me spellbound. It is written in such saphirical language that my head tingles with the strange beauty of the words. Shakespeare's and great writers' literature is bone dry, sordid, compared to the Scriptures. Essays of great men fail to hold my interest. The uncovering of some dormant Bible secrets fills me with inspirational oil, to pry deeply into the meaning of each phrase and word.

The truth is outstanding in the Bible There is no ideal hero, but the honest-hearted admittance of wrongs is counted to the Adamic stock as righteousness. The Christian of the Bible is not a weakling, for David killed a tion with his bare hands, and many of Jesus' disciples were strong fishermen. The wicked cannot understand the Word of God Parables and analogies, vibrant with meaning, conceal the spiritual from the iniquitous. The kingdom of God is likened to a mountain, towering above the foothills. Revelation is a complete analogy for the admonition of us upon whom the ends of the world are come. The lake of fire, which is a symbol of extinction, or the second death, in the end swallows death and hell; then there will be everlasting lite The fulfillment of prophecy should be sufficient to prove the veracity of the Scriptures. I strive with joyous effort to know the Scriptures, for knowing the Word of God is wisdom -Charles Springer in Year Book of Student Stories and Essays for 1930, Los Angeles High School.

# More About Dancing

There is told the story of a brother and sister. The brother was on the way to becoming a musician of note. He didn't care for the things that so many of the young people eared for. His sister, on the other hand, was fond of parties, dancing, and card playing. One evening she came home with two friends and wanted to play bridge. The brother didn't know how to play the game and didn't care to learn, but the coaxings of his sister and her friends prevailed and he consented to join them. The game fascinated him; it was not long before he became an ardent player, could not seem to get enough playing Soon he was going away from home to play, learned to play the other eard games, gambling. Soon the pool rooms and saloons claimed him, and under the influence of his surroundings he forgot his ambitions, his hopes, his home; nothing seemed to matter but cards. Smoking and drinking followed, and in a few short months he was dead.

You say that it is all right for you to dance, that it carries no harm for you, no danger. That is rather beside the point. It was perfectly all right for that sister to play

cards; she was strong enough to overcome the temptations that went with them. But by her example her brother, less strong than she, was lured to his death. I say that it is not all right for you to dance. You as a Christian are supposed to be setting the example for your own and a younger generation to follow. You may dance and not be harmed by it; but, by your example, others may go to dances, and like the brother may become so fascinated by them that they will lead them to destruction.

Often I have heard people say that they didn't believe in public dances but believed that private dances were all right. I disagree; a sin is a sin no matter what the surroundings. It is as bad one place as it is another. The belief that it is perfectly all right to dance in the home has started more than one young person on the road to ruin. Once the love of dancing is instilled in that person he is going elsewhere to dance, will not see why it isn't as right to dance away from home as it is to dance at home. It isn't the dancing itself so much as it is the surroundings it leads them to that destroys them bodily and spiritually.

Let us turn to Romans 14.13—"Let us not therefore judge one another any more but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Isn't that just what we are doing by teaching others to dance and taking them to the immoral places where dancing is held? What if we can go to dances and remain more or less morally pure? By following our example others less strong may go and gradually start the downward road—smoke, drink, then degradation. I would hate to have to stand before the judgment scat of Christ and confess that through my personal example I had caused the downfall of a brother.—Vivian E. Kirkpatrick.

# Neglected Problem

In connection with the agitation at the recent General Conference for a return to strong dogmatic teaching within the Church of God, it is well to point out the fallacy of such a movement without a thorough understanding of all it involves.

The chief problem lying behind the preachment of the doctrines for which the Church of God stands is not what those doctrines are, but why they are important. It is easy enough to solve the first question, but somewhat more difficult to solve the second. Perhaps this accounts for the fact that most sermons and Bible classes define what we should believe without considering why we should believe it. With this thought in mind, the Berean editor makes special appeal for articles of not more than 1,040 words on why certain teachings of the Bible, in contradistinction to others, are considered essential to the Christian.



# THE CHILDREN'S PAGE

PREPARED BY MARY A GESIN

"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."

# IDOLS OR THE ONE TRUE GOD?

LONG, long ago, in the city of Lystra there lived a young mother named Eunice, who had a little boy whom she loved very dearly. Now the grandmother, whose name was Lois, lived with them and loved the little boy almost as much as his mother did.

The people all about them worshiped idols. That is, they bowed themselves down to something they had made with their own hands and called it a god. They did not love these gods, but they were terribly afraid of them. They were afraid not to bow down to them for fear some great calamity might come upon them.

But Eunice, who was of another nation than those about her, worshiped only the one, true God. For she was a Jewess, and her people were God's own people. And Eunice and her mother Lois taught their little boy all about the one, true God.

They were very careful in their teaching because they didn't want their little boy to grow up to worship idols as the people all about them did. They knew that to worship idols brought only sorrow and disappointment and death. To worship the one, true God brought joy and happiness and life.

Eunice and Lois and the little boy looked for a Savior to come, their Messiah, they called Him. They hoped He would come soon and set up His kingdom and rule justly and righteously and teach the people about the one, true God

Now one day to their city came a great preacher and his helper, preaching good news of God's kingdom. In the crowd that gathered round them was a man who had never walked in all his life. As Paul preached (for that is who it was) the lame man became very much interested, and felt within himself that the great preacher's words were true.

Paul saw him watching intently, and he called to him, "Stand upright on thy feet." And the man who had never taken a step in all his life, jumped up and leaped and walked. Think of it—he jumped and ran!

Everyone around was so astonished. They thought that two of their gods had come alive, and had done this great thing. They called Paul and his helper Jupiter and Mercury, after two of their gods. And they wanted to offer a sacrifice to them.

Paul would not allow them to do so, but told them they, for Jesus. And that is the story of Timothy.

were merely men as themselves, but that through the power of the one, true God they had healed this lame man. Some believed, but a few jealous Jews from a near hy town came over and stoned Paul and left him lying there as still as death outside the city.

While Paul's friends stood round weeping and mourning for him, behold, he raised up, then stood on his feet and went into the city to preach once more. On this trip it appears that he met Lois and Eunice and the little boy, who was now a young man.

Paul showed them that their Messiah had already come, had been crucified, and buried, but that God had raised Him up the third day, and He was now alive for evermore. He also taught them that this same Jesus had ascended to heaven, but would come back some day just as He had gone away. Then He would set up God's kingdom on the earth and reward all who were true to Him.

This was the gospel or good news which they had been waiting for and which Paul brought to them. How happy they were to hear all this from the lips of that great preacher! But now Paul had to go on and visit other cities and preach the gospel to them also. There were many more who worshiped idols who must be taught about Jesus.

Eunice's son studied God's Book harder than ever after that, for he wanted some day to be Paul's helper. He met with the others of that city whom Paul had taught, and they all loved him and wanted to help him in his ambition to preach the gospel.

In just a few years Paul came back to Lystra again to encourage those who believed in God and His Son Jesus. He wanted to teach them more of the gospel and strengthen them so that they would keep true to God among all those idol worshipers.

It wasn't so easy for them as it is for us, you see. We who are surrounded by those who love God and believe in His Son Jesus do not have to fight such battles with ourselves as those poor people did who knew only idols. And there are many just like them even today, after the gospel has been preached so many hundred years.

And so Eunice's son went along with the great preacher after that to help him in his work. He helped Paul teach all who would listen about the love of God, about Jesus IIis Son, about the kingdom one day to be set up on the earth. And Eunice, though she missed her son very much, was most happy because he had found such a great work to do for Jesus. And that is the story of Timothy.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 11. — September 15, 1935

# TIMOTHY

2 Timothy 1

### GOLDEN TEXT

"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.

## A STUDY OF THE SUBJECT

Topic: Timothy-A Christian Worker in

Training.

Aim: To serve God acceptably we must be taught what He wants us to know and be and

Class Discussion: Consider the preparation required for one to become a doctor or a lawyer. Should less effort be put forth in preparation for Christian service? Finding and using our individual gifts. Effect of early religious training.

I. Timothy Reaps Where His Mother Sowed. (2 Tim. 1:1-5.) It was the teaching and example of his mother and of his grandmother that prepared the heart of Timothy to receive the gospel from the lips of Paul It is seldom that we can say that this man or that man was the sole means of one's conversion to the truth. The influences, immediate and remote, that have surrounded us throughout our lives have much to do with the direction we take at any particular turning point. Timothy's service to Christ, even his personal salvation, was in a great measure due to the careful religious training he had received in boyhood.

II. Timothy Instructed in Christian Service. (Vv. 6-14.) Indolence is the enemy of successful work for Christ. Many people have more or less zeal to labor for the Master, but they will not or they do not give the time and effort to preparation for such labor that must be devoted to it if one is to succeed. Paul thought it advisable to admonish Timothy to keep the fires of his enthusiasm blazing constantly. This can only be done by ceaseless study and activity. It is useless for one to step before his Sunday school or Berean class without previous preparation and expect God to put the right words upon his lips. That is not God's way. "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. The teaching of Christ and of the apostles must be known definitely by a thorough searching of the Word of God, before one is fitted to be a teacher of the gospel. Further, no changes or additions must be made in the outline of truth that has been presented in the Bible. The gospel must be taught as Jesus and His disciples taught it, if it is to accomplish its purpose.

## PRACTICAL APPLICATIONS

### Timothy

-owed his unfeigned faith to his mother and grandmother;

-had a sound mind given him by the Lord, -was called according to the grace of God, -was a partaker of the afflictions of the gos-

Early Teachings. Paul credited Timothy's faith to his early training at the feet of his

mother and grandmother. Some of the most worthy and valuable ministers have had to bless God for the early religious impressions made upon their minds by the teaching of their mothers. Mothers may take courage from the success of Lois and Eunice with Timothy. They put into practice what God had said a long time before: "Train up a child in the way he should go. and when he is old, he will not depart from it." Rosseau says, "The trainmg of children is a profession, where we must know how to lose time in order to gain it." The teaching that children need today is that teaching and training that nurtures them in

the admonition of the Lord
Power From God. Paul calls Timothy's mind to the fact that they received their power from God. This is the kind of power that counts; it accomplishes things. Too often we try to carry the work of the Lord Jesus on in our own strength. It is not by our might or power but by the Spirit of God that results, lasting results, are accomplished. Paul, when called of God, conferred not with flesh and blood, nor with those who were apostles that were before him, but he received his power and revelations from the Lord. It is He that gives wisdom to those who lack it. Our greatest source of power and strength is in the Lord. If He be for us, we need have no fear what man can do unto us .- C. E. R.

## GOLDEN TEXT

Paul called Timothy his "own son in the faith" From a child Timothy was taught the holy Scriptures by his mother Eunice and his grandmother Lois. With such faithful women to teach and care for him it would seem that Timothy had every chance to become a close follower of the Lord Jesus. As we would say now, he made good, but Paul was always mindful of him.

In Paul's epistles to Timothy he admonishes him in many ways, and our text is one of the things that he tells him. First is to "study," for the purpose of being approved of God, also that he need not to be ashamed, but may be able to understand the Word and be able to teach it as the Father intended it should be. This text is a good one for every Christian to follow. Let's each take this advice and grow in grace and knowledge,-L. A. R

### INTERMEDIATE CLASS

## Training for Service

Day by day, as surely as a house is built brick by brick or board after board, you are building your life. You are building something that will be valuable or something that will be worthless. Every tiny act, every hidden thought, leaves its impression upon the building you are electing. You do not realize now that if you place a filmsy piece of timber

into your building, the flaw will be apparent to all later on in life. But it is a truth that has been proved by the experience of others many times over. If you would build a valuable life choose your thoughts and your actions wisely, discarding the evil and unwor thy, just as a good workman discards faulty material. You cannot know all this for truth now, but if you are wise you will accept it

from the experience of older people.

Faul gave the young worker, Timothy, whom he was training, some very valuable rules of life. You will find some of them in 1 Timothy 6:6-14; 2 Timothy 2:1-3, 15, 16, 22-24. Read these aloud in class. Pick out those that apply to your lives today; the ones that you specially stand in need of; the one that shows up your weakest point in the building you are erecting. Determine to profit by them.

Make this your motto, "Let the words of my mouth, and the meditations of my heart. be acceptable in thy sight, O Lord, my strength, and my redeemer."-M. G.

## JUNIOR CLASS

Topic: Timothy and His Mother. Text: 2 Timothy 1:1-7; 3:14-17. Memory Verse: "From a child thou hast known the holy scriptures."—2 Tim. 3:15a.

Review. Have the group story written in last Sunday's lesson read by some member of the class. It is always well to test pupil's knowledge of previous lesson by asking a few simple questions.

Presentation of Lesson. If I were to ask this question, "Whom do you love best of all?" you would no doubt answer, "My mother." It is she who teaches you the many things you need to know. Our lesson today is a part of a letter written by Paul to a young man named Timothy. This young man was very faithful to God. And where do you suppose he learned this? Listen carefully while teacher reads verse 5 of the lesson. Two women are mentioned. Who are they? Paul knew that Timothy had received the proper instruction from these women. He had been taught the holy Scriptures from the time he was a very small child. Therefore, Paul wanted him to continue to do the things of which he had learned. Then why should we be particular to learn the right things while we are children?

Memory Verse. Paul said to Timothy, "From a child thou hast known the holy scriptures" If you learn your memory verses each Sunday that is one way to know the Scriptures as Timothy knew them.

Notebook. Find a picture of Timothy and paste in notebook. Copy verse 15 under the picture. Then without looking at your Bible see how many verses you can write or say from memory. Do you think that you have learned enough?—V. C. T.

# AMONG THE CHURCHES

### CONFERENCE CALENDAR

Southern California Conference, Los Angeles, Calif.

October 6

### A NEW ROOF

Those who were in the dormitory during the heavy ram storms of the recent General and Illinois conferences will be inherested to know that a new roof is in process of being applied. Last Saturday a group of men from the Oregon and Rockford churches got together and put about half of it on. Some of the Oregon Doreas ladies prepared dinner for the workers at the Marsh home. Next Saturday we expect to go to work again and put on the rest of it. And here is a suggestion for you who couldn't be here to help do the work—send whatever amount you can to our Illinois Conference treasurer to help pay for the materials, which will amount to about \$90. The treasurer is Miss Leota B. Hanson, Lebanon, Illinois

# EASTERN NEBRASKA CONFERENCE REPORT

The 29th Annual Conference of the Church of God in Eastern Nebraska convened from Angust 11 to 18 in the Florence Community Hall at the edge of Omaha. The average attendance was the largest in several years and a splendid spirit prevailed throughout the week.

Bro. S J. Lindsay was the principal speaker, giving interesting lessons and sermons each afternoon and evening Bro. Patrick stopped Friday evening on his way to the Western Nebraska Conference and gave us a very bencicial sermon. Bro. John F. Green of Kansas City spoke one afternoon. Bro. Almus Adams, who has been in very poor health this summer, closed the meeting Sunday afternoon. completing nearly one half century of gospel work in this state. Sr. Lucille Le Crone of Arkansas City, Kan, was present part of the time. We also were pleased to have visitors from Hector, Minn.; Kansas City, Mo.; Rockford, Ill; and Helena and Enid, Okla.

The business meeting was held and the treasurer's roport showed \$586.84 received on the Evangelist Fund and \$39 00 paid to Bro. Lindsay, making a total of \$625.84 The evangelist's report showed 122 sermons delivered 4 baptisms, I marriage, I church organized, 1 Sunday school organized, and assisted at 1 funeral. Money received, \$586.84 Expenses, \$33.36.

The officers elected were as follows: president, Albert Harper, 3110 Clay St., Omaha; vice president, Howard Appleby, Kennard; secretary and treasurer, Mattie Gow, 4408 N 28th St., Omaha; corresponding secretary. Clara Krogh, Blair.

It was decided that our annual conference be held the second week in August of next year so that Bro. Lindsay could be with us again, the Lord willing.

Clara Krogh, Cor See

# CONTRIBUTIONS TO DOLLAR-A-MONTH

Ida F Orem; Eva H. M. Fletcher; Helen M. Chisholm; Irena Margrave; Mr and Mrs Delos Andrew; Mary J. Calkius; Eva L Page; Lilion Raliton: Mr and Mrs J. II Williams; Anna Mac Bottolfs; Mr. and Mrs Harold Starbuck; Mr. and Mrs M. Fetters; Mr. and Mrs C. E. Netts; Virginia Knicheloe.

### VIRGINIA CONFERENCE

Another session of Bible school and conference has come and gone. The attendance of adults and young people was good; but due to advice of health authorities in Virginia because of the prevalence of infantile paralysis in sections south of us, Bro and Sr. Thayer had very few children attending the primary and intermediate classes. Sr. Thayer, being so resourceful, partly overcame these existing conditions by sending a number of her outline booklets on "Giving God Thanks" to the children by parents and friends with instruction how to teach the lessons to them.

Bro and Sr Conner were with us. Needless to say his admonitions strengthened our faith in God and our belief in the redeeming power of Jesus the Christ. The blessing of hope, the peace of mind, and the beauty of holiness in living the Christian life are plainly evident in the words and deeds of Bro. Conner

Likewise we were pleased with Bro. Harry Goekler. His understanding of the Bible plan of salvation, his teaching ability, and gentle demeanor are evidence that the church has young men worthy to take the place of older ones as they are needed.

We were glad to have Elizabeth Ford from Dixon and Elden Richey from Marshall as our guests from Illinois. Come again.

Aside from the benign influence of Bible study and gospel sermons we feel that the outstanding accomplishment this year was the adoption of a constitution at an extra business session August 20, whereby we hope to grow in unity of purpose and the bond of peace.

Bro. Thayer gave a good report of the year's 11 00 a work in Virginia. A total of 146 sermons had though been preached and a total gain of 13 members 7 30 p had been added to the churches. Midweek Bi-11 a m

ble classes have been established at Maurertown and Winchester. The class in Winchester is being sponsored by Sr Mellie Rogers, daughter of Bro. J. H. Anderson. This is very encouraging, as a new field of work is opening up for our churches in Virginia

The officers of the Conference were all reelected for another year.

May we all continue our study of the Bible each day during the coming year, for only by so doing can we grow in the knowledge of the truth and favor with God that we may all meet again with the redeemed of the Lord.

Lacy Compton, President
V. R Kincheloe, Secretary.

### SOUTH LAWN CHURCH, GRAND RAPIDS

Our church family listened attentively on Standay morning, Aug 25, to a splendid sermon on "Can an Intelligent Person Believe in the Supernatural?" This discourse was given by Bro. M. W Lyon of Cleveland, who was guest speaker.

The early Tuesday morning devotional services are doing well Last week 19 were present for the 7:30 a.m. gathering We look for much increase in spiritual strength from these approaches to the throne of grace Attendance at Berean on Thursday nights

Attendance at Berean on Thursday nights is again approaching the 100 mark, and interest is running high.

A farewell is being given for Robert Barr on September 6, as he soon departs for Olivet College.

Our regular schedule of public services now is Sunday—Sunday school 9:45; sermons at 11 00 a m, and 7:30 p m; Tuesday—devotional service 7:30 a m; Thursday—Berean 7:40 p m. Dorcas each alternate Thursday at 11 a m F E. Siple, Pastor.

# BETWEEN YOU AND ME-

Among the new names on our Herald list is that of Elder Zennie Self, a minister of the Church of God located on Br. 1, Bristow, Okla. A single mail recently brought us three new subscriptions. Sr. Emma C. Rallsback's splendid work in the Northwest continues to lengthen our list of subscribers in Washington and Oregon, We deeply appreciate such cooperation.

The advertising campaign now being put on by the Oregon, Ill., church showed satisfactory results last Sunday night in spite of an exceedingly heavy rain which hindered many from coming Regardless of the downpour groups were present from Rochelle, Chana, Polo, and other surrounding towns to hear the first of the new prophetic series being presented by the pastor. The sermon next Sunday evening will be on "Ethiopia in History and Prophecy," and will be illustrated with charts, maps, and pictures thrown on the section.

"It looks as if the coming of the Lord is to be within our generation," writes Sr. Virginia R. Kincheloe of Fairfax, Va., hopefully "Watch and pray" is an appropriate slogan for the church in these days.

In our next issue an announcement of the greatest importance to the Church of God everywhere will be made through these columns Watch for it!

South Lawn Park Church of God of Grand Rapids has instituted a inique service and one that should prove spiritually beneficial in its Tuesday morning devotional, which meets each week at 7–30. The Master frequently spent an entire right in prayer and meditation, and surely Ilis example is worthy of our emulation.

A new and valuable exchange now coming to our dosk is the "Signs of the Times," a prophetic weekly published by the Seventh Day Adventists While the view taken by their writers differs frequently from our own interpretation of the Semptures, nevertheless the watchfulness they mainfest and the obvious concern with which they scan world events for their prophetic significance is both helpful and inspiring

On September 15, Norman John MacLeod will speak on "Heavenly Places" at the Los Angeles Church of God, 264 W. 42nd St, at 11 a.m.

# 119th ANNUAL MEETING OF THE AMERICAN BIBLE SOCIETY

A DISTRIBUTION of 7,517,548 Bibles, Testaments, and portions of the Bible during 1934 in 148 languages and dialects and in more than 40 countries was reported at the 119th annual meeting of the American Bible Society held in New York City on Thursday, May 9. The report stated that since the institution of the society in 1816 a total of more than 261,000,000 Scripture volumes had been placed in circulation.

General distribution in Bolivia, Ecuador, and Peru last year was 50 per cent greater than in 1933, and in both the Philippine Islands and the Near East the distribution of entire Bibles was larger.

In China, for the second year in succession, the circulation of entire Bibles by all agencies was larger than in any year since the beginning of missionary work in China. In Japan over 600,000 Scripture volumes were distributed. Over 18,000 portions were placed in 359 Japanese hospitals. Altogether the society's colporteurs visited more than 270,000 homes and institutions in Japan.

The circulation in the United States was greatest in the Middle West, more than a million copies of Bibles, Testaments, and portions being distributed from Chicago. Over 30,000 New Testaments were supplied to the chaplains in the camps of the Civilian Conservation Corps. Circulation among the colored people was larger than in any year since the beginning of special recognition of the Negro population a third of a century ago. Distribution of complete Bibles throughout the entire United States was 30 per cent greater than in 1933. One colporteur reported having walkel five miles over icy roads to deliver a single Bible. A saleslady was asked to "furnish the most interesting Bible in stock." In San Francisco, an order received from Alaska requested that the Bibles be packed in small parcels, as they would be carried by dog teams. A magistrate in a southern state made an initial purchase of 100 Bibles to give to persons arraigned in his court.

One agency, in listing the institutions and organizations within the district to which grants of Scripture had been made, included the state penitentiary, U. S. Coast Guard, a marine hospital, a home for colored boys, a sanatorium, a jail, the Salvation Army, a home for aged men and women, a naval air station, a house of correction, a home for incurables, and Federal transient camps.

Of Scriptures in Braille and in other embossed systems for the blind, 5,069 volumes were sent out for use in the United States. Abroad 939 such volumes were distributed in nine different languages and systems, the bulk being in Japanese. Announcement was made that the entire Bible in embossed form is now available in English, Japanese. German, Arabic, and Welsh. The society has just completed 100 years of supplying the blind with Scriptures, and in the century has circulated over 115,000 volumes in 25 languages and systems, last year being the second largest year.

During the year the society published the New Testa-

ment for the first time in Cherokee for the Indians of Montana and Oklahoma, and in Tai Lu for distribution in South China. A revised New Testament with Psalms was published for the Chinese speaking the Hinghua dialect, and an improved new ten cent New Testament in bold face type was added to the society's new series of Scriptures in English.

Progress was reported in the translation of St. Matthew for Circassian exiles in Syria. A revision of the New Testament used in one of the Caroline Islands was completed, and progress was reported in the revision of the New Testament in two dialects of the Philippine Islands and of the Old Testament in a third, as well as the translation of the Old Testament in a fourth. The revision of the Luba Lulua New Testament, used in the Belgian Congo, and of the Old Testament in Turkish were both stated to be advancing. Other projects reported under way were the translation of the New Testament in both the Mam and Quiche dialects of Gautemala, and the publication of the Nyore New Testament for the natives of Kenya in Africa.

It was reported that the total number of languages and dialects in which Scripture translation has occurred now reaches 954, the entire Bible having been translated into 175 languages and the New Testament into 374.

That Universal Bible Sunday was observed more widely than ever was indicated through the receipt of more requests from more denominations for more material than in any previous year.

Income from the supporting churches increased 13 per cent but a falling off in gifts from individual donors occurred.

Operating on a budget slightly over \$700,000, exclusive of funds received and expended abroad, the financial year ended without a deficit.—Issued by the American Bible Society, Bible House, Astor Place, New York City.

"Go we into all the world, and preach the gospel to every creature."—Jesus.

# IMMORTALITY, PROMISED OR POSSESSED, WHICH?

### Continued from Page Seven

fires of God's wrath. But the redeemed of the Lord will be there. And God shall wipe away all tears from their eyes, and God shall be all in all. What an appropriate consummation to the divine purpose! It commenced in innocence when all was pronounced very good, and has continued through the ages marred by the entrance of sin, and spoiled by its consequent suffering and death, until it ultimately consummates in a magnificent restoration in a scene where sin and sorrow can be no more. May we all be found worthy to attain that age, with its resurrection to glory and honor and immortality through Him that loved us and gave Himself for us!—F. W. Sceats in Words of Life.

# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, SEPTEMBER 10, 1935

NUMBER 50

# We March to War

By Arlen Marsh

ON SUNDAY, September 1, Italian troops moved into Ethiopia from Eritrea Monday, September 2, bulletins from Paris carried the statement from Nicholas Politis. arbitrator on the Italo-Ethiopia Commission, that reports from Geneva saving the Commission had decided Ethiopia was the aggressor in the African dispute were "premature " Informed sources, however, were quoted by the Associated Press cables as declaring "the whole weight of the evidence has been against Ethiopia from the start and Italy undoubtedly will win the decision." The same day that these dispatches left Paris, Haile Sclassie, King of Kings, Lion of Judah, Emperor of Ethiopia, ordered five thousand regular troops from Harran to a field base close to the Erit-

rean border, and at the same time began distribution among his sub jects of gas masks

The prospective decision of the League and the Commission was the obvious result of French inspiration. In an effort to salvage what it could of its prestige, of which only remnants remained, the League chose rather to accuse defenseless Ethiopia than to incur the wrath of H Duce, whose fiat had been that any sanctions derected against his Government would mean its prompt withdrawal from the League Further, such myolyme economic sauctions measures against the Italian Government would necessarily require naval and military blockades and movements, and these the members of the League were unwilling to maugurate. Justice was disearded for the sake of expediency

Britain, of course, although desirous of avoiding war, was the one great Power tayoring the Ethiopian case. This attitude was due, not so much to inherent Anglo-Saxon justice. as to a natural wish to keep I(aly from the control of the sources of the Blue Nile, which waters the Anglo-Egyptian Sudan Further, Italian occupation of Ethiopia would drive a dagger at the heart of North and East Africa possessions of the English. Threats to close the Suez Canal to Italian transports and ships of war emanated in a veiled way from London, and the British Mediterranean Fleet was more than doubled while British air forces in the Near East were greatly augmented

In the meantime, however, Mussolmi had not been idle Without taking time out longer than to watch one of his

own soldiers killed and a number

injured by shellfire in his war

games near the Austrian trontier.

curred more than two months

ahead of normal schedule for both

nations. (Please turn to Page 9)

Bulletins Il Duce flung his submarine fleet of sixty vessels from the toe and Following the writing of the accompanying article and before going to press, Italy publicly heel of Italy to the northern shore announced that Ethiopia has no proper place in of Africa, so theoretically splitthe society of nations (in 1923 Italy intro ting the Mediterranean in half duced Ethiopia to the League as a "progressive and separating the British forces African empire" against the wishes of Great at Gibraltar from those at Port Britain); that Italy must expand, and that Said, Cairo, and Jerusalem and sanctions by the League mean war. Italy's withdrawal from the League, threatened by Musso-

actually making a strong threat at lini, would mean the destruction of the balance the powerful naval base on Malta of power that now preserves European peace Simultaneously, an immense air The League Commission held neither Italy nor armada was massed at the south-Ethiopia morally responsible for the Ualual inera tap of Italy ready for immecident which resulted in the present trouble. Standard Vacuum Oil Company withdrew from diate war use, and the Italian the concession owned by it in Ethiopia Fear Navy was shuttled here and there that the Stresa front-the treaty-bound alliance with full armament and completeof Italy, Britain, and France-would be dely manned Both British and Italstroyed and that war was consequently inevitian movements were instituted on able was expressed in European diplomatic the thin excuse of "annual war circles. It was reported that, if Italian thoops invaded Ethiopia, England would invoke sancpractice," which astonishingly octions (economic measures) against the Fascist

kingdom, despite Italian threats.

# Abreast of the Times

# Tropical Storm Takes Many Lives

"So persecute them with thy tempest, and make them afraid with thy storm."—Psalm 83:15.

Jacksonville, Florida, Sept. 7.—A rapidly mounting death list continues to increase the horror resulting from the terrific tornado that swept up out of the southern occan a few days ago. It is now estimated that the dead may number well over a thousand while the number injured and made homeless cannot as yet be ascertained. Among those who perished in the storm were some four hundred veterans of the World War whom Government authorities had placed in flimsy shacks on Florida keys to carry out the local program of the Federal Relief Administration. It is said that it will be weeks before anything approximating an accurate count of the number killed can be made owing to the fact that hundreds of bodies were swept out to sea by the raging waters.

Should the terrible storms, floods, and other destructive agencies that sweep across the world from time to time have a tendency to cause people to realize the value and the shortness of life, and to devote as much attention to preparing for the future as they do to the laying up of treasure for the present, much good would result. But only those who are immediately and personally affected by such catastrophes are usually impressed sufficiently to cause them to make any change in their manner of living.

# Hope for Peace Fades

"Ethiopia shall soon stretch out her hands unto God."

Paris, France, Sept. 8.—"Pessimism is the watchword." asserted the advisers of Premier Pierre Laval of France. They declared today that the Premier had lost hope of preventing an armed occupation of Ethiopia by Italy, and that he even feared a breakdown of his complicated scheme for maintaining the peace of Europe.

Delegates to the League Council expressed the opinion that nothing could be done toward the imposition of penalties until Italy makes some aggressive action "The first cannon shot will be the signal for League action," one responsible authority is reported to have said. "Until then, penalties cannot be discussed. But if one Power raises the question, how can the League avoid it?" It is impossible, it was declared, for the League "to wash its hands of the Italo-Ethiopian affair, yet interference to halt war, once started, will be a disturbing factor for Europe's peace."

In a message addressed to the President of France, Gabriele D'Annunzio, the fiery Italian poet, scored Great Britain and the League of Nations for their attempt to prevent the Italian conquest of Ethiopia. Italy, he said, was "drunk with determination and liberty," and that the "new grandeur" of the nation should only be assured

through a "truly Roman triumph over barbarism and barbarians' sorry allies."

The attitude of the Pope, who at last has come definitely to the support of the American and English Catholics who have been petitioning him to put forth more vigorous effort toward maintaining peace, is creating a tense situation between the Italian Government and the Vatican, and may result in the severing of the friendly relations which were reestablished between them by the Fascist authorities a few years ago.

The revival of the old Roman imperialistic power has been expected by many Bible students, and the present situation will be watched with the keenest interest

Addis Ababa, Ethiopia, Sept. 8—The advisers of Haile Selassie, Ethiopia's monarch who as a direct descendant of David and Solomon through the Queen of Sheba, assumes the title of "King of Kings, and Lion of the tribe of Judah," urged him to maintain an iron front against all attempts of the League of Nations to maintain a policy that would endanger the security and independence of Ethiopia. In its more than three thousand years of uninterrupted history the country has never submitted to foreign domination.

# Girl Evangelist Shot in Mexico

"If ye suffer for righteousness' sake, happy are ye"

Mexico City, Mexico, Sept. 7 (via radio).—A Protestant girl evangelist was shot and killed last night by an atheistic mob. The young woman had been warned not to continue the services she was holding due to the bitter antireligious sentiment of the Socialistic people of the community, but, like the apostles of old, she persisted in her efforts to lift the veil of ignorance and superstition which the Roman Catholic Church had placed over the eyes of the natives and to let the glory of the Light of the world shine into their darkened lives.

Though her understanding of the gospel of Christ may have been incomplete, she has given her life in the name of the Master we, too, try to serve, and according to His promise she will not lose her reward (Matt. 10:42).

### THE RESTITUTION HERALD

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# WHERE IS ADAM?

By J. Wylie Macallister

EVERY human being who has reached some measure of maturity and understanding has had an experience with death. Either one of their relatives or a friend that had some intimate relationship with their life has been taken from them by the grim reaper.

"And the Lord God commanded the man, saying, 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.

If we will think back to such an experience we will recall that almost invariably the thought of the future destiny of the departed one would present itself to our minds, and in some cases may have caused anxious concern to us.

Considering the fact that it is a problem we all must face not only in regard to our friends but sooner or later for ourselves as individual members of the Adamic family, would it not be wisdom to endeavor to acquaint ourselves with authoritative information on so vital a subject.

Bible students have learned that to get a basis for any Scripture subject it is wise to seek out the place of beginning in God's Word where the subject is found, and to use the information there received as a guide to the understanding of succeeding references to the same subject when found in the Bible. That method is the rule of men in their business relations as well as nations in their intercourse with each other.

They have a contract or a treaty written or verbally entered into and all future relations on the subject are always to be in accordance with the original contract should any dispute arise on that subject. The scripture in Genesis 2 16, 17 at the head of this article is the beginning of the information on the subject death and we shall take it as a basis in connection with Genesis 3 19 quoted in full later as divine revelation. God gave His creature man instructions as to his rights and the privileges he might enjoy in the beautiful garden he had been placed in.

He could eat of the fruit of every tree in it including the tree of life, excepting one tree only, the tree of knowledge of good and evil, and of that he should not eat, no, not even touch it (Gen. 3:3). The 3rd chapter of this Genesis book of beginnings tells the lamentable story of Satan's temptation of Mother Eve and how she was duped by Satan's lie. Then it shows how she in turn presented the temptation to her husband Adam, and tells of his fall into disobedience and sin with her.

We find as the first effect of that act of disobedience that the purity of thought possessed by them as innocent, sinless beings had departed and they became aware of their nudity and took measures to hide it, also to hide from God.

Then we have a recital of God inquiring in the garden, and of Adam's futile alibi and how God proceeded to announce His sentence, first against the serpent, then the woman, and lastly against the man.

He concluded His supreme decree as follows, 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."

The reader will note that this is entirely in accord with the information given as to how God created man as shown in 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."

We notice God did not breathe a soul into the man Adam but that as a result of God putting breath into that dustformed body man became a living soul, i. e., a sentient being.

Is it not exceedingly strange that if the penalty for sin is that which is taught by orthodoxy God made no mention of such a fate when He gave His first warning against disobedience to His creature man, nor when He pronounced sentence when His law was violated?

We do not find the slightest suggestion of torment either of remorse or fire, but the plain statement that with the going out of the breath of life (which is what death actually is) he, Adam, would return to dust, i c., the original matter from which he had been created.

We all have heard the oft-repeated assertion: "There are just two places, heaven and hell," to which man can go.

In many conversations with fellow Christians as to the destiny of Adam when he died we have found most of them felt that God in His merey had by some process of divine compassion succeeded in saving Adam and that he is now enjoying heavenly bliss. If that conclusion be true it means that he has been exalted to the spirit nature, the very nature of Jehovah God and our Lord Jesus Christ, and that he has the eternal fellowship of the great Creator and Sustainer of the universe as well as all the angelic hosts.

Would it not appear in that event that Adam's sin of disobedience was the very wisest thing he could have done, for if he had remained sinless he would have continued to live on earth as a perfect human with his eternal associates, his fellow kindred, mankind, and the lower animals he was given authority over?

Let us now take the other alternative, that Adam went to the orthodox hell, and surely if any one of the human race deserved such a fate, the one who brought the curse of God upon the entire human family would be the proper one to receive it. For he, Adam, was perfect and had the capacity to obey, while we, his offspring, are born in sin and have weakened wills and consciences.

Bishop Usher's chronology as shown in the margin of many Bibles indicates that about six thousand years have passed since man was created on this earth.

Considering the Bible statement that Adam lived for nine hundred and thirty years before he died, it would appear that he had now been in hell for around five thousand vears. That would seem to the ordinary mind quite a sufficient penalty for one to suffer for eating fruit from a forbidden tree. However, five thousand years is but a drop in the bucket of eternity future, which must go on to five million, then five billion, years, and to all the following multiples of addition to eternity.

The best samples of human family today are none too loving, we fear, but we doubt if a single member of the race lives who would condemn even the most poisonous or vicious of the beast creation to such a fate if that edict were capable of fulfillment.

We all have had some small measure of experience with pain and suffering and we are sure all have been glad to have been relieved of it after but a few minutes' duration, but to conceive of one enduring such throughout eternity is certainly beyond the capacity of the finite mind

Another statement most of us have heard repeatedly is that "no one who has died ever comes back to tell us what it is like." That is not an entirely truthful statement, for the Word of God tells of several who have been brought back from the death state.

Let us take one recital of such to illustrate, i. e., Lazarus, the brother of Mary and Martha of Bethany. The Word tells us that he had been dead four days and that as would be expected in a warm climate such as Palestine's, he had begun to decompose. Surely such a condition would be plain proof that he was entirely dead; no chance that he was in a state of catalepsy as is sometimes the case of those who are afflicted with certain human maladies. The testimony of the Word is that Jesus loved Lazarus and that He wept at his tomb. Surely the Lord would not manifest such marked affection toward a sinful man. So we conclude, that if the commonly accepted understanding of reward and punishment be the correct one, Lazarus went to heaven at the time of his death.

Now if that be true, did our Lord do him a kindness when He brought him back to this earth life? He might later fall into temptation as many a good man has done and lose that standing of God's approval he had possessed and then be deprived for all eternity of that blessed state he had formerly entered.

The reader of this article must have by this time become aware of the fact that we are writing to and reasoning only with folks like ourselves who believe the Bible is the very Word of God and that its conclusions are final with us To any who do not so believe this article will mean but little.

Before continuing our inquiry, we want to recite a few historic facts which can be confirmed by examining any reliable history of the Christian religion or even a common encyclopedia.

The first few centuries following the beginning of the Christian Era when salvation only through faith and obedience to the Lord Jesus Christ was proclaimed were years of intense missionary effort. His followers spread the glad tidings throughout the entire civilized world and while the growth was not rapid yet it was steady, and the followers of the faith were acknowledged to be people of superior quality of character and reliability

About the beginning of the fourth century of the Christian Era the followers of Christ had grown to such proportions as to attract the attention of the then ruling Emperor of the Roman State. He, like most politicians, was doubtless seeking new adherents to add to his political machine, thus insuring a continuance of his power and rulership. He professed to have had a vision and that there appeared in the heavens a command to him to espouse the Christian faith, which he proceeded to do.

As it has usually been the weakness of mankind to affiliate with the great of the earth he was gladly received not only into membership but promptly placed in leadership of the Christian church

Many of his Roman nationals followed their Emperor into Christianity and were appointed by him to places of authority in the organization.

Of course these high and dignified officials could not be denied such favors nor could they be questioned too closely as to the measure of their understanding of the doctrines of Christ or as to the genuineness of their professions

Such ones brought with them a mixed faith partly pagan and partly Christian. Church history covering that period shows that much of the time that should have been rightfully used for worship and upbuilding of rightcous lives was spent in doctrinal discussions, and in many instances disgraceful quarrels that manifested a spirit very different from the meek and lowly Nazarene. Many conferences were held in an endeavor to reconcile the divergent views, usually with little real success. One of the pagan views brought into the Christian church of that time was the dogma of the immortality of the soul as promulgated by the ancient Greeks and also by the Roman pagan believers.

This, you will remember, is the first he on record in God's Word as told by the devil to deceive Mother Eve, "Ye shall not surely die." And once more the adversary used it to his advantage in leading astray the ignorant or innocent.

It is that false doctrine held as sacred for the past sixteen hundred years that has caused so many false conclusions to be reached by professedly Christian people. If the reader of this is conversant with his Bible he will know that there is not a single statement in God's Word that will warrant this theory that man possesses an immortal soul.

To the contrary, he will recognize that death as pronounced by God upon Adam for his disobedience was the punishment inflicted

Romans 6:23 states the matter very clearly, "The wages of sin is death; but the gift of God is eternal life through

Jesus Christ our Lord." Of course, death is an undesirable state, but it is surely much preferable to an eternity of torment

When one becomes acquainted with the glorious doctrine of the resurrection he will begin to recognize the loving character of our heavenly Father and the debt of gratitude we owe to His Son, Jesus Christ who died, the just for the unjust, to redeem us from death

Understanding that death is a cessation of mortal life we can readily see why none who had died and been reawakened were able to tell of any experience they had between the period of death and reawakening to life again

Again let us go back to the Genesis account of man's creation and fall. If Adam had been created with an unending immortal life, why did God drive him out of the garden lest he put forth his hand and eat of the tree of life.

and continue to live? What difference would eating or not eating of the tree make to an immortal being?

Doubtless, the question has come to us all as to why God permitted Satan to tempt the first human pair and thus start the long train of sin, sorrow, suffering, and death that has been the lot of the race since Edenic bliss

A little common sense reasoning, we think, will make the matter plain to the unbiased mind. God could have created man as He did the lower animals, with inheritable instincts, but without a moral sense of right or wrong. The Word says, "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 eattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. 1 26. Here we see that God de-

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# Fulfilled Prophecy Strengthens Faith

By Mary A. Gesin

A N awakening interest in fulfilled prophecy and that in the process of fulfillment seemed to be quite evident on the part of many attending the General Conference recently held at Oregon. For this reason the editor of THE RESTITUTION HERALD thought that an expression by our ministers on the most significant prophetic event of the past year would be interesting and beneficial to our readers

Among many the recent developments in Germany hold first place. James A. Patrick considers Germany's action toward the Jews most significant and in direct fulfillment of God's prophetic Word. While M. W. Lyon places the movement to restore the ancient pagan religion in Germany in the forefront of fulfilled prophecy.

Several of our ministers regard the Italian situation and the development of Ethiopia's national relationship as the most prominent prophetic fulfillment of last year. Among these are S. J. Lindsay, Gerald Cooper, and Cecil Smead. In regard to this, Bro. Smead says, "The present crisis in Ethiopia is just one more step toward Armageddon. Ezekiel 38:5 and Daniel 11.43 indicate Ethiopia lined up with Russia and Japan. She will probably seek help from either of these nations and thus escape the clutches of Italy."

F. L. Austin considers that the Dead Sea, Jordan. and Palestinian developments serve most to strengthen our faith in God's prophetic Word While S. E. Magaw says, "Considering current prophetical developments it appeals to us that the most outstanding one is the development of Palestine into a golden target for jealous nations to shoot at."

Expressing rather different opinion, we find C. E. Lapp stating that the cry "Peace, peace" when there is no peace, comes nearest to fulfillment of God's Word; nations are

preparing for war while crying peace.

L. E. Conner, whose interpretation of prophecy differs from that of the majority of our people, regards no one event of the past year as most outstanding, but consilers fulfilled prophecy as a more gradual process, the last year contributing more developments than for some time pre viously.

"In the church, increased apostasy; in the world, faure and helplessness of human governments to cope wireising problems," in the judgment of C E Randall the most outstanding condition foretold centuries ago by God through His prophets.

Let me urge everyone who reads these lines to consider thoughtfully a contribution from the pen of an eminent university man found in September's American Magazine. In these days of doubt and disbelief on the part of many of our prominent educators, these lines appear most refreshing and reassuring. "Belief" by Dr. Henry Norris Russell, noted astronomer of Princeton University, and guest editorial writer for the current issue, is well worth your reading

Truly, we are living in stirring times. It is our privilege to see all about us events indicated centuries ago in God's Word now in the process of development. Our forefathers in the faith may have wondered, in the light of their times, how many of these prophecies would be realized. We see events occurring each day which are gradually leading up to situations inconceivable from man's point of view.

God's Word stands sure and steadfast amid the wreck of man's endeavors. Let us, who are of the day, put on the breastplate of faith in the unalterable Word of our heavenly Father and go forward with confidence.

"Faithful is he that calleth you, who also will do it."

# Rich Toward God

Luke 12:21

THIS parable of the rich farmer is bounded by two statements: one a warning against covetousness, and the other the conclusion of the parable, "So is he that layeth up treasure for himself, and is not rich toward God" Much has been said and written about the perils of materialism, and especially money; and they are real. How many have been caught in their meshes; and how many, at the present time, are suffering from disappointed and frustrated ambitions. It is a hard matter to counteract this tendency in human nature, so rooted are we in things seen, giving so little attention to the unseen.

There needs, however, to be the clearing away of some false notions about material things Misquotation of Scripture is one thing. It is flippantly quoted that money is the root of all evil. This is wrong. It is the love of moneywhich is such. Also love in this respect is greatly misunderstood. It is the supreme and inordinate love which is condemned.

Much denunciation of pleasure-seeking fails to take into account this fact. It is not the love of pleasure that is so much condemned as being lovers of pleasures *more* than lovers of God.

The material creation about us is the work of God. The improvements in way of cultivation, buildings, and beauty features are due to the industry of man to whom God has given strength, wisdom, and skill and there is no intrinsic wrong in them. There was a notion in the church at one time that they were essentially wrong; and fanatical attempts to get away from them have been many Monastic life of the Middle Ages, perpetuated in a good degree in the Catholic Church, attests this.

But the teaching of Jesus is that we are not to leave the haunts of busy life, but to live His life right in the midst of them. "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.

Jesus Himself did not lead the ascetic life. John the Baptist did. People found fault with both of them. They said John had a devil, and that Jesus was a gluttonous man and winebibber, a friend of publicans and sinners.

It is, again, deemed by some that because of the pilgrim life which Christians are to live they should not concern themselves about anything more than getting enough to eat and drink, and otherwise live a sort of slipshod life so far as material things are concerned.

There are some of this class in the Thessalonian church to whom the Apostle gave warning that if they did not work they should not eat. Evident reference is made to a community fund from which the unfortunate were fed.

Against these notions we have the scripture: "Whatsoever thy hand findeth to do, do it with thy might." Also the practice of the patriarchs who were men of business and wealth. Also Paul exhorts the idle to work that they might have to give the needy

There is nothing in the gospel to discourage any laudable ambition or legitimate toil, but that the love of God takes hold of all the powers of body and mind and causes them to work to the utmost.

The charge against the man of the parable is not his prudence in caring for his big harvest by building new storehouses to hold it, but his selfishness. His thought was all on self and God had no place in his life or plans. He forgot that God gave the sunshine and the rain, the strength and skill to labor, and the laws of vegetation without which nothing would have grown. We note the selfishness and self-centeredness in the frequent use of first personal pronouns I and my ten times, besides two other statements of a soliloquizing nature. "He said within himself," and, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

All his plans centered in himself, and none in God or his fellow man. This is the crux of the situation and the matter of special condemnation. He did not consider God's part or man's need. The vision was self-indulgent "Take thine ease, eat, drink, and be merry." Self-indulgence and self-centeredness are two great foes to spirituality and the spread of righteousness. There is much said in the Bible about money. Solomon says it answers all things. It is a good thing to have and a good medium of exchange. It is representative of our strength, our application. In fact it is part of us translated into new terms. It is a good possession but a bad possessor. Warnings are given concerning its use. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: . . . that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."-1 Tim. 6:17-19

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root ("a root," R. V) of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. 6.9, 10

Money and property are stewardships held by us from God. They are areas of life that need to be surrendered as much as the voice for testimony or the intellect for consideration of truth.

A quite usual conception of life is that these things are under our control and the Lord has no special claim on them. In running the services of the church and the spread of the gospel a limited part of material possessions are brought into requisition while the larger sums are not reckoned as coming under this requirement. But why this separation? A part for the Lord and the rest for ourselves? Does not the Lord supply the strength Please turn to Back Page

# The Average Man

YEARS ago, in conversation with a pleasant gentleman who at that time was the Chief Justice of the Supreme Court of the state in which we resided, the matter of some reform measure was being discussed by us, and he excused himself from any active participation in it by saying: "I try in these matters to be just an average man. I cannot very well be anything more."

It is well that the average man is as good as he is, for there are a good many of this class, but if there were not some superior men, the average man would be lower and less than he is. Of course, he is better than the worst men who do all they can to drag down the average, but if it were not for the superior men, the better, the loftier, the leader class of men, the race would be at a serious disadvantage

We must remember that if it were not for the "common people," for whom it has been said that the Lord must have much love, since He made so many of them, there would be a great blank in the life and labor of the world Yet, like the common soldiers of an army who do the hard mass fighting of the wars, they must have leaders to direct, or there can be no successful movements for achievement or for conquest.

We know the names of only a few persons out of the thousands of millions who have lived since the dawn of history. The average men are nameless. We know the names of some of the criminals who have been "public enemies," and of some of the helpers and leaders and benefactors who have made life better and its conditions more bearable

It is with the moral and spiritual conditions that we are most concerned. These are the things that count. The most of the race are of the average class in point of intellectual attainment, financial standing, and material possessions in general. But many a man who does not know a cosine from a cartilage may be pure in soul and clear in conscience, and many a working woman who has not a nickel for a bank account, may live a life that is hid with Christ in God Many a man even in these days of declension has put his shoulder to the wheel for honesty and holiness, and many a mother is training her children to have clean hands and pure hearts in the love and service of the Sovier.

There are many who are willing to tolerate the immoral and sinful conditions in which they find themselves in the world, if only they can be undisturbed and have a smooth and easy time in life. But there are those who cannot excuse themselves from efforts to make this a better world in which to live, and who, rising above the sleepy and indifferent ease of the average man, seek to join in the struggle against impurity, dishonesty, self-seeking, falsehood, Sab-

bath-breaking, cruelties, gambling, drunkenness, and materialism of the world. There are those who are striving for the better life for themselves and for others, and who are trying to make this a better place in which the children may live

With all the skill that is manifest in inventions and scientific discoveries and material advances, there is no doubt that there is the ability to transform the world morally, in a very short time, if the intelligence of the race were morally energized and directed to this end. The intellectual ability is not lacking. There is, however, too much moral inertia, too much willingness to take things as they are and go on in the way of the average man.

"The high soul taketh the high road,
And the low soul taketh the low,
And on between in the marshy flats,
The rest drift to and fro."

King Solomon saw some strange things as the way of an eagle in the air, and the way of a scrpent on a rock, and a ship in the sca, and a man with a maid, but the strangest of all is the way of the morally average man in the midst of the crime and wickedness of the world, who takes no steps to change or correct it, but lets it go on without rebuke or resistance. When are we to have better conditions when so many put up no effort to reform and change the world?

Are we willing to pay the price for shaking off the sloth and indifference which keep the church from rising into the devotion and devotedness to Jesus Christ that should characterize us in a world of sinfulness and spiritual death? If we sink down, each of us, and are willing to assume the life and attitude of the average man in the church and cause of Christ, we are in a weak and ignoble life. It will not do to be thus satisfied.

We may well thank God that there are those who are not satisfied to live the life of the average man or worse in the moral and spiritual warfare of our world. There have been great apostles and prophets and evangelists, and there are still today. There have been great reformers and there are still today. Shall we line up with these, and pay the price, and do our part in changing the world? Shall we lift up the average by being those who pray and believe and strive and will not faint, to save souls and glorify God? "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—E. P. Whallon, D. D., in The Presbuterian.

# Duties of Children and Parents

WE FIND educators, people of authority, and those who are interested in the welfare of our country, racking their brains and striving continually to solve the problems of this rising generation. We wonder ourselves what would be the outcome if the world would be permitted to stand for another generation or two. A large percentage of our crimes are committed by boys under twenty-one years of age.

You who have the privilege of associating with boys of the jumor high and high school age know that any one of them who will not smoke, swear, drink, play eards, use filthy language, or run to excess in some of the above, or all of them, are looked down upon by their schoolmates. The greater majority of these boys (I am sorry to say a great number of girls, too) have been permitted to run the streets at night, their parents not knowing where they are. They fall into company of older boys and girls, and from these get more knowledge of the world, with all its sin and wickedness, than the older generation knew at manhood.

Let us see if we can find the cause of this horrible condition, and if there is a time spoken of in the Word of God that fits the times in which we are living. I think we find this a fulfillment of prophecy and a sign of the nearness of the coming of the Lord.

First, let us turn to Exodus 20:12, and we will see if there is a promise to the child that loves his or her parents. This is in God's code of laws given the world, whereby they are able to know what sin is "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." We find here the only command given with a promise. We all love life, and this alone should be enough to encourage obedience to parents if the child has been taught it We find on the other hand there is an obligation on the part of the parents to teach their children these things, to keep them in subjection, and bring them up in the nurture and admonition of the Lord.

I am sorry to say that the home life has broken down in almost 90 per cent of the homes throughout the land, and these things are not taught the children; and, therefore, many of them do not have any conception of what sin and disobedience really are in their deepest sense. Please notice Deuteronomy 6:6, 7, <sup>rr</sup>And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Here is a charge to the parents to have the laws of God continually on their minds, and to give the children instructions as to the meaning of it. If this is not done, the Lord will hold us responsible for the child's wickedness, and his blood will be required at our hands. We may see in Genesis 18:19 how God regards the one who teaches his

children righteousness and to fear the Lord "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, that the Lord may bring upon Abraham that which he hath spoken of him "We also find instructions to train our children in Proverbs 22 6, "Train up a child in the way he should go: and when he is old, he will not depart from it." This shows that early training in righteousness is never forgotten, even after the child has reached mature years. Proverbs 29,17 says, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." The 15th verse of this same chapter says, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." We see by this very scripture why so many boys and girls bring shame and reproach upon their parents. Parents have failed to do their part Proverbs 23:13, 14 says, "Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." This does not mean to treat them cruelly and inhumanly, as such treatment would not be scriptural. But it does mean to chastise them with the rod and keep them in the paths of righteousness. We find there is danger of delaying these chastisements too long until they get out of our control. Proverbs 19.18, "Chasten thy son while there is hope, and let not thy soul spare for his crying." You will find a growing tendency not to whip the child, but this is not taught in the Scriptures. We also will find that we love not our own children if we do not chastise them. Proverbs 13.24, "He that spareth his rod hateth his son, but he that loveth him chaseneth him betimes."

Chastening should be done with judgment and caution. as is shown in Colossians 3:21, "Fathers, provoke not your children to anger, lest they be discouraged." We parents should not do things to provoke our children, and then punish them for it. The Word of God should be taught to them. The holy law of God should be taught as a guide whereby they might know when they are sinning. The Lord is well pleased when children obey and honor their parents in all things. Colossians 3:20, "Children, obey your parents in all things: for this is well pleasing unto the Lord " Children are supposed to have respect for older people as well as for their parents. Proverbs 23:22, "Hearken unto thy father that begat thee, and despise not thy mother when she is old." Leviticus 19:32, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."

When a child is chastened it will help him to lead a Christian life, and to look upon the chastisements of the Lord as a just correction to show him the way of life more clearly, and to do the Father's will. The Lord does chasten those whom He loves the same as a father chasteneth a son whom he loves. See Hebrews 12:6, "For whom the

Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

We have just now begun to reap the fruits of the generation that have been let go unchastened. Many parents' hearts have been made sad and many broken, all because they spared the rod while their children were young and there was hope. We also find this is one of the signs of the nearness of the close of this age and the coming of Christ to sit upon the throne of His father David. 2 Timothy 3-2, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Dear one, if you have a child whom you love, do not spare the rod, but correct him in justice and fear of the Lord while there is hope.

The child of today needs continual instruction in the Word of God as never before. Wickedness is on every hand and it is no wonder, for the devil has come in great fury, knowing that he has but a short time. If he can turn away this generation from God, he has the next in his power. It only takes from two to three generations for the world to go into the lowest degree of sin and wickedness. When one generation begins to forget God, the next is not instructed in righteousness. When they have not been taught the Word of God, and know nothing of God, it is almost a miracle if their hearts can ever be touched. Nothing but the great power of God can do it. It requires almost as great a miracle or shaking up as Saul received.

May the God of heaven help you to bring up your child in the way he should go and have mercy upon you is my prayer.—F. L. Summers in *The Bible Advacate* 

## WE MARCH TO WAR

### Continued from Front Page

So the stage was set for action. With the Italian Army at nearly full war strength, and with British Army officers in the reserve and on leave under strict orders for immediate service in the event of a call to mobilize, Europe and the Mediterranean became a vast armed camp. French evasion of the issue at point in Africa, which directed a threat at French colonies there, and Parisian pressure on the League were no more than diplomatic stabs at keeping out of trouble, and were due solely to the French fear of Hitler's new might in Germany

While the British Admiralty was feverishly burning the midnight oil in efforts to make a wartime navy out of a flotilla that had fallen into disrepair, the situation became abruptly complicated by the announcement from Addis Ababa that at midnight on Friday, August 30. Emperor Haile Selassic had signed a grant of a concession to British and American interests of more than half his empire, a concession which, strikingly enough, included the territory lying between Addis Ababa, the Ethiopian capital, and the Eritrean border from which the Italians planned to advance.

Promptly shouts of treaty-breaking filled the air. This was more than the English had expected. Urgent cables were dispatched to the King of Kings demanding that he revoke the concession, to which cables the King replied by saying he had full authority over his own country and no foreign nation was going to dictate his internal policies as long as the Ethiopian flag waved above Addis Ababa. The Standard Oil Company of New Jersey burst forth with a declaration that rumors that it was backing the huge deal were false, but nevertheless the State Department of the United States was obliged to turn from its valueless perusal of Russian notes and consider the African problem as a possible sore point, in spite of the fact that Congress had decreed for neutrality until spring of 1936. Mussolini issued a proclamation that any nations interfering in the Ethiopian trouble would be considered to have declared war, and would be treated accordingly. To which his Fascist satellites gave cheers.

With Floyd Gibbons on his way as war correspondent for a newspaper syndicate, news filtered through the European censors that military experts were giving Ethiopia the edge in the rush toward war. The million men that the Lion of Judah could impress into his army were armed with spears (indeed Amharic, the language of the country. ealls "war" "spear fighting"), tanks, poison gas, machine guns, rifles, airplanes, light and heavy artillery, and fast means of transportation were lacking, but the Ethiopians were thoroughly conversant with the country through which they would fight, and the climate itself, it was hoped. would have the same destructive effect upon Italians that Russian climate had upon Napoleon and Frenchmen. In guerilla warfare, the Ethiopians, living on almost nothing and knowing the land in detail, would be a scourge of death to the Italians and their modern methods. This, of course, was theory; and the actual results of the Italian sweep into Ethiopian territory and the massing of Ethiopian soldiery near the Eritrean frontier were vet to be seen.

Although there always is strong possibility of error in interpreting the predictions of the biblical prophets, these current conditions in the Mediterranean world appear to have been definitely foretold something over twenty-eight centuries ago, and certainly seven hundred or more years before the birth of the Christ. Caution must be exercised in attempting to reach an understanding of Isaiah, Ezekiel, and the various authors of the Psalms in view of the fact that most expositions on their writings are colored with the preconceived ideas and prejudices of the expositors. Furthermore, the figurative language of the prophets, often necessary to describe things not then invented or discovered, presents its own peculiar difficulties.

In spite of these facts, however, it seems probable that the exact situation now developing is covered in general by scriptural predictions. From the 8th to the 24th chapters of Isaiah, the book is devoted primarily and almost exclusively to warnings of calamity to befall various specifically mentioned nations. These warnings, although they may be interpreted with some degree of accuracy and with a considerable stretching of historic fact to refer to past occurrences, apparently are directed to the time immediately prior to the return of the Christ to set up His kingdom

The entire 18th chapter of Isaiah is devoted to Ethiopia To be sure, Ethiopia has been crushed in the past, and on this basis historical interpretations have been placed upon this chapter of Isaiah; but Ethiopia has retained its territorial and racial integrity for millenniums, tracing its present dynasty to the reign of Solomon, and this chapter points to the destruction of such national existence. In fact, the Abingdon Bible Commentary, under the hand of Prof. Robert W. Rogers, concedes this chapter to be "difficult," and finds it exceedingly hard to reconcile it with the idea of past fulfillment which the author on Isaiah wishes to set forth. It may be assumed, therefore, that the chapter refers to events still in the future, or—and this is more than likely the proper view—to events now taking place "This day," to quote the Christ, "is this scripture ful-

filled in your ears." The 38th chapter of Ezekiel, obvious in its references to occurrences to happen just before the second advent of Jesus, bears out the thought that Ethiopia is to be stripped both of political and national power, and adds the idea that Ethiopia is to be allied with the tremendous forces which will sweep down upon Jerusalem to the widely famed "battle of Armageddon." The first three verses comment on the rush of "Gog, the land of Magog, the chief prince of Meshech and Tubal," generally conceded to consist of Russia and its satellites; and the chapter continues in the 5th verse by adding that "Persia, Ethiopia, and Libya" will be Gog's allies, and will be turned back in spite of vast military power by command of God Himself from the attempted conquest of Jerusalem. Opposed to this great coalition of Powers is a group of nations denominated "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof," which hurls its entire naval and military force against the alliance from the north. The Tarshish group is composed of Great Britain and its dominions, and, presumably, the United States as an offspring of the parent nation. To support this contention is the undeniable fact that no country in the world, in the event of another war, will be able to remain altogether neutral, and that the United States already is becoming embroiled in serious diplomatic trouble with the present Russian Government.

Thus the northern Power, with its allies, which include Ethiopia, will, at the coming of Christ, be battling madly with the British and Anglo-Saxon Powers. In view of the prevailing Italo-Ethiopian situation, and in view of current treaties which maintain the balance of power throughout Europe so essential to the peace of the Continent, the consummation of these alliances is not far off

In spite of the fact that Ethiopia has been semi-Christian since the days of the apostles, it is notable that nowhere in the Bible is reference made to it favorably. All biblical comments regarding the empire of the King of Kings either are inconsequential or infer danger to its citizens as a result of punishments from God.

The conquest of Ethiopia by Italy doubtless will be successful. This will place the Italians in control of the irri-

gation system which now waters Egypt, already alluded to as the Lake Tsana dam at the headwaters of the Blue Nile in Ethiopia. Consequently, England, vitally concerned in Egyptian internal and economic affairs, will be seriously affected Indications in Isaiah 19 that Egypt will be divided against itself ("I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom"-v. 2) have already seen the possibility of fulfillment in the internal troubles which gave birth to the Anglo-Egyptian Sudan as distinct from the Kingdom of Egypt. Internal fighting in Egypt will easily allow for alliance of one part of the nation with the northern Power to attack the British-controlled Palestine, a common enmity makes allies of many nations, even as France and the Colonies united without treaty against England during the period of the Revolution

Isaiah 45·14 leaves no doubt as to the condition of the Ethiopians at the time of the return of the Messiah "Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee (Israel, Palestine), and they shall be thine they shall come after thee; in chains they shall make supplication unto thee, saying, Surely God is in thee, and there is none else, there is no God" Allies do not go to each other in chains, nor do they "make supplication" in the sense in which this is to be taken. Ethiopia, according to the Prophet, is to go to Israel and to Israel's God as a conquered and a humbled enemy.

The Italian pronouncement of the causes for the present situation is that Ethiopia was the aggressor in that native tribesmen invaded Eritrean territory and there killed Italian subjects; that Italy is in need of a vastly increased colonial possession to provide space and food for its sixty million people now contained in an area the approximate size of New Mexico; that Italy was guaranteed by the Allies for its part in the World War a lion's share in the division of Germany's African colonies, but was cut off with a minor part of those colonies; and that Italian civilization would be a boon to a benighted nation now suffering from illiteracy, slavery, and backwardness.

Thus, through naturally developed causes growing out of the Italo-Ethiopian War of 1896 (when Menelik of Ethiopia crushed an Italian army) and the World War, biblical predictions are finding their exact fulfillment in the modern world. It is, moreover, notable that Libya, often mentioned by the Bible as an ally of Ethiopia, is now, thanks to annexation in 1911, dominated by Italy, although it had been controlled for three centuries by Turkish interests. French fears for an alliance between the dictators of Germany and of Italy are public property; economic treaties have existed between Italy and Russia for some time. Italian troops are periodically massed on the Austrian frontier, and one of Europe's chief causes for headache has been the possibility of absorption of Austria by the Fascist regime of Italy. The march to war has developed into nothing except a march to the eternal kingdom of God.

# Berean Department

ARLEN MARSH, EDITOR

### We Want to Know

Recently advertised in *The Literary Digest* is a series of articles published in the *Christian Science Monitor*, one of the most valuable papers issued in this or any other country

The advertisement is notable for its appeal to one of the basic phases of human nature; it does not suggest that the articles it concerns outline what we ought to know about the Bible, but it does suggest that those articles contain "what you would like to know about the Bible".

Herein lies one cause for much failure in evangelism and general church services. Stress has been laid rather on the necessity for belief in certain facts than on the desirability of believing those facts.

Humanity is queer. The things which it is told it must not do, it does, the things it is told it must do, it does not do. Consequently, the appeal made by the advertisement of the Christian Science Monitor is the correct one. We leap to learn what we enjoy hearing; we avoid as we avoid the plague what we are told we must learn.

True it may be that certain biblical facts are essential to a man's salvation; but the church's appeal to him must be based, originally, on what he likes rather than upon what he needs. Let the important teachings be presented in a way that will arouse curiosity, interest, and the church will have taken a long stride toward the accomplishment of its objective.

## The Folly of Pacifism

Contradictorily, a battle cry has been raised during the past several years for the establishment of peace on earth and goodwill among men. Goosesteps have been taken in a style that makes one think of geese rather than of the iron discipline of the German Army, "Goosesteps," as one book title puts it, "to Peace."

All of which hubbub has accomplished exactly nothing. Over the tumult and the shouting which has been the inseparable companion of the pacifistic organizations has sounded the deadly overtone of the eternal clang of metal as Mars has beat his drums. The olive branch of peace has been but feeble greenery against the perennial red background of the god of war.

Notwithstanding the functions of the financially prosperous Carnegie Foundation and its numerous satellites, the noise of Boots and Saddles has not died. Colleges may hold their peace parades, Ethiopia and Britain may invoke the League of Nations; but nothing can stop the current rush to another martial holocaust.

It is one thing to preach in theory the brotherhood of man. It is another thing to practice it. Among our church-

es has developed a strong tendency to impress upon their young people the idea that military service in any form whatever is a sin in the sight of God. But that same tendency has conveniently ignored the fact, open to any with intelligence and the ability to read, that the next war will be fought with populations and that conscientious objectors will be numbered with the Forgotten Man

Pacifism of the violent type is folly Pacifism will not stop war Pacifism will do nothing but put a blot upon the reputation of those who advocate it in the event of another war. And that event is sure to come.

Before signing any pledges, before making rash promises, before carrying banners in the pacifists' parade, it will be well for our young people to investigate carefully the charges made against militarism and all its works.

### To All Berean Societies

At the last conference of the National Bercan Society a new Publishing Committee was appointed to prepare a series of lessons for future Bercan work. This committee, consisting of Arlen Marsh, Lucille Le Crone, and the writer, will appreciate any suggestions that you may wish to give, and we especially invite you to present your thoughts in regard to the type of lessons best suited for your local societies. It might help a good deal also if you would offer your criticisms, if you have any, of the present or past Bercan books.

Send your criticisms and suggestions to either Arlen Marsh or the writer, located at Marshall, Illinois.

Harry Goekler.

## The Want of Prayer

Christianity has long been held up, not as an active agent, but as a passive one. That it is a religion to obtain and not simply to be preached has been forgotten.

Young people are, largely, materialists. They think in terms of substance. Abstract ideas have little appeal for them. Consequently, Christianity in the abstract—as it normally is presented—is, for them, a dead letter.

Prayer changes things. Young people must be taught that. They must be taught that Christian conversion gives one the opportunity to ask God for various blessings, for forgiveness of sins, for peace, for prosperity. Without Christianity, no man has the right to appeal to God for any of these.

Prayer is the vessel to draw water. This, young people must be made to understand. It is the church's privilege to teach them of prayer's uses.



# THE CHILDREN'S PAGE

PREPARED BY MARY A GESIN

"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."

### A LETTER FROM JAMES

THOSE of you who have already learned the names of the twelve apostles of Jesus know that there were two by the name of James. One was the brother of John, who were both the sons of Zebedee The other was called James, the Less, who was the son of Alpheus.

Now the James about whom our lesson for September 22 centers is still a third James. And he was the brother of our Lord and Savior. He was the son of Joseph and Marv You see, he wasn't the full brother of Josus, because Jesus' Father was God. But Jesus and James had the same mother.

There were four younger boys who were the sons of Joseph and Mary. They were James, Joses, Juda, and Simeon. Juda, or Jude, as he was also called, wrote another letter which we find in our Bibles.

Now as far as we can learn about these boys, they were born in Nazareth and were all living there when Jesus taught in the synagogue of Nazareth. While Jesus lived and preached and taught, His brother James did not believe in Him. That is, he did not believe that Jesus was the Son of God, born to be the Savior of the world.

You know, it is often that way with us today. We do not appreciate some one who is close to us. We do not see the good in the things they do. It takes strangers to see that.

And so it was with Jesus. We read that He left Nazareth because the people did not accept Him. His family said He was "beside himself," and we know that means "out of his mind."

Jesus must have felt sad because of their treatment of Him. They, in turn, must have been ashamed of it all afterwards. Perhaps that is the reason Jesus asked John, rather than one of His own half brothers, to care for His mother after His death.

But after Jesus was raised from the dead He appeared to James, and that changed James' opinion of Jesus He knew that Jesus could never have risen from the grave unless He had been God's Son. We do not read about that meeting, except the few words Paul says about it in 1 Corinthians 15:7.

After that James did all in his power to make up for not believing in Jesus before His death. He was a different person from then on, we know. He was called "the Just," because he lived such an honest, kind, firm, pure life after he had seen the risen Lord, his brother

If you notice in the first words of the letter James wrote, he calls himself "a servant of God and of the Lord Jesus Christ." His life belonged to Jesus after that He considered himself and all his talents and his possessions as belonging to Jesus. And James became the head of the church of Jerusalem soon after Jesus ascended to heaven

Now this letter of James that we are studying was written to the many Christian Jews who had been driven from their own homes and scattered far and wide, because they would not give up their faith in Jesus. James knew they would need lots of encouragement.

Many, many times these Christian Jews would have to go through hard trials. If they didn't keep their minds firmly fixed on the goodness of God and on the knowledge that God would reward them if they kept true to Him, they might weaken. And James didn't want them to do that.

You know it is easier for a person to forget about God when he is far from home among strangers. It is easier to keep true when we are close by the church and are with those who love God all of the time. James wanted the Christians who were far away to feel that he was interested in their welfare. And so he gave them some rules to follow.

We all have rules to follow in life. Those who drive cars must follow rules. They must obey the traffic signals. If nobody obeyed, there would be countless more accidents. Those who walk must also obey the traffic signals.

Now we can all see the importance of obeying the rules for safety in driving. How about the rules for safety in living? Just as important, aren't they? Yes, much more so; for they concern our eternal welfare

One thing James mentious often in his letter is the need for patience. And that is something we all need even today. When we go through hard things with faith in God, we learn to be patient. It makes us strong and it gives us even greater faith in God, if we look at all our trials in the right way.

Have you ever stood on the seashore and watched the waves roll in? They seem to be driven here and there by the wind and the tide. James says if we do not have faith, sure, steadfast faith, in God, we are like the tossing waves.

James draws many word pictures. There is another one in verse 11, and one in verses 23-25. Don't you think it would be interesting to draw some crayon pictures to represent James' word pictures? Try it and see.

# The Sunday School Lesson

From Truth Seekers' Quarterly

LESSON 12. - September 22, 1935

### JAMES

Acts 15:1-21: James 1:1-17

### GOLDEN TEXT

"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."-James 1:12.

### A STUDY OF THE SUBJECT

Topic: James-A Great Christian Leader. Aim: To become a great leader one must meet and conquer temptations and trials.

Class Discussion: How an athlete trains to increase his strength. How may this principle be applied to the development of character? Satisfaction comes through the con-quest of difficulties. Decentfulness of sin

I. James Meets Trials Joyfully. (James 1 1-8.) James, the brother of our Lord, was no doubt intimately associated with Him in His boyhood and was chosen as an apostle in after years. He thus had unusually favorable opportunities to gain a clear understanding of the Lord's teaching. Jesus was "a man of sorrows, and acquainted with grief," yet He found joy even when facing the cross by looking forward to the time of eternal reward and to the satisfaction He would experience through His fellowship with God. James suggests that distresses met with in the service of the Father mean closer and more tender communion with Him

II. James Teaches Equality in Christ. (Vv. 9-11.) Paul declared that in Christ there can be neither Jew nor Greek, bond nor free, male nor female (Gal. 3:28, R. V.). That perfect equality exists in the Lord's body. James adds to the classes named by Paul the rich and the poor, declaring that the first is abased, and the second exalted, so that they, too, stand equal before the Lord

III. James Lays the Responsibility for Sin Upon Man. (Vv. 11-17.) As a great Christian teacher and leader, James sees in man himself the cause of all his sorrows. God enated all things "very good" (Gen. 1:31). Ev cry gift that He bestows upon man is "good" and even "perfect." But it is our own misuse of God's good things that brings all the dis tress from which we suffer upon us. Hunger, which God gave us that we might keep our bodies supplied with necessary food, when uncontrolled, leads to gluttony. Thirst, which He provided that we might keep our bodies fornished with pure water, we allow to lead us into drunkenness. And so it is with all of o faculties which God gave to us for good We misuse and abuse them, transforming them from a blessing into a curse. But the on who overcomes these temptations is assured of the "crown of life"

### PRACTICAL APPLICATIONS

### James

-counted it joy to meet temptation; insisted on letting patience have her perfect work.

-helieved God was liberal with His blessings -reckoned wavering faith to a double-minded

Source of Blessings. James considers God as the source of every good and perfect gift

He says if any man lack wisdom, let him ask of God He feels that he received his wisdom from this source. The fundamental condition which he sets forth as being essential in receiving the desired end of our petitions is "faith, nothing wavering." A trusting faith will be content to leave the proper answer to every request to the Father of lights by saying, "Thy will be done, and not mine" One of the weaknesses of those who seek the heavenly Father for temporal and spiritual blessmgs is that they so oftentimes forget to return to thank Him for previous blessings. Well has the inspired writer said "In every thing give thanks for this is the will of God in Christ Jesus concerning you" Perhaps the Father would be more ready to answer our pleas if we would be more ready to offer our thanks for past favors

Standing Steadfast. Stability is a virtue. One of the painful sights in Christendom is the wavering mass of humanity. Like the waves of the sea, they are tossed about. Such unstable persons cannot hope to receive anything from the Lord. Mountain top exuberations one day and valley melancholics the next are but evidence of Christendom's insanity Paul pleads with us not to be tossed about by every wind of doctrine and the sleight of men and cuming craftiness, but to be steadfast, unmoveable, anchored to that within the veil, even Christ. Durable seedbeds cannot be made in shifting sands, neither do variable winds bring showers, nor do unstable Christians receive blessings or provide them. They offer neither seedbed nor mosture -C. E. R.

### GOLDEN TEXT

A person who can endure the trials and temptations that are constantly set before him is one who must know God and, like Christ, endures for the prize set before him. Everyone is tried to a greater or less extent, but he who comes off conqueror is the one who is to receive the crown of life. The Lord has promised this, and His promises are sure; we may depend on them: no disappointment there.

It is love to God that gives man the grace to endure the trials of life. The promise is not to everyone, for "the Lord hath promised to them that love him" How many really come under that promise? Do you love Him with a love that is a service so deep that self is forgotten? If so, surely you will come under the promise and receive life everlasting. -L. A R.

### INTERMEDIATE CLASS How to Meet Life's Tests

A traveler in Palestine, who was also a lecturer, tells us that one dark and rainy night as he sat looking out of his window in the city of Jerusalem, he saw what appeared to be little stars sparkling along on the navement

the pavement rough. On this rainy night many mud puddles had formed that would wet the feet of the passers-by. So he went out to discover what the twinkling stars might be and found a very curious custom. Little lamps were fastened to the toes of the sandals to give light to the walker. God's Word shows us how to meet life's difficulties, just as the tiny lamps showed up the uneven pavement to the people of Jerusalem. "Thy word is a lamp unto my feet, and a light unto my path," said David. It shows us the pitfalls to be avoided. the stumblingstones in our pathway.

The practical James, a brother of our Lord Jesus Christ, gives us many usable instruc tions in meeting the difficulties and temptations of life. Notice vv. 23-25 in James 1 The mirror of God's Word shows us our real selves, but if we forget immediately what sort of person we find we are, there is no profit in it. Note also what James says of that unruly member of our bodies, the tongue, 3:5, 13;

One of the best helps in meeting temptation is to remember that with every temptation God provides a way of escape. Watch for the 'escape."---M. G.

### **JUNIOR CLASS**

Topic: How James Tells Us to Speak. Text: James 3:3-10. Memory Verse: "Be ye doers of the word, and not hearers only."-James 1 · 22a.

Review. Select some boy from the class Let him pretend that he is Timothy. Let him tell what was written to him by Paul as given in previous lesson.

Presentation of Lesson. To introduce this lesson show the children the picture of ? horse with a bit in its mouth. Ask the chil dren why they put a bit in the horse's mouth This answer should be received: "To make the horse go where one wishes it to go." Show also a picture of a ship. Discuss with the children how the ship is guided across the sea Then tell children how the tongue is the part of our body which often guides us. The The things we do are guided by our thoughts Therefore, James in this lesson wants us to be extremely careful of the things we say. Have children recall instances when the things they have said have brought pleasure to others;

then again, very great trouble

Memory Verse. What good would it do v to come to Sunday school each Sunday to hear these beautiful stories if it did not make us want to do better things? Then let us doers of the word, and not hearers only"

Notebook. Have picture of horse and ship for each child to paste in notebook. Under the horse write verse 3, and under the ship write verse 4. Draw the picture of a tongue, The streets were very narrow and uneven and under it write verse 8.-V. C. T.

# AMONG THE CHURCHES

### CONFERENCE CALENDAR

Southern California Conference. Los Angeles, Calif.

### October 6

### NORTHWEST IOWA

On account of illness we were unable to have a meeting at Eagle Grove September 1, so we met at our house (Marathon) instead. We hope to be with the Jones family on the 15th

Bro. J. Arthur Johnson had charge of both sermons and of Sunday school on the 1st.

Mrs Anna Boyanovsky.

### SPECIAL IOWA MEETINGS

Bro. E. O. Stewart conducted three meetings at Koszta the week following conference Violet Stewart and Esther Sealine enjoyed these meetings, also the hospitality in the home of Bro. and Sr. Kiger, Marcago

The Stewart family went on to Sac City for the remainder of the week, where they held meetings at the home of Sr. Jane Glass and in the Pleasant Prairie Church Sunday, when two carloads of brethren from Stanhope were pleased to meet with them in spite of an allday ram.

We were sorry the illness of Sr Stewart kept her from many of the meetings.

The Stewart family were to leave Sac City Monday for their home in Sweetwater, Texas. Esther Sealine

### WESTERN NEBRASKA CONFERENCE

The Western Nebraska Conference closed August 25 after a week of very interesting and instructive lessons and sermons.

The lessons for the Bible class consisted of the two covenants and the question of Sabbath keeping. Bro. Patrick had this class and proved himself a very capable leader. The value of his work for the church at this time is beyond our ability to estimate.

Sr. Icel Stedman, who had charge of the younger children, was worthy of a much larger class to reap the benefit of her carefully prepared lessons.

The attendance and interest were good throughout the week. The last Sunday fell below the usual number due to heavy rams and high water.

Bros. Grover Gordon, E. E. Guesler, and Wilsie McKnight each preached some very interesting sermons.

As is always the case, we are sorry to see these splendid meetings come to a close May God's plessing rest on all those who so willingly helped to make them a success

Luln Johnson, Cor. See

### THE SUNLIGHT OF PROPHECY

Another series of lessons in envelope-size tract form has been prepared by J. II. Anderson, Indiana state evangelist for the Church of God, and published at 10 cents the copy. The tract covers sixteen pages, and may be obtained from either the author, Michigantown, Ind., or Mrs. Mabel Edney, Dana, N. C.

The twelve lessons of the tract are devoted to prophecy, with particular attention given to the Antichrist. In fact, the subtitle of the pamphlet is "Who Is the Antichrist?" The author's argument is based entirely upon his interpretation of the biblical passages enumerated in the text of the tract.

### SOUTHERN CALIFORNIA

One thousand miles to attend a conference for three days and return in a week is a fact that could be accomplished only by the assistance of God and modern transportation, The pastor of the Los Angeles church and family, accompanied by Sr. Kauffman of Riverside, attended the Northwest Conference at Corvallis, Ore., August 30 to September 1. In response to the generous offer of Sr. E. C Railsback and the Northwest Conference we made the journey to lend a helping hand in our second trip to that place To tell of the renewal of old friendships and to detail the items of interest at the conference would be impossible without filling the entire issue of The Herald. Suffice it to say that never was a better time enjoyed at a conference of the faithful than that we enjoyed We are much pleased to learn of the success of the work there under the direction of Sr. Railsback and the Conference Board, and are happy to know that they have felt a desire to have her continue there in work, though we miss her sorely here in southern California.

Tentative arrangements for the coming California Conference are being worked out, subject to approval, to include the following items: Sunday school rally at 10 a m.; sermon, selected, by Sr. Railsback at 11 a.m. followed by the Communion; picnic lunch at noon; 2, Berean meeting and business meeting, followed by a sermon: "Prophetic Values of the Covenant With Levi" by Bro. MacLeod. Let everybody who loves the truth and who wishes to see it prosper in California set aside the date for a whole-hearted consecration to God's work. This is the annual sea sion and will include the election of officers for the coming year.

Norman John MacLeod

### HERALD RECEIPTS

W H. Klindt; Mrs. O. L. Miller; Mrs. F Moran; J E. Lent; Mrs. L. C. Authon, Sr D S. Kirkpatrick; Flem Anderson; Mrs R P. Story (for others); Mrs. Roy C Juden; Clara Hoffman; Mrs A. J. Chaplin, J. Marcellus Boyer; L. A. Chaplin; Edna Arthand; Emma C. Railsback (for others); Mrs. Olaf Lewis; Ida Renner Shepard

The Emphatic Diaglott, by Benjamin II. Wilson: the New Testament retranslated; interlinear Greek-English translation; fabrikoid binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Ill.

### SOUTH LAWN CHURCH, GRAND RAPIDS

The Church Board in session September 2 made several important decisions. Some plans are being worked out which will prove of great interest to the cause, and which we hope to be able more fully to announce soon. A general church business meeting is called for a week hence to consider further undertak-

The new spirit and life being manifested in all departments is very inspiring. God is most evidently directing the work and we feel grateful that this is evident.

The series of Thursday night reports from those who attended conference has just been concluded, and much information and benefit has resulted for the church family as a whole.

On September 14 the first indoor men's meeting of the season is scheduled, and we pray for an inspiring gathering.

F E Siple, Pastor.

### IOWA CONFERENCE

The 48th Annual Conference of the Church of God convened from the evening of August 20 to and including the evening of August 26 on the campgrounds at Waterloo, Iowa.

Bro. J. W. Williams opened the meeting

with a sermon, "The Living Word," and closed the conference with the sermon "Good-Bye" He urged us to impress one another with the living Word, Christ

There were over 200 in attendance, which was several more than last year.

We were very fortunate in having with us Bro E. O. Stewart of Texas, Bro. and Sr. C. E. Lapp and Bro. J W. McLam of Illinois, They added much to the success of the meet-

Bro Stewart, being deeply rooted in Scripture, gave some very strong meat for the upbuilding of spiritual growth. One of his subjects was "How to Become a Christian," or the difference between a moral man and a Christian. A moral man breaks no laws of his country A Christian is a follower of Christ. One can be a moral man without being a Christian, but a Christian must be a moral man. The change comes in hearing the gospel, believing it, repenting of our sins, and being baptized into Christ's death; therefore, being a dead man to the wrongs, we rise to walk in newness of life, a follower of Christ.

One sermon subject was "The Suffering of Christ" (Isa. 53), and another was "Rapture and Revelation," about Christ's coming for

## BETWEEN YOU AND ME-

A comparison of the opinions expressed by the ministers attending the last General and Illinois Conferences ("Fulfilled Prophecy Strengthens Faith," by Mary A. Gesin) with the front-page article of this issue indicates the difficulty of interpreting Bible predictions Some one must be wrong.

September 22, Norman John MacLeod's sermon at 11 a.m. in the Los Angeles, Calif, Church of God, 264 W. 42nd St., will be "His Workmanship."

A letter from Lucille Le Crone, now settled as pastor of the Arkansas City. Kan., church, reports that the services on September 1, the first held for the fall, were well attended for a start, and that prospects for an increase are excellent. Miss Le Crone's address is 608 N. B St. Arkansas City

Rally Day and the quarterly conference for the southern California region will be held in the Los Angeles church on October 6.

the church and His later revelation with the church with His work before Him.

Bro. Lapp is a promising young man in the ministry. We are thankful for men as he who choose early in life to give themselves for gospel work. One of his subjects was "Weather Readers."

Bro. J. W. McLain and Sr. Lapp were a great help with the musical part of the program.

This was the first year we realized an orchestra in action, in charge of Bro. McLain Delbert Jones, cello; Sr. Lapp, accordion, Gwynn Williams, guitai; Doris Lundquist, elarinet; Bro. Lapp, cornet; Norma Brown, violin; Evelyn Cronbaugh, piano.
Srs. J. M. Kiger and J. M. Prime assisted

at the piano different times.

Sunday afternoon four young people werassisted by Bro Lapp in baptism. Later Communion service was held in the church building. At the close of the last service Violet Stewart expressed her desire for baptism, but eircumstances altered plans so her baptism will take place when she reaches Texas again. The four were Margaret Fish and Paul Bowen of Maxwell; Mae Oaks of Gladbrook; and Ann Patrice Prime of Omaha, Neb. We are glad for these young folk giving their lives early to the Master.

At the business meeting Friday the former officers were reelected: president, H. S. Hunt, vice president, A. M. Jones; recording secretary, Mrs. J. M. Kiger; corresponding secretary, Esther Scaline; treasurer, Mrs. W. H. Allard

The desire of the state was to secure the service of more than one minister. The Conference Board conferred with Bros. Williams and Lapp. Bro. Williams accepted, but Bro. Lapp was undecided as yet.

Berean Day was a decided success. Special comment is due Sr. Blanche Harland for her untiring efforts with the cradle roll and junior department work. She has given them correspondence lessons the past year. They far excel the seniors in numbers.

We enjoyed the associations of brethren from Illinois, Indiana, Nebraska, and Texas. We wish each one might come again next year bringing others with him.

Several additions were made to the body of Christ the past year and the work as a whole in the state we feel was quite successful. We hope much good can be done to the honor and glory of God the coming year.

Those who have not paid their conference dues, or anyone who wishes to make a contribution or a pledge for the year, write the treasurer, Mrs. W. H Allaid, Rainbow Drive, treasurer, 2016. Cedar Fulls, Iowa.

Esther Scalme, Cor. Sec.

Sr. Azalia Winfrey has returned to her position as teacher in the Oregon, Ill., high school, after her summer vacation at her home ın Missouri.

An interesting letter from Sr. Lillian A. Greiner of Lyndonville, N Y., tells of her continued interest in the work of the church at Niagara Falls, though she is no longer able to meet with the brethren there regularly. She also speaks of her enjoyment of the "good things" she finds on the Berean Page and in the children's department conducted by Si. Mary A. Gesin. Her only regret is that "more of our members do not take the paper." We join you, Sr. Greiner, in that matter

Bro. and Sr. Charles Gesin left by auto last Saturday for St. Louis, Mo., where they will spend about a week with their daughter, Sr. Alice. They expected to spend Sunday at Ripley, Ill., where they would attend services.

### THE RESTITUTION HERALD

### Published by National Bible Institution Oregon, Illinois

The RESTITUTION HERALD advocates: the near return of Christ, Acts I: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 helrs 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.

Bible No. 04443 · Oxford edition, regular Bible paper, 100,000 marginal references, 324page concordance-encyclopedia, 18 maps and index, large blackface type, French Morocco building, divinity circuit, gold edges \$5.25, postpaid for cash; National Bible Institution.

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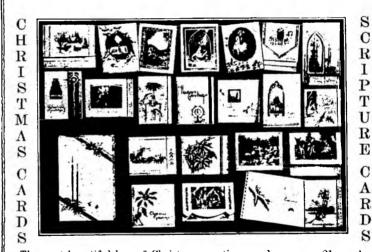
For \$1.00 we will send to any address, 40 pamphlets, 32 four-page bulletins, and 20 twopage tabloids, by about 40 authors. This package includes a Tithing Account Book, two playlets, "Adventures in Tithing" und "The Scriptural Basis for the Tithe" It contains everything we publish, making over 560 pages on the subject of tithing.

When you write please mention The Restitution Herald and give your denomination.

The Layman Company,

730 Rush St , Chicago, Ill

A book containing 75 Bible lessons for 10 cents. Paper bound. Order Senior series 1923 from the National Berean Society, Oregon.



The most beautiful line of Christmas greetings we have seen. 21 parchment cards, each with a verse and a Bible text on an inside page, with covers printed in the soft-color offset process. No two cards alike. Envelopes furnished to match. Regular price, \$1.00 a box; our price, postpaid, only 89¢ Shipment made in middle fall. Use the coupon below.

National Bible Institution

Oregon, Illinois

Gentlemen: I am enclosing ..... Please send me ..... box(es) of Christmas Greeting Card Assortment No. A-1.

Name .....

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### WHERE IS ADAM?

### Continued from Page Five

signed His creature man to be king or ruler over the earth and all the lower animal creation He had made, prior to creating man on earth.

God might have created man with all the qualities both mental and moral which he did possess when God pronounced "him good" and kept from him any temptation or trial that might move him from it. However, the fact that He did not so create and protect him is or should be reasonable evidence that such a method was not the best one, for God always does everything just right.

God is not like man, an experimenter we try one way, and if not successful try another until we get what we want or else give up the effort. Our heavenly Father is the almighty One, knowing the end from the beginning, and is and has always been able to accomplish His will. Hence, when He decreed man to be a king and have dominion He meant just that and nothing less. Most people who reason at all on the subject seem to think that the devil in Eden upset God's plans and intentions, and that God since has been doing what He could to save man and that the devil with wonderful success has been doing his best to keep control of the race. Poor foolish finite minds! There has never been a second of time since God decreed the creation and occupation of man that He has not had absolute control of the situation and has been working out His divine will both as to His own glory and man's ultimate good. We must ever keep in mind the declaration of the Almighty in Isaiah 55:11, "The word '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.' '

God did not want His human creature made in His image and for His glory to be an automatic flesh machine We human beings get no joy or fellowship with "yes" men, nor could God with an automaton. God desired fellowship and intercourse with beings who were reasoning creatures, exercising their individual wills, willing if you please to be righteous, willing to fulfill the destiny God designed for them.

There was one essential ingredient toward that end that man lacked when created and placed in the garden of God and that thing was experience, and he has been getting plenty of that since. God might have fenced men in and kept evil out, but He did not, neither did He withhold temptation from His higher angelic creation who likewise came under God's displeasure and received a different sentence for their sins. See Jude 6.

We human creatures with our mental limitations are prone to think only in terms of our allotted "threescore and ten," forgetting that "with the Lord a thousand years are as one day" or "as a watch in the night." Hence, we must recognize that all the bitter experiences the race is enduring are really part of one benign plan conceived in the mind of

God before the world was actually created, and is working out just as the divine will purposed it should.

To the human family now receiving this experience, it is not less painful because of being of divine will and arrangement. It is the final result of it that will prove God's wisdom, and we will then gladly agree, "Just and true are thy ways, thou King of saints."—Rev. 15 3.

### A THOUGHT FOR THE WEEK

Knowledge alone can be very dangerous. And since it is not possible to get rid of some of our knowledge there is only one thing to do. "To him that knoweth to do good, and doeth it not, to him it is sin."

We had better use what knowledge we have.

-Harvey Krogh, Jr.

Order your Christmas eards now. See description on page 15.

### RICH TOWARD GOD

### Continued from Page Seven

and opportunity for getting one as well as the other? Does not the consecration which grows out of Christian obligation take in the whole of what we have? Does not the great commandment say we should love God with all the heart, might. mind, soul, and strength? Is there any product of these faculties that is exempt from divine control? The Lord does not want to seize them from us if we surrender them to His control. He allows us to control them under His direction. We are merely stewards or custodians of the material things that come into our hands. He asks no unreasonable distribution of them, but a wise laying out for the good of humanity. Remember that though He allows us control of them when we surrender them. He is able to suddenly take them from us when we do not thus surrender, and He ofttimes does that we may learn from sad experience what we would not from the gospel's gentle persuasion.

Oh, when will men learn that salvation enters into real life; that all its affairs are matters of religious dedication; that God wants to come into our minute, everyday affairs, and meet us in them, elevating them from mere drudgery to service for the King?

When will we learn that religion is not something to put on Sunday morning with our good clothes, and lay aside with them Sunday night, and the whole week between be run upon a plane akin to the general course of the world? We have a schedule of activity laid down by Paul, in connection with the scriptures we have quoted from his letter to Timothy. We are exhorted to flee the folly hinted at in those quotations and follow after rightcousness, godliness, faith, love, meckness, and, fighting the good fight of faith, lay hold on eternal life.—A. II. Kearney in The World's Crisis.

## ADVENT CHRISTIAN COOPERATION RESOLUTION

The Central Advent Christian Mission Socrety, in its seventh annual meeting held at East Bay Camp near Lexington, Ill., August 17 to 23, 1935, passed the following resolutions effecting cooperation in various ways between the Advent Christian Church and the Church of God. No thought of organic union between the two bodies is contemplated by those of either group who endorsed the effort for cooperation in matters which do not concern doctrinal teaching or church policy. The resolution as passed by the Adventist Society is presented in full below. For comparison with the action taken by the General Conference of the Church of God consult the annual report of the Conference which was published in The Restitution Herald under date of August 27, 1935.

The following resolutions were adopted by

1. Whereas, at the present time the Advent Christian people of the Middle West do not possess a home for their aged ministers and members; and

Whereas, the Church of God does not have a college for the training of Christian workers and the education of its young people; and

Whereas, the Church of God on August 10 passed a resolution endorsing Aurora College and its Biblical Department and urging its young people to take advantage of these facilities; and in addition offering the hospitality of their Golden Rule Home (Oregon, III) to our aged people upon the same terms required of members entering the home from their own denomination, be it resolved.

That we accept this gracious invitation of the Church of God brethren, and that we commend the Golden Rule Home to our aged members, urging them to give it consideration in preference to other similar homes in this section.

2. Whereas, both the Advent Christian Church and the Church of God have isolated members living in proximity to churches of the other group, and

Whereas, the points of faith held in common by the two churches are so numerous, and

Whereas, the Church of God on August 10 passed a resolution advising their isolated members to worship with the Advent Christian Church where one is available, be it resolved

That we advise isolated members of our faith living near to a congregation of the Church of God to worship with such congregation in preference to other denominational church

(Note: The Church of God which is referred to in these resolutions is a group of Adventual and Conditionalist believers having headquarters at Oregon, Ill., and is not to be confused with several other groups using the same name.)

# HARD LUCK STORIES?—LISTEN TO THIS

A letter from Bro. Fred C. Smith, Russellville, Ark., dated September 9, points to the difficulties many of our church members of his region have been experiencing.

"I cannot," begans Bro. Smith, who intended to deliver an anti-tobacco lecture September 15 at Delaware, Ark., beheving that "Christian people should not use tobacco," "make much on the farm any more, as it is too wet or too dry and there are too many weevils and worms.

"The Arkansas River overflowed seven times this year, and then it quit raining. It is very dry here, but it is raining at this time."

Those who live in territory unaffected be the year's storms and floods have good reason to be thankful for their blessings.

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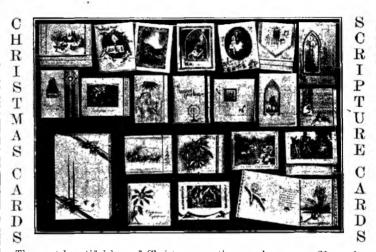
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# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, SEPTEMBER 17, 1935

NUMBER 51

# The Land of Endless Miracles

HE stood alone, an old man, gazing out over the sun-baked hills and deep green valleys of The Land of Endless Miracles—His long white beard hillewed about his shoulders like a snowy mainth. His figure was still straight and vigorous in spite of the more than eighty

years that had come and gone since he saw the light of day in the city of U1 of the Chaldees. Learning lightly upon his shepherd's staff, he looked attentively toward the East, where eddying dust clouds marked the retreating trail of his nephew Lot's vast straggling flocks of sheep, now all but swallowed up in the distance.

There he stood, Abram, the 'friend of God,' the lather of all who walk the pathway of life by faith, and meditated upon the fai-reaching possibilities that lay hidden in the mists of the fature of the country which he already looked upon as the gift of Jehovah to him and to his children forever—Palestine, The Land of Endless Miracles!

We see hon again some twenty years later, the same old man, now well past a hundred years of age, white of face and with red rimned eyes, bending above a rude stone altar upon which he has bound his only son—a sacrifice to God! fine knite gleans in the sunlight as he lifts his hand to strike the sacrificial blow which obedience to God and boundless faith in Him seems to require

But hold! The blow does not fall!

A Voice of marvelous power breaks on his ear. It speaks his name, the name that means "a father of many nations"

"Abraham, Abraham, and he said, Here am I," for he knew the Voice that called, he had heard it before! The inseen Speaker centinued in commanding tones.

"Lay not thene hand upon the lad neither do thou any there ento him tor new I know that thou fearest God, seeing then hast not withheld thy son, there only son from me And Abraham lifted up his eyes, and looked, and behold behind him a rom cought in a thicket by his horns, and

The following is the first of two articles based on a sermon delivered by the editor of The Restitution Herald before the Oregon, Illinois, church early this year, treating of the manifelous works God has done in the past, is performing today, and will accomplish in the future in the land of the patriarchs and prophets

Abraham went and took the ram. and offered him up for a burnt offering in the stead of his sou —Gen 22 11-13

This was but one of the countless supernatural occurences that have taken place in the past in *The Land of Endless Miracles* 

We might follow its history down through the ages, and on hill and valley and plain, in tabernacle and in temple, everywhere we went and watched and listened, we would witness the power of the mighty God of Israel being made manifest in strange and marvelous acts. We could not name them all, those wonderful happenings which only God could cause to come to pass.

The blackness of an Oriental night among the hills—dark shapes of men moving silently about a sleeping army camp—a sudden blace of trumpets breaking the stillness—the flash of many lamps—a shout of victory!

Such is the history of The Land of Endless Miracles

The years flow on in endless procession, men, and the works of men, arise and flourish for a time, and then crumble to the dust in Palestine, but the presence and power of Israel's God abides forever upon the land

A city lifts its ramparts toward the sky. Watchmen with ceaseless tread follow their beats. Outside the walls a vast host lies encamped awaiting the dawn to shatter the city's defenses, to enter its gates and carry its citizens away captive into a strange land. Slowly the night of apprehension passes.

# Abreast of the Times

## Greece May Restore Monarchy

"Lo, the prince of Greece shall come."—Daniel 40: 20, R.V.

ATHENS, Greece, Sept. 12.—The Greek Council announced today that a plebiscite would be held on October 27 to determine the will of the people regarding the continuance of the republic that has been maintained since 1924, or the restoration of the monarchy under Prince George, who was deposed at that time and has since been in exile. The recent appearance of Italian warships off the coast of Greece aroused considerable apprehension concerning Mussolini's intentions toward the country. But the agitation looking to a change in the form of government has tended to withdraw the attention of the populace from the aggressive gestures of Italy.

Many Bible students believe that Greece must come to exercise a more powerful influence on world affairs before King Jesus comes.

## British to Build Railway in Iraq

"They are come from a far country unto me, even from Babylon."—Isaiah 39:3.

London, Sept. 10.—A preliminary agreement was signed here today between the Iraq (ancient Babylon) Government and interests dominated by the Iraq Petroleum Company, in which the British Government is a shareholder, for the construction of a \$40,000,000 strategic railway 685 miles long. The route, from Bagdad to Haifa, the latter one of the chief ports of Palestine and the terminal of the 1,200 mile oil pipe line from the Kirkuk fields in Iraq to the Mediterranean, will be linked up with the Turco-Persian systems, and will pass through Iraq, Trans-Jordan, and Palestine.

This road no doubt will serve as a highway for the movement of armies when the nations are called before the Lord for final judgment.

## Presbyterian Split Widens

"Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."—1 Cor. 1:12.

CHICAGO, Sept. 10.—Commenting on the gravity of the situation developing in the Presbyterian Church, Dr J. Oliver Buswell, president of Wheaton College, who is now on trial before the authorities of his denomination on charges of conspiracy to "damage and undermine" the Presbyterian Board of Foreign Missions, said

"This matter is one of great moment to the future of the church. I shall be justified in my position before the Christian public, but in all probability my associates and I will be suspended from the Presbyterian ministry and deposed from our positions. This will necessitate the establishment of another Presbyterian Church to defend the faith, which has been violated by a temporary injunction now in temporary control."

Last May the General Assembly of the denomination ordered all ministers to resign from the fundamentalist missionary movement started and still carried on by Dr. J. Gresham Machen of Philadelphia. (See "Abrenst of the Times" of May 7, 1935.) Dr Buswell and his associates refused to comply with the order.

The demand made at our last General Conference, that the ministers of the Church of God be urged to preach more frequently and positively upon the fundamental doctrines for which we have stood so firmly in the past, indicates that a tendency has been observed among some of our preachers in recent years to touch too lightly upon these vital matters. Doctrine—definite teaching—is the only justification we have for continuing as a separate and distinct body. Unless we have a message that is alive with necessary truth, and which is not generally taught by others, there is no excuse for the Church of God to maintain an organization.

## Nations Pledge Ethiopia Support

"Sheba (Ethiopia), and Dedan, and the merchants of Tarshish (Great Britain), with all the young lions thereof (British colonies) ..."—Ezek. 38:18.

Geneva, Sept. 14—Sixteen nations of Europe pledged themselves today to support the Covenant of the League of Nations in the imposing of international penalties upon Italy in the event that country enters upon a war of conquest in Ethiopia. Soviet Russia, probably the world's greatest military power, lined up with Great Britain and France and thirteen other European nations and declared that "if all peace efforts of the League fail, the Soviet delegation will pass its judgment (on Italy) with impartiality and courage."

### THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.

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G. Eldred Marsh
Paul C. Johnson
Associate Editor

L. E. Conner
 Subscription Rates —51 issues per annum, \$2.00; 6 months, \$1.00;
 months, 50 cents. Sample copy, free.

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

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.

Entered as second-class matter, October 16, 1911, at the Post Office at Oregon, Ill., under the act of March 3, 1879.

# The Stewardship of Money

THE blessed truth of consecration to the Lord Jesus is spreading among Christians as dawn over the sky which it decks with opal and amethyst. And many are discovering the true law of their being in confessing themselves the slaves of Jesus Christ. The blood of His cross was not only our expiation but our purchase money. We are not our own; we are "bought with a price." Every throb of our pulse, every faculty of our nature, every possession that we hold, is not ours but His, so that each of us may nail up over the door of our being the words which Paul uttered amid the dash of the storm, "Whose I am, whom also I serve."

But this sort of talk must be very carefully watched.

If it is true, it is the most glorious position that a human being can assume, and it will make life one long summer day of blessedness. But if it is not true, then to use such expressions will soon cauterize the conscience and serve the heart And it becomes us, O Christian souls, to take stock of ourselves now and again, and test ourselves, to see whether these words are simply pious expletives in which we lazily indulge, or whether they embody the governing principle of our lives An apostle may become an apostate, if he trifles with holy things

One of our commonest experiences is the handling of money. And the way we handle it quickly shows whether our consecration is a reality or a sham. In no way may we more quickly accentuate and enforce the life of consecration than by spending our money daily beneath the sway of

those principles which it is so easy to enunciate and so difficult to practice.

We have no right to look on money as our absolute property. On every coin in your possession you may read the letters, "D. G.," by the grace of God. Every coin is yours as the gift of God—as much so as if He had literally placed it on your open palm, saying, "Take this, My child, with your Father's love." The reasonableness of this is evident, if we remember that all things owe their existence to the makership of God. "All that is in the heavens and in the earth is thine." "Thou didst create all things, and because of thy will they were, and were created." "Both riches and honour come of thee." And David was amply justified when, as the spokesman of his people, who had just made a marvelous offering for the house of the Lord, he said, "Of thine own have we given thee."

You tell me that you earn your money by the sweat of your brow; that every penny is the result of the putting forth of your muscular or mental power. Granted; but "thou shalt remember Jehovah thy God; for it is he that giveth thee power to get wealth." He wards off paralyzing disease. He maintains the mind in perfect balance. Were He to touch the sinew of your strength, instantly you would become helpless to do another stroke to bring grist to the mill.

Besides, is it not our daily profession that we have devoted ourselves, with all we are and all we have, to Him? Just as many a loving wife, richly dowered, prefers to have no distinction between her own property and her husband's,

and makes all of it over to his name, so we have professed to give ourselves and our all to Christ We have taken His name, and our bank books, our stocks and shares, our houses and business, have now written over them in mystic characters the initials of His name, the insignia of His glory, the brand mark of His possession. Obviously, therefore, we have no right to look on our money as our absolute property. By our deed of gift it is His.

Is our daily practice on a level with this principle? It is a trick with little children, in a spasm of generosity, to give to those whom they love some dear possession, then to take it back again, or at least to use it without reference to the ownership they conferred. It is thus that too many Christians act toward Christ. They ask Him to consider all their possessions as His; but

within an hour they are spending them as if they were as much their own as ever. They determine how much to give to a collection, without once asking Him what He desires. They buy any extravagant knick-knack in a shop, without considering that they have no right to spend His money on such things, without an express warrant. They make their plans for the increase of their rent, for additional and needless outlay in their homes, and for some long and expensive excursion, without laying their suggestions before their Master to know His will. Either they ought never to have professed so much, or they are cultivating a habit of unreality which will breed disaster to themselves and will bring shame upon their principles. If our money is really His, by His gift originally to us, and by our subsequent dedication to Him, surely He ought to have a voice in its expenditure. And the con- (Please turn to Page Eight)

# My Prayer

Oh, touch mine eyes that I may see
In cloudless rapture Thy dear face,
And in that calm serenity,

With patience run my glorious race.

Oh, loose my tongue that I may tell.

With burning words, to sinners lost.

That Thou didst come to seek and save,

To purchase them at such a cost

Unstop my cars that I may hear

The softest whispers of Thy love,
To draw my heart from earthly things.

And fix it on Thyself above.

Release my feet that I may run
The way of holiness divine;
Held by Thy hand I cannot fall;
Filled with Thy life, I'll brightly shme

-W. Spencer Walton.

# Address to Our Ministers

By C. E. Randall

A YEAR has elapsed since we met in our last session. During this separation effort has been made to stimulate interest in our profession, arouse our slumbering spirit, and awaken our sense of individual and collective responsibility. Whether any appreciable gains have been made in these fields of endeavor may be questioned, but at least

some facts have been glaringly revealed. Of these we call attention to the following: Lack of vision, incompetence, a rapidly crumbling church organization, and a ministry reduced to a status of poverty. Well may we be termed a "visionless people," waiting and hoping for chance, circumstance, or Providence to do for us what we should do for ourselves. Rightly has the wise man said: "Where there is no vision the people perish." One has said, "Our church is dying of dry rot," and who is there among us who has knowledge of our church work in general that can deny the truth of the statement Unless we can exercise a more virile leadership our church will soon be more of a historic institution than an active, progressive, and growing church. I am not taking a pessimistic view of conditions in general, but am trying to get you to exert your manliness and face facts as they are and as you know them and take steps to cope with them. Whistling in the darkness of the hour to keep up courage is merely childish weakness

### INCOMPETENCE

A lack of vision can be traced to our incompetence Why, the majority of our ministers haven't fifty books in their libraries! Their secular and religious reading is in many instances confined to THE HERALD and an occasional secular magazine Recently one of our leading men wrote me saying: "Most of the younger people and many of the older ones who make up the bulk of our congregations are at least high school graduates, to whom indifferently prepared, mediocre sermons presented with little thought to oratorical, logical, and grammatical construction are exceedingly repugnant." We need to bring ourselves abreast of the times. Our approach must be adapted to the people we are serving. We must be ahead of our congregations in thinking, in action, in competence.

Our work had its origin at the time of or before the birth of other Adventist bodies, yet we are lagging far behind most of them. The Seventh Day Adventist body started in 1844, and see what they have accomplished They have gone to the four quarters of the earth. They count their numbers

This searching analysis of conditions prevailing in the Church of God today, together with the practical constructive suggestions accompanying it, aroused so much interest when presented to the Ministerial Association that C E Randall, president of the Association, was requested to read it before the General Conference and permit it to be published in The Restitution Herald in tens of thousands where we number in hundreds. Their institutions rise in nearly every state and nation. Why haven't we progressed in comparison? It cannot be in the message, for our message is more readily received than theirs. It can be traced directly to vision and competence of leadership. Comparison can be made with out Advent Chris-

tian brethren which likewise condemns our growth. Petty jealousies, envies, strifes, individual endeavor along selfish lines, blatant controversy over non-essentials, and proselytical work within our own ranks have all taken their toll in energy, enthusiasm, and cooperative enterprise. Unless these carnal methods can be eliminated or controlled the Church of God as we know it today will continue to disintegrate.

Some of the incompetence to which we have referred, especially regarding library and reading material, is largely due to the pauper state to which many of our ministers have been reduced. Salaries which some of our men are receiving are a disgrace to Christian churches. Our attention has recently been called to one of our churches where several members wanted the pastor to go on relief so they wouldn't have to pay him. A minister forced to live on a salary that does not allow him to live on a level with his parishioners is inwardly and outwardly humiliated. His sense of pride is broken and he is forced into a state of inferiority complex and that ministerial manliness that all should possess is robbed of its sacred mantle. The questionnaires mailed to the ministers brought to light the facts that the ministers receiving unserupulously low stipends were those having practically no library and with limited reading material and with no regular system of finance in their church. The majority of replies received expressed dissatisfaction with the compensation they received, and well might they be. An underpaid worker is never a satisfied worker, and a dissatisfied man is never able to produce his best. Unless we respect ourselves and value our services our people will not Our ministers are entitled to sufficient remuneration to properly feed, clothe, house, and educate their children. A pauperized ministry will never have sufficient enthusiasm, courage, and inspiration to lead a people victoriously forward. Unless we sense the present drift and change the course of travel, a few years hence the major portion of our ministers will have to depend on secular means for livelihood in order to remain in ministerial service for the Church of God.

### A Breaking Organization

We have been looking to other denominations for evidences of the falling away spoken of in the Scriptures and failed to see it in our own body. State organizations are failing to function and others are wasting away. Church groups that were once active are suffering from a lethargy of indifference and many of the older members are permitting little things to woo them away from their first love As previously reported in The Herald, the Sunday schools and churches over the country are reporting losses in attendance. This condition is not to be winked at! In face of present conditions of the world and apparent nearness of the Lord's return, such conditions are alarming. Our people profess a belief in Christ's soon coming, yet many. like Israel of old, put afar off the evil day, lying on couches of ease and beds of ivory as though the Lord would never return. If our people really believed in Christ's soon coming and actually thought it near at hand, they would not neglect to attend Sunday school and church. I seriously doubt if people really believe in Christ's soon coming that they will be found missing or neglecting to attend services. Perhaps we cannot check this breaking up, but supreme effort should be made to stem this tide of apostasy Calling attention to these evils will avail little unless concrete action against them is started. As a means to this end, we present the following program for your consideration.

### RAISED MINISTERIAL QUALIFICATIONS

Higher standards of ministerial qualifications. A desire to preach should be accompanied with a desire to properly and efficiently qualify. To accomplish this purpose, there should be a uniform system of license and ordination. A cancer spot in our work has been the hit-and-miss method of doing things. About all that has been necessary in some states and with some local churches to secure license is merely to ask. Qualifications oftentimes are not considered. In one instance a man was granted a license because he wanted to marry a couple. In another state certain were licensed in order to win their goodwill and as a strategical move. No profession can survive when such richculous practices are permitted and when membership is so easily attained.

Encouragement should be given for better academic preparation and individual initiative in self-training. To reach this goal, reading courses wisely selected could be offered with certificate or diploma recognition to those who successfully complete the course.

Familiarity with current literature is sadly needed by the majority of our ministers. According to the questionnaires, those holding the commanding places in our church life are those who are students of current literature and constant readers, who keep themselves abreast of the times and people.

Better libraries will mean better men. Every minister needs a library composed of some standard works, such as various versions of the Bible, dictionaries of language and Scripture, Bible and secular encyclopedias, etc., which a student daily needs in his research work.

Instruction in ministerial strategy of handling people and problems and church management is quite as important as ability to preach and teach. While each church and each individual present varying problems, yet there are certain principles of leadership and strategy that are fundamental in dealing with all matters. To properly lead and direct a church requires no little amount of training.

### ORGANIZATION

Some decry organization. But organization is a scriptural product. God's purpose is a perfect organization of plan and effort. The Bible is the perfection of organization. Likewise, nature. We have never suffered from over-organization, but a lack of it. What organization we have had, especially from a national viewpoint, has been greatly hindered by chiselers and internal borers, who have had nothing to offer and have hiscoughed at everything done by others. We need a constructive program that will be forward-looking and one that will receive the hearty cooperation of all. State and local organizations should blend their organic efforts along lines of national planning. Everyone pursuing his own course has kept us from getting anywhere or doing much. Unless we are willing to cooperate in the general work, we have no moral right to live off its blessings

### EVANGELISTIC AND MISSIONARY WORK

Many of our churches are balking at evangelism, and as far as missionary work is concerned, we are doing practically nothing. We teach that the popular denominations do not believe or teach the gospel of the kingdom, yet when we consider Christ's statement, "This gospel shall be preached in all the world for a witness unto all nations. then the end," we cite the preaching of these same people as evidence that the gospel has been given to the peoples of the whole world. What are we doing to give the true gospel to the world? How many new fields are we opening up? Most of our new fields are split-offs by disgruntled groups. A considerable portion of our evangelism has been of proselytical nature—merely going into old fields and presenting some new idea because the old doctrines were merely considered "Polly wants a cracker stuff." Brethren, if we are to survive we must maugurate an evangelistic and missionary campaign that will revive us again. Such will not in any way affect our local churches financially The church that pays to evangelistic and missionary effort will prosper more in their local work.

Lastly, further develop and perfect our ministerial organization, so that problems of our ministers may be taken in confidence to it, and the Association become advisory. This organization should be supported by every minister and in turn it should stand back of its men. This organization is the proper body to deal with all questions of ministerial conduct.

The day of quibbling over minor things has passed. We must not allow little details to obscure major problems. We need a practical program born of vision, directed by a positive and virile leadership, and supported by a sympathetic ministry.

# Where Is Adam?

By J. Wylie Macallister

THE intelligent reader of the Bible cannot help noticing I that while the inspired writers have invariably condemned sin and disobedience, yet throughout the entire Old Testament there runs a continuing line of prophetic promises that gives hope for a brighter and better day for humanity.

This hope becomes an open declaration when we reach the unfolding in the Gospels that tell us of the arrival of the anointed Jesus the great sin-bearer and remedy for death. Now we can plainly comprehend the mind of God when He impelled the Prophet Isaiah in chapter 53, to write, "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."

Again: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth "

Again: "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand "

This last quoted verse, Isaiah 53.10, tells us, "Thou shalt make his soul an offering for sin." Another scripture says, "He hath poured out his soul unto death."—Isa. 53 12. This brings us to the glorious Bible doctrine of redemption, or in other words, the process whereby God could justify and forgive and again receive back to His favor and fellowship the sinner.

1 Timothy 2.5, 6 tells us, "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

This word "ransom" in the original language means "a price to correspond," or "a price or sum to offset"

Thus we see that the penalty of death that was put upon the first man was met or paid by another one when the Lord Jesus became the vicarious sacrifice for that first sinner, who plunged the race into death. God here shows Himself a wise and wonderful economist when He caused the original sentence to fall upon one man and through him upon the whole race.

So He again shows His wonderful wisdom and love when He permits His Son Jesus to die for the primal sinner and likewise for all who lost life with him. Romans 5:18: "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

This word "ransom" gives us a very clear understanding of the true Scripture view of condemnation and recovery. Some Greek scholars state that our English words "an" izing groans, and remorseful memories.

exact equivalent" more nearly express the true meaning of the Greek "ransom."

Our English dictionary says that "equivalent" means "equal in value, worth or weight," something given as a fair exchange for something else. Now the Word of God clearly shows that the penalty pronounced against the sinner was death. Also, it clearly shows that the price paid by the one who ransomed the sinner was the death of the Lord Jesus on the cross of Calvary.

Had the sentence for sin been the generally accepted view, the ransom or corresponding price would have been an eternity of torment in hell by our ransomer

The Word of God is so full of the glad news of our Lord's resurrection and victory over death and hell that any additional argument we might use is not needed to disprove this God-dishonoring doctrine of torment. But the intelligent reader of God's Word will say, "The word 'hell' is used frequently in the Bible and it must mean something, and if so, what is it?" The word "hell" as translated in our English version of God's Word is from the Hebrew word sheel and the Greek word hades and they are acknowledged by all scholars to be corresponding words but in two different languages. Young's Analytical Concordance gives the meaning of these two words as "the unseen state" and "the unseen world."

These definitions of the words are not very enlightening, so we will have to examine the context where used to see if we may arrive at a better understanding.

The word "hell" in original English meant to "cover over" and it is said in rural districts of the British Isles it is still so used and understood. One can hear a farmer say he "is going to hell his potatoes, or turnips" or that he "had been helling his cow stable." In these cases he would be making a trench or pit and putting his vegetables in to keep them from freezing or air shrinking or he would be putting a new thatch roof on his livestock barn.

In no measure was the word or its original in the Hebrew or Greek ever understood to convey the thought of suffering or of consciousness in any state.

In many instances the translators have used the words "grave" and "pit" where they recognized "hell" as now understood would not fit. The word "sheel," as used in Job 10:21 shows it to be a "place of darkness" while in Psalm 115.17 it is depicted as "a place of silence" and in Psalm 88:11 and 12 it is described as a place "of forgetfulness."

Surely if the commonly accepted view is right, instead of being a place of darkness, silence, and forgetfulness, it would have been described as a place of lurid light, agonThe same word sheet in its Greek form hades is correctly used by the Lord Jesus Himself when He caused the Revelator to write in Revelation 1 18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, ... and have the keys of hell (hades) and of death."

Here the Lord plannly declares He has control of all in hell or the death state and has the keys or power to open it

One other Greek word translated "hell" in our English Bible is turtarus and is only used in connection with God's decree relative to the angelic beings who disobeyed Him and could not be properly applied to our investigation relative to Adam.

The fourth Greek word translated "hell" is gehenna and should never have been so translated, because it was used originally to teach a different lesson than that of sheol or hades. The word gehenna was the Greek name for the Hebrew Valley of Hinnom just outside of the city of Jerusalem, which valley was used as the dumping ground for the offal of the city. In this valley there were fires which consumed the waste and garbage thrown into it. Also, this filth would breed maggots or worms that would consume such of the offal that the fires did not destroy

No living thing was ever east into this dumping place, for such was forbidden by law. However, certain eriminals after death were sometimes east into it to be destroyed as common garbage because their crimes were such that they were denied the honor of a decent burial.

This dumping ground was used as an illustration by both the Lord and His apostles to depict the total destruction of all who after having been made acquainted with the release made possible by Jesus' sacrifice might refuse to accept God's mercy and pardon. It is a true picture of the second death penalty which will be the fate ultimately of all who refuse God's grace through His Son's sacrifice for sin.

God's Word in Acts 3 23 says, speaking of our Lord, that all who will not hear that Prophet shall be destroyed from among the people. Orthodoxy says to the contrary "all the wicked shall be preserved." Which testimony do you believe, God's or man's?

Man when anticipating any extensive structure plans in advance for such, and frequently great steel girders are ordered and delivered upon the ground before any excavations are made for the foundations. In fact, the architect can make and show the prospective builder a drawing of the building in advance, with many of the details of the various internal parts of it. One who has seen such a drawing and visited the building when only partly finished might be somewhat disappointed in viewing it with all the accompanying debris cluttering up its immediate surroundings.

Such are the impressions we mortals get when we endeavor to grasp God's great plan of creation, fall, and redemption today.

Following are the first six verses of the 21st chapter of Revelation and it is the Great Architect's descriptive pen picture of His intended structure: "And I saw a new heav

en and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new And he said unto me, Write . for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

Just because we still find much that mars the prospect foregoing is no evidence that it will never occur. God's plan is an unfolding one beginning with creation, then the fall and condemnation, and continuing on through varying steps that will eventuate in complete recovery to all who will accept it.

Just as the first Adam both brought a race into existence and also into transgression and death, so likewise will the second Adam, the Lord from heaven, again regenerate that same race and bring it again to life and Edenic bliss. In anticipation of that wonderful work the heavenly Father has purposed that His Son shall have as His assistants in this work some of the members of the human race. It is the gathering out of this class that has been the work that has consumed the time from the first advent of our Lord to the second advent which developing conditions show to be near at hand. This class are in some places in the Word called "the bride" or the "Lamb's wife" and in others "the body of Christ."

To be fitting assistants of this new head of the race they must be tested and tried and proven worthy of the great honor they are to receive as assistants to the new life-giver. As the new coming head of the race is a highly exalted divine being, so likewise His bride is to be raised to immortal divine nature like Him.

It is the New Testament promises to this special class to a heavenly inheritance that have been grasped and appropriated by the rank and file and have introduced much confusion among Christian people.

Just as the first heads of the race brought it into existence by procreation, likewise the second head and His bride will bring it back by resurrection. Now we can understand what the Word means when it tells us that all in the grave shall hear the voice of the Son of God and come forth to life again.

Just as Adam was installed as king of earth and forfeited it by disobedience, so likewise the second head of the race is to be king and ruler of the race and hundreds of scriptures attest the glorious success of it.

Now we can grasp the meaning of Jesus' instructions to His disciples when He taught them to pray, "Thy king-

dom come. Thy will be done in earth, as it is in heaven."

Space forbids a longer recital of the process God will use to effect His great work so we will conclude by quoting a few scriptures describing that glad day

"God will pour out his Spirit on all flesh" "Sorrow and sighing shall flee away." "There shall be no more sutfering or pain." "All iniquity shall be pardoned." "The earth shall be as the garden of Eden." "The tongue of the dumb shall sing." "All wars shall cease" "None shall labour in vain." "God will write his law on man's heart." "One shall not build and another inhabit" "One shall not plant and another eat." "Death shall be swallowed up in victory ""The lame man shall leap as an hart ""Their sins shall be remembered no more." "The desert shall bud and blossom as the rose." "In the wilderness streams shall break forth." "There shall be no more death."

Such shall be the prevailing conditions of the kingdom of God, which is soon to be inaugurated on this earth of

Well could the Revelator exclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing "

And every creature in heaven and earth is heard to say, "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

### THE STEWARDSHIP OF MONEY

### Continued from Page Three

cession of that right to Him would speedily make our consecration real.

Do not suppose that it is your duty to give everything away. This would be an obvious mistake. It is our duty to provide for our own (1 Tim. 5:8), and to live in the sphere in which God has called us, which in itself is a most precious talent (1 Cor. 7.20). It is also clearly within our right to hold a certain amount as capital, for the increase of business and for the employment of labor. Capital may be as much considered the gift of God as any other of His gifts, and may be used for Him. And where a capitalist employs his property judiciously in furnishing work to others, taking no more of the profit than is the legitimate recompense of his time and knowledge and directing genius, and allowing his employees to share with him the common overplus, then, surely, that man is doing more real good in the world than if he gave always the whole of his property, distributing a pound each to as many poor families as he could find. But though I do not plead that consecrated Christians should give all away, I do insist that they should regard all their money as Christ's and handle every penny of it beneath His direction and in harmony with His will.

We are the stewards of the Lord Jesus. This is His own sample ((Matt. 25:14). And it would be a happy thing if we could all come to look upon our several opportunities and faculties for doing good-power of speech or thought ... 1. Let us consecrate ourselves afresh to our Redeemer.

or writing or the acquisition of money-in the same way as a faithful steward looks on his master's goods.

May not the case be truly stated thus? Suppose that you are a man of large landed estates or other property. Circumstances compel you to go for an indefinite period beyond the seas. Before you go you summon your steward, in whom you place implicit trust; you tell him that each quarter, when he has collected the rents and received the ordinary revenues, he may deduct from them the amount which he requires for the comfortable maintenance and education of his family and for all needful expenditures; and that he shall expend the whole of the remainder for you, in helping some of your poor relatives, and in forwarding other projects in which you are interested. But in a short time after your departure you find, to your grief and astonishment, that the man whom you trusted has suddenly launched out into an immense outlay on his house and equipage, his servants and children, vying with the great ones of the land, and has doled out a miserable pittance to your relatives and neglected your cherished institutions. Will you not feel that there has been a great breach of trust, and that instant steps should be taken to supersede the unfaithful steward in his stewardship? And yet is not this precisely the way in which many of us are treating our Lord's money today? Do not we use the bulk of it for ourselves, giving to Him and His work the chance coins which we may be able to spare or the subscription which we are obliged to give, to maintain a reputation among our fellows? Direct to us, therefore, comes the Prophet . "Will a man rob God? Yet ye have robbed me. . . In tithes and offerings."-Mal. 3:8. In how many homes and places of worship are these words too sadly true!

What a contrast to this is supplied in the cases of others, hving obscurely among us, but millionaires in the sight of heaven! I have been credibly informed of one whose income is \$10,000 per annum, who lives on \$1,000 and administers \$9,000 for the Lord's service; of another whose income is \$40,000, who lives on \$1,250 and gives away the remainder, of yet another, a governess, who, out of the \$500 that she earns, keeps \$250 and gives away the other \$250: while another who carns \$7,500 lives on \$500, and exercises a wise stewardship over the rest. A friend of my own, who has long since made a comfortable competence, is remaining in business for the purpose of devoting all his profits to the cause of Christ. As surely as some have speaking or writing faculties which they are bound to use for God's service, so others have business faculties which they are equally required to exercise for the same purpose, not wrapping them in the buried napkins to waste. What would you think of a minister who ceased preaching for no other reason than that he had enough to live upon! And, surely, if a man has no other talent than a business faculty he had better go on employing that, rather than do nothing, for the Redeemer's glory.

There remain two or three simple conclusions, which may gather up into a practical shape the subject we have been considering.

Let each reader of these words thoughtfully take that step which inspired David Livingstone in his mighty career! His last birthday but one was spent far away from home and friends, in the wild jungle, surrounded by those degraded Africans that lay so near his heart; and in his diary he penned these touching words: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thec." What better could you do than take your diary in hand, and write these very words? Add, if you like, an inventory of all that you include within their embrace; then append your signature. Remember that scene in the churchyard of the Greyfriars in Edinburgh, when the Covenanters signed their names in blood drawn from their hearts. Be as earnest as they were, and trust Christ to keep you true.

- 2. Determine beneath the eye of Christ how much you should legitimately spend on yourself. There are several things to be considered, among the first of which is life insurance, then rent, taxes, maintenance, education, and such like. None of us can determine these things for another They must be settled calmly under the Master's eye-not in days of panic or pressure, for at such times we are not likely to form a correct estimate, but in times when we can quietly calculate what Christ would have us expend. Always remember that we have no right to presume on windfalls or miracles or to provide for ostentation and excess or to go beyond our income, or to risk running into debt. But when once we have prayerfully ascertained our position, we should maintain it, unless we have very clear tokens that we are to exchange it for another, whether better or worse Many Christians, directly their income begins to increase, launch out into increased expenditure, whereas it may be that the increase is to be devoted to the cause of Christ Ah! what moral ruin has come to families, because of the lavish waste in Christian homes! Other Christians, in times of straitness, begin to reduce necessary expenditure and to sell articles of use. It may be right to do so. But on the whole, one would need to be clearly led by God's Spirit in all such matters. It may be His will to maintain them as they are, by other means, until prosperity is restored to them. Our only care should be to please God, and never to run into debt. Leave the provision of each meal to Him who feeds the birds and clothes the flowers (Rom. I3.8; Matt. 6:25).
- 3. Give away a stated proportion of all you have or earn. It may seem needless to insert this caution to those who should use all for Christ, but it is really most important, and for this reason. Our hearts are weak and fickle; and we are in danger of making so good a provision for ourselves that the Lord's surplus will be next to nothing. We remember so vividly the amount we give away that it bulks up largely in our mind; and we imagine that we are generous until we see in figures how small a proportion our charity bears to our income. To guard against this it is well always to put aside a certain part for the Lord before we begin to divide up the rest, so that His share may be as safe as our rent. This will not prevent us from still considering the overplus for the furtherance of those objects that he near His heart.

It is not within my province to say what proportion of our income we should statedly set apart for God. The patriarch gave a tenth, and surely the noon of Christianity should not inspire less benevolence than the twilight (Gen 28:22). It has been calculated that the Jews gave in all at least one fifth of their income to the maintenance of their religion. But of course the proportion we can statedly set apart for Christ must vary with our circumstances. A man who when his family is young can give only a tenth may when his expenses are less as easily dedicate a fifth or even a third. Let each be fully persuaded in his own mind Only let this principle be observed, that there be a stated proportion given out of every dollar, whether the income be received weekly, or monthly, or quarterly, or whether it be realized only at the end of the year. Every business man knows pretty well what his income is; else how could he fix the sum given in for income tax? Let him deal as faithfully with God as with the Government officer: or let him expend during the current year a proportion of his income made during the previous year. So shall we obey the spirit at least of the apostolic exhortation: "Upon the first day of the week let each one of you lay by him in store. as God hath prospered him."-1 Cor. 16.2. When, then, we are called upon to give, it will be a luxury to administer wisely the Lord's money; and all the remainder will seem sanctified through the dedication of the firstfruits (Prov. 3:9, 10).

- 4. Let us sometimes make special offerings to the Lord Jesus We can give Him only what is His. A wife can make presents to her husband of what he has given her, which she might have legitimately used for herself but which she has saved until it has grown into a worthy gift for her spouse. Love must give of that which costs. There are no gifts so precious in the eyes of the loved one as those which involve planning and self-sacrifice. And think you not that it delights the heart of our Lord to receive at our hands love tokens; precious ornaments and jewels; alabaster boxes, reserved once for self-adornment but now gladly surrendered; articles of beauty and value which we had hidden from the light of day but which we present to Him, to show that our love is strong, personal, and self-forgetting? He is worthy to receive riches. And the chief zest of such gifts is in their being kept secret from all human eyes, a personal transaction between the Master and the loving heart: "That thine alms may be in secret."
- 5 Be careful to put the Lord's money aside. We must not trust to our memories, or to generalities. We must be minute and specific and careful, some having a bag, others a box, into which the Lord's portion is carefully put; some having a separate banking account; and all having some kind of ledger account, where we may put down what we receive and what we spend for Christ, that there may be no embezzlement, however inadvertent, of that which is not ours.

Of the good results that will accrue, we have no time to speak. Wasteful and harmful expenditure will be checked. Evil ways of getting money will be abandoned. Treasures will be laid up in the heavens. Bags which wax not old will

be provided. The Lord's treasuries will be filled to overflowing. There will no longer be the sad refusal of young and eager hearts because there are no funds to send them forth to their coveted life work in distant lands. The gulf between rich and poor will be bridged by many deeds of ministry and helpfulness. Better than all, the Master's voice will ring like music through the heart. "Well done, good and faithful servant... enter thou into the joy of thy Lord."

That such a welcome may be addressed to each of you is one reason why these words have been written; another reason is a conviction that many of the methods now employed to raise money for our Master's work must be exceedingly distasteful to Him; also that there are funds enough in the possession of Christians to meet all the needs of the church in her work of evangelization, if only they were properly administered. Let us not take the tarnished gifts of the King of Sodom, but let each member of the one church administer aright the sacred trust of money—Stewardship Tract, Presbyterian Church in U.S.A., by F.B. Meyer, D.D.

### IF WE ONLY UNDERSTOOD

Could we but draw back the curtain That surrounds each other's lives, See the naked heart and spirit, Know what spur the action gives, Often we should find it better, Purer than we judge we should; We should love each other better If we only understood.

Could we judge all deeds by motives, See the good and bad within, Often we should love the sinner, All the while we loathe the sin. Could we know the powers working To o'erthrow integrity, We should judge each other's errors With more patient charity.

If we knew the cares and trials, Knew the effort all in vain, And the bitter disappointment, Understood the loss, the gain, Would the grim, external roughness Seem, I wonder, just the same? Should we help where now we hinder? Should we pity where we blame?

Ah! we judge each other harshly, Knowing not life's hidden force; Knowing not the fount of action Is less turbid at its source.

-Canadian Cemetery Service Magazine.

# THE LAND OF ENDLESS MIRACLES

### Continued from Front Page

O God of Israel! Thou hast conquered again—Thou hast prevailed! The enemy has perished! Not a man survives to tell what happened on the night of dread. We only know that—

"The angel of death spread his wings on the blast, And breathed in the face of the foe as he passed; And the horse and the rider, unsmote by the sword Melted like snow at the glance of the Lord."

"And it came to pass that might, 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.

War and peace, dearth and plenty, life and death, passed back and forth age after age at the command of the God of Israel in *The Land of Endless Miracles*, and at last the King was born, the King of truth and righteousness and love—born by miraculous power, His whole life of teaching and of service a never-ending miracle. He died and was buried and arose again from the dead by the miracle-working power of God who constantly watches over *The Land of Endless Miracles*, Palestine the beautiful and the blessed!

After these events had taken place the land slumbered for nearly two thousand years. The Roman legions marched with arrogant tread their allotted time. The Saracens came. The Crusaders snatched away their prize only to lose it again. And so time passed while the land slept on and God raised not a finger toward its defense for almost twenty centuries. But He did not forget! The end was not yet! The greatest of all miracles remained for future revealing, for future accomplishment.

Then tumult burst across the earth! It echoed and reechoed in every land! Not a nation in all the world but heard its reverberating clangor.

And The Land of Endless Miracles awoke!

Without the roar of cannon, the rattle of machine guns, or the shriek of shells, "Jerusalem the Golden" and The Land of Endless Miracles awoke!

The Turks marched out, the English in, for the end of God's withdrawal now had come. God never forgets!

In our next article we will tell you of some of the miraculous things that have come to pass in this strange land of wonders since it was freed from Mohammedan control at the close of the World War.

### A THOUGHT FOR THE WEEK

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We often hear the expression, "I never thought of it until it was too late." Well, stop right now before it is too late and seek the kingdom of God, and He will take care of all those things for which you have been seeking.

-Harvey Krogh, Jr.

# Berean Department

ARLEN MARSH, EDITOR

### Last Stand

Individual initiative, widely booted about as a highsounding phrase in the politico-social scandals of the world, can make one last stand which never can be prohibited. It can exercise its peculiar attributes in thinking

The Bible student has become, in general, a curiosity. In inverse ratio to the speed of his disappearance from the earth has been the speed of the increase in his value. The Bible student now faces possibilities which never before confronted him.

Study of the Bible can be made a delightful thing as well as an essential thing. The chief cause for disinterest in the Book has lain in the lack of individual initiative. What has been said during the years that are past has been accepted without thought as to its value or as to its truth when compared with Bible facts.

Religious thinking could undergo complete revision without many sad results. If, instead of taking what the ministers and teachers and books say for granted, the layman would encourage himself in the pursuit of wisdom and knowledge in his own way, Christianity would become a far more vital force than it now is. If the ministers and teachers and writers would apply what they know to what they read and hear and see, instead of happily copying the thoughts some one else has been bright enough to have, the laymen would be given the incentive to do study of his own

## Passing of a God

The roar of shots had hardly died away in the halls of Louisiana's \$13,500,000 capitol when the repercussions, political and economic, which invariably accompany the illness or death of governmental and commercial tycoons began to be felt. Huey Long, Kingfish, was dying; and, later, he was dead.

The Senator's demise was to be expected. No man who creates an iron dictatorship, however good it may be, can hope to escape the virulent hatred of his enemies. So it came as no special shock to the world to learn that a doctor had taken it upon himself to do what many had dreamed of doing, and had effectually done away with the Louisiana threat to freedom of the press, speech, and thought

Sic semper tyrannis. Lincoln died, like Long, at the hands of an assassin. Every man who rises to eminence in the rulership of the world is subject to the same threat Some one conceives of him as a tyrant, and some one shoots to kill. Hence come Sarajevos and destruction.

It all is, largely, the result of deification of the human. Men are not gods, but they like to imagine themselves as Joves, hurling thunderbolts at any who oppose them. Of

such stuff dictators are made. Of such stuff wars begin.

The kingdom of God will be a dictatorship, but it will not be brought about by share the wealth programs sponsored by loud noises in the Senate chambers. The kingdom of God will be a monarchy, but it will not be subject to the thrills and horrors of crimson revolutions.

For the defication in the kingdom of God will be confined to God Himself, and men will occupy the places that rightfully are theirs. Human failures, finite thinking, prejudiced and bigoted ideas will have no part nor parcel in the administration of the kingdom's government.

And the ruler of the kingdom will not be subject to the destruction latent in the thunderous rattle of machine guns and the deafening boom of forty-fives. The ruler of God's kingdom will be deathless, and so will all His co-administrators.

It is because men create gods of their own making that much of trouble has come upon the world. Unconsciously, even Christians are idolaters. The Longs rise up and fall and are forgotten, but the passing of these gods brings disaster in its wake. Financial and political worlds, affected by the exits, drop into sudden chaos; and the public, unthinking, blind, wonders dimly what lies behind the furor. Not until the establishment of the kingdom of God will these evils, these effects, be remedied.

## Raising the Jim Crow Issue

The recent passage of a law in Pennsylvania which stipulates that no person shall be discriminated against in any public place because of "race, creed, or color" raises again the bugaboo of racial pigments.

In the sight of God, of course, one Christian is quite as good as any other, provided each really makes an effort to fulfill his obligations. But not even this provides an excuse for the much-touted miscegenation fostered by certain "melting pot" addicts. Intermarriage between the races never has been wise, either socially or religiously. Ostracism from all society can be its only result.

The Pennsylvania problem, however, is a wider one than that of marriage. The law would throw all races together in all sorts of public places. That it will work is doubtful. That it is right is still more doubtful.

No race is superior to any other, mentally, morally, or physically, as a race. But not even God, unprejudiced by racial hatreds and superstitions, ever has suggested that intermingling of the blacks and whites and yellows was good and salutary. Equality may exist, but expediency and common sense would indicate that equality does not call for mixing of the races. Only disaster can result from the enforcement of such a law as this.



## THE CHILDREN'S PAGE

PREPARED BY MARY A GESIN

"I have no greater joy than to hear that my children walk in truth."

### A LETTER FROM JOHN

Most of you know the story of the calling of the first four apostles of Jesus. Peter and Andrew, two brothers, James and John, two brothers. All fishermen. John was probably the youngest of all twelve apostles. And he was the one most dearly loved by Jesus.

When Jesus called John to follow Him, John's home, it seems, was at Capernaum, where Jesus did so much of His work. Afterward John's home was in Jerusalem, and there it was he took Jesus' mother, to care for her after Jesus' death.

Later on John moved to Ephesus, a city in Asia, where he became the pastor of a church which Paul had established. And here he wrote three letters, the last one of which we are reading for our lesson for September 29

We all like very, very much to get letters from our friends. When the postman comes and brings us a letter we can hardly wait until we can open it and read it, especially if it is from a friend far away. If in that letter there is some favor asked of us we are only too happy to do it.

Many, many years had passed over the Apostle John's head. His brother James was dead, and he himself was an old, old man. Do you remember what it was James and John had been called? It was a queer name—Sons of Thunder. And that was because they were so hot-tempered Are any of you Sons of Thunder?

John had learned a great deal from Jesus while he followed Him and afterward while he worked among the Christians. He had learned to control that hot temper and to love people instead of finding fault. When John wrote this letter no one would call him a Son of Thunder.

In his long life spent for Jesus, John had found out that the greatest power in the world is not hate, but love—It was God's love that caused Him to send Jesus to be our Savior. It was Jesus' love for us that caused Him to be willing to die for us.

And John wanted everyone to know these two facts And a third one—that is, we can best return God's love and Jesus' love by loving each other. Indeed, if we do not love each other, then we do not love God and Jesus John tells us that in his other letters.

Now this letter, the third one, John wrote to a man,

called Gains. We do not know who Gains was, only that he was a dear friend of John's, one who had helped him in his work and had helped many others also in their labor of teaching the gospel.

You know, the people of the country where John lived are noted for their hospitality. They consider it a great joy to entertain travelers. And when one enters, the greeting is, "Our house is your house." (Spoken in their language it is, "Beitna, beitkum.")

John asked Gaius in his letter to him to receive certain missionaries which he was sending and to help them along on their journey. Gaius was only too glad to do so, for he loved John, and above all, he loved Jesus. And these missionaries were teaching those who worshiped idols all about Jesus, who was their Savior as well as ours.

Read John's letter from beginning to end, or have some one read it to you. It doesn't sound like a letter nearly nineteen hundred years old, does it? It sounds as though some one had just written it and sent it to us.

Notice the words at the top of this page. They are taken from John's letter. They sound like words your father or your mother might write to one of you away from home. Most likely you have heard Mother or Father say, "Nothing could make me happier than to have my children grow up to be true followers of Jesus."

That is just what John meant Only these were not John's own children. He was their pastor, and that was the way they were his children. You who are so happy as to have a pastor, know that your pastor counts you as his children.

- "Blest be the tie that binds
  Our hearts in Christian love:
  The fellowship of kindred minds
  Is like to that above.
- "Before our Father's throne
  We pour our ardent prayers;
  Our fears, our hopes, our aims are one,
  Our comforts and our cares.
- "From sorrow, toil, and pain,
  And sin, we shall be free,
  And perfect love and friendship reign
  Through all eternity."

# The Sunday School Lesson From Truth Seekers' QUARTERLY

LESSON 13. — September 29, 1935

### JOHN

### GOLDEN TEXT

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."-3 John 11.

### A STUDY OF THE SUBJECT

Topic: John-The Minister and His People. Aim: The advice of a godly pastor is given in love and should be taken appreciatively.

Class Discussion: Responsibility of a minister. His qualifications. Care that should be taken as to what is said in letters. Men who cause trouble in the church because of their

desire to be leaders.

I. John Finds Joy in the Spiritual Growth of His People. (3 John 1-5.) The true pastor comes to look upon the people who form his congregation as an affectionate father regards his children. He feels responsible for their spiritual success or failure. His heart regoices when they show constant development in Christlike ways of life, and he sorrows when they fail in their allegiance to the Master Often he feels himself drawn more closely to those under his ministration in the church than he does to members of his own family who are out of Christ. The tender affection with which he regards them induces him to warn them of dangers he sees approaching them and to encourage them in "every good word and work." Please read Acts 20.28-35.

II. John Invites All to Become Laborers With Christ. (Vv. 6-8.) The church is a unifoldy. Each member of it has some part to take in the work it does. At the head of the body stands the Lord Jesus Christ. Under Him are the pastor, the elders, deacons, and other officers and teachers who perform their various tasks in the furtherance of God's work. But while all cannot preach or teach or perform the duties that devolve on other workers, there is not one person who cannot give something of his time or money to help carry

the effort of the church forward, and thus join in the reward. III. John Advises Us to Imitate the Good. (Vv. 9-14) It is natural and right that men should follow their leaders. But it is wise

for them to select those leaders with the utmost care, that they may not be led into sin rather than into righteousness Aside from the power of the Spirit of God, the success of a church depends largely upon the influence of its pastor and elders. If they are godly men they will lead the flock of God into spiritual pastures, feeding its members with the food that it is best for them to have, and drawing their supply from the mexhaustible Word

### PRACTICAL APPLICATIONS

- 1. Moses spurned the pleasures of Egypt and became the leader of Israel.

  2. Naomi experienced the uncertainties of
- hfe, but faith helped her endure 3. David, being a man after God's own heart,
- was merciful to his enemies. 4. Amos saved Israel from two judgments by
- prayer, but could not be deterred by the

King's threats.

- Josiah proved that when the righteous are in authority the people rejoice.
- Daniel was as true to God when a captive as when a freeman
- Martha allowed temporal duties to interfere with Christian responsibilities.
- 8. Barnabas, being consecrated, gave liberally of his substance.
- 9. Paul was industrious, but enjoyed the pure, virtuous, and beautiful in life.
- Lydia and Priscilla aided those preaching the gospel and received the same gladly
- Timothy was reared in unfergned faith. enabling him to be a partaker of the afflictions of the gospel
- 12. James credited God as the source of blessings and wavering faith to the unstable --- C E B

### GOLDEN TEXT

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."-3 John 11.

Good and cyil are as widely separated as the east is from the west. Good is of God, evil not of God. He that follows after evil does not know the love and mercy of God. He may think he knows God, but if he does he de-ceives himself, for evil is not godlike. The evildoer is the loser.

He that constantly does good knows the love of God and the power thereof. He it is that lives close to God and tries to please Him in every way. Those who follow after good are the beloved of God. Do you know God and follow after good or are you one that knows not Godo If the latter, turn today and learn of God and do good, which is His will. —L. A. R.

### INTERMEDIATE CLASS Making Our Church Friendly

We have been studying the lives of some of the men and women of the Bible with a view to discovering just what their strong points were and applying these to our own experiences We come now to the last lesson of the quarter, and it is a lesson on making our church attractive to others, being friendly If you have come to believe, as I hope you have through these studies, that God's way is the best way after all, you will want those you love, your friends, to find out the same thing. What better way than by doing your part to make your church as attractive to them as poscible? Discuss in class whether this should be done by patterning after the world's social doings, the programs of a club, or the features of a recreational organization. Read 1 John 3:3. Is that "purifying" yourselves, when you

make your church such a place?

John speaks of walking in the light. Does that tell us anything about how to make our church attractive? Light not only attracts, but points out danger; 2 10 tells us further about the light. Is walking in the light equal to walking in the truth? How may we know of we are doing that? What is our measure? Is it not this: "even as he is pure"? Christ, the light of the world, is also the guide for our actions.

Remember, darkness repels; light attracts. But be sure that your "light" is Christ .- M. G.

### JUNIOR CLASS

Topic: John's Message of Love. Text: 2 John 1-8. Memory Verse: "This is love, that we walk after his commandments."-2 John

Review. As this is the last lesson in the quarter we will review all the lessons. Let each child select his favorite character, telling why it is his favorite, and tell the story of that lesson. If any lesson has been omitted review these lessons. Taking each lesson separately, have children tell why this person could be called a great man or woman of the Bible. Write the list of names of the characters in this quarter and give a list to each child. Give a number of questions that may 3. Who refused to eat to his king? the King's meat and drink his wine? -4. Who said, "Lord, dost thou not care that my sister hath left me to serve alone?" 5. Who was called up into the mount to receive the law? - 6. Who taught a lesson about a plumb line? - 7. Who taught us a lesson about giving? -Who said, "Those things which ye have both learned, and received, and heard, and seen in me, do"∤

Memory Verse. Would any of these people have become so great if they had not loved God, and kept His commandments? John in writing to a certain lady and her family told them that they could show their love by doing the will of God. He said, "This is love, that we walk after his commandments." Repeat this verse. Review all memory verses to see how many children remember them all.

Notebook. No new notebook work will be given for this lesson. If any work for any of the lessons has not been completed use this period to complete notebook for this quarter.

May God bless each boy and girl, and may the lives of these great men and women encourage you all to be better boys and girls. ---V. C. T.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

Southern California Conference, Los Angeles, Calif.

October 6

### MINNESOTA FALL CONFERENCE

The Church of God conference convenes at Mora, Minn., September 20 to 22 inclusive. The Bercan conference will be held in connection with the regular fall conference. All are invited to attend.

Gertrude Bennett, Secretary

### MICHIGAN CONFERENCE ANNOUNCE-MENT

The Michigan Fall Conference is scheduled to be held at Blanchard, Mich., from October 1 to 6. We have very fortunately been able to secure the services as evangelist of Bro. Sydney E. Magaw, pastor of the Brush Creek Church of God in Oho. There will be an evangelistic service every evening at 8 o'clock, and all-day services on Sunday. Of course that means dinner in the basement. The Blanchard church extends a cordial invitation to our brotherhood everywhere to come and eniov this spiritual feast with us. Arrangements are being made to care for those from a distance who can come and spend the time with us. You are urged to come and spend as much time as you can.

Cecil A. Smead, Pastor

### OKLAHOMA-ARKANSAS CONFERENCE

On the 25th of July our conference at Bear. Ark., convened. A ten days' Bible school and meeting, conducted by Bros. J. W Williams and O. J. Allard of Iowa, and E. O. Stewart of Texas had just closed. We feel that much good was accomplished, and we all feel more anxious for the second coming of our Lord

The churches in Arkansas were well represented at conference, also some members came from Oklahoma and Texas. There were eight ministers present. We were glad to have such a good representation of those who are giving their time and efforts to the teaching of the holy Scriptures.

Our next conference will be held at Cleveland in Conway County, Ark. We hope it will be even better attended, as we need to meet and become acquainted and to strengthen each other in the faith.

There were three baptized at the close of conference, Gabriel Humphreys, J. L. Muurief, and Paul Sprinkle. We are so thankful for the additions to our church and hope that much good may be accomplished for the glory

of our Master.

Mrs. J. M Dorris.

### CONTRIBUTIONS TO N. B. I.

COMINIBULIONS TO M.E	). I.
Howard E. Drew	<b>\$ 1.00</b>
J. W. Sweet	1 50
D. W. Kirkpatrick	1550
Samuel L. Burk	3,00
Mary Waller	2 01
Mr. and Mrs. G. McMurtrie	2.50

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated, interlinear Greek-English translation; fabrikoid binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Ill,

### SOUTH LAWN CHURCH, GRAND RAPIDS

Two new features in our Sunday school are working out wonderfully well. A few moments in the opening exercises are being used each week by Miss Evelyn Barr in teaching the children some typically children's songs. An automobile race is also arousing much interest among the various classes. A cardboard automobile for each class is advanced each Sunday the number of miles the class has pupils above the average for August.

The young people's division of our work is showing especial interest this fall. This is particularly noticeable in Bereau. How we wish that some of those who spoke at conference of how difficult it is to get young people to come to Berean could see Sr. Siple's class on Thursday nights.

The senior division of Bercan is completing a study of the consecutive events in the life of Christ soon. They then plan to take one lesson on the author, time, purpose, and characteristics of each book of the Bible.

F. E. Siple, Pastor.

### CORVALLIS, OREGON

Preaching services are discontinued until further notice Sr. Railsback is on a vacation but plans to return here early in November, accompanied by Bro. Railsback. Watch this paper for further announcement. The Quarterly Northwest Conference held

The Quarterly Northwest Conference held here August 30, 31, and September 1 attracted many from a distance, including Bro. L. G. Jaegar, Sr. Mabel Burk and daughter Hazel, Tacoma; Sr. Arlena Prutzman, Mr and Mrs. Rayfield Skeels, Monmouth; C. H. and W. O. Belshaw, and Sr. Mume Rogers, Eugenc, Ore; Bro. E. C. Railsback, Los Angeles; Sr. Jessic M. B. Kauffman, Riverside; Bro. and Sr. Norman John MacLeod, Malcolm, John, and Ross MacLeod, and Sr. Howard Moore and son Jerry, Red Bluff, Cahf.

The local chapel has undergone repairs which include a new foundation, roof, and calcimining. It is hoped that we can make further improvements later on.

Gladys Barber, Church Sec.

# BETWEEN YOU AND ME-

Bro, and Sr. T. J. Ellis of Waterloo, Iowa, were week-end visitors at headquarters, where Bro. Ellis, treasurer of the National Bible Institution, had been called for the monthly Executive Board meeting which was held on Saturday. They remained over for the morning services in "The Church of the Open Bible."

On August 25, an afternoon meeting was held at Grovertown, Ind., with dinner on the lawn of the Hardys and Sr. Maxie At the close of the meeting, Beverly Hardy expressed her desire for baptism

Bro. and Sr. Henry Bryant, La Porte, Ind., have a baby girl, born August 30. The oldest son and his wife of Bro. A. E. Hoskins also have a girl, Patricia Charlene, boin August 15, at St. Cloud, Minn.

Richard Townsend of the Pennellwood, Grand Rapids, Church was expecting to return to school last week. His neck, broken in an accident during August, has been put in a cast weeks carlier than the doctors had expected

September 29, at the Los Angeles, Cabr. Charch of God, 264 W. 42nd St., the sermon subject will be "Translated Into His Kingdom," with Norman John MacLeod the speaker. Sunday school is held at 10 a.m. and preaching services at 11.

The series of historical and prophetic sermons being given in the Oregon, Ill., church are attracting increasingly large audiences each Sunday night. Next Sunday the pastor's evening theme will be, "Some World Developments Suggested by the Prophets."

Next Sunday, Sept. 22, has been set apart by the orthodox rabbis of the United States as a day of prayer for those undergoing "persecution and ruthless oppression" in Germany. according to Associated Press dispatches from New York.

Bro and Sr Charles Gesin reached Oregon in time to be present at the evening service last Sunday, after a week's trip to Ripley, III, and St. Louis, Mo., where they had been visiting their daughter Ahee and other friends.

The Morning Star, published by A. E. Hoskins at Burr Oak, Ind., amounces a series of evangelistic meetings to be conducted by the publisher at Kokomo, Ind., beginning Monday evening, Sept. 16. A number of sermons will be illustrated with charts.

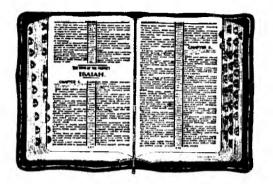
Renewed interest and growing attendance are being reported from various Sinday schools and churches as the vication season is brought to a close. Now is the time to put on a vigorous evangelistic campaign by every department of the church to build up interest on the part of the unconverted and bring them to Christ. A number of churches are planning special meetings for the near future. We will be glad to advise any congregation concerning available evangelists, song leaders, etc., to assist them in putting over such an effort.

From Ripley, Ill., comes the announcement that Bro and Sr Harvey U Krogh, Jr., have been secured as the successors of Bro, and Sr. C E. Lapp to have charge of the growing congregation at that place. Bro, Krogh's work is especially notable for the emphasis he places on spiritual matters. We pray for the success of both pastor and congregation in their mutual effort to serve the Lord.

A series of articles by Bro C. E. Randall, president of the Ministerial Association of the Church of God, will soon begin its appearance in our columns. The general theme will be "Spiritual Values." Watch for more detailed announcement in the near future.

According to a report from Mrs. Rhoda Hanson the Fennellwood Church of God is now settled in new quarters at 28 Allen Road, S W., Giand Rapids, Mich.

# Perhaps You Have Wanted to Help— Now Your Opportunity Is Here



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 24:11.

By order of the General Conference, an evangelistic fund to provide for carrying the gospel to new and isolated localities under the auspices of the National Bible Institution has been established. It was, however, understood by the Conference that no contributions to this fund were to be taken as replacing those made to the running expenses of the Institution, but were to be an addition to the usual donations to the general cause of the church

\$ 5

Here is the opportunity for which many have been waiting, an opportunity to help in telling the world about the coming kingdom and all it represents. Work will be started as soon as a sufficient fund is in reserve to cover operating costs. It is your chance, and it is your responsibility

\$ \$

Remember, however, that the National Bible Institution needs funds for its present work. To carry on the paper, the Sunday school quarterly, and tract publication requires money. Send a donation toward current expenses at the same time you contribute to the evangelistic campaign. The paper reaches five thousand people every week through one thousand subscribers. No one evangelist can do that. Write us a letter or use the coupon below.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois
Gentlemen: I want to help in obeying the Great Commission by a contribution of \$ to th
Evangelistic Fund. I also wish to help by contributing \$ to the support of the paper an
your other work These amounts are enclosed, or I pledge their payment on or before
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# THE RESTITUTION HERALD

VOLUME 24

OREGON, ILLINOIS, SEPTEMBER 24, 1935

NUMBER 52

# The Land of Endless Miracles

"THE last decade has shown greater changes in Palestine than have occurred since the beginning of the Christian era" Such was the astonishing statement made by Major Edward Keith-Roach, O B E,

British Director Commissioner for northern Palestine, in the National Geographic Magazine of April, 1934.

I have said that for two thousand years The Land of Endless Miracles had been sleeping unmindful of and largely unaffected by the changes time and advancing civilization were bringing about in other parts of the world, and that the land of Abraham, of Moses, and of Christ was suddenly aroused from its age-long slumber by the trumpeting thunders of the World War

Commenting further, the British Commissioner said "The Holy Land, formerly the outpost of the East and the inspiration of the West, has become the meeting place of both." (How many of our early students of prophecy have declared that such would sometime be the case!) The Major went on "Nowadays modern tractors, drawing a dozen plowshares at once, are seen beside the camel and the ass, dragging the primitive nail plow of the Bible."

The largest and longest pipe line in the world for the conveyance of crude oil from the wells stretches across the desert of ancient Babylon, now Iraq, passes under the cavern where King Saul sought the Witch of Endor for advice and over and under and through the Judean hills to the blue waters of the Mediterranean Sea, carrying hundreds of thousands of gallons of oil each day to be poured into tank vessels and transported to various European refineries

Long lines of steel towers, bearing aloft miles of heavy copper wire, alive with electric energy generated by the River Jordan, in whose sacred waters our Lord was once baptized, give power to hundreds of whirring motors in modern industrial plants throughout the country

Where once the sheep of Jesse grazed under the watchful eyes of David, Israel's future king, along the very trails be traveled with them night and morning, motor cars now

In this article the Editor presents some of the astonishing developments that have taken place in the Holy Land during the past few years, and suggests that even greater accomplishments are predicted in the Bible for the fulure speed and railway trains rush by, while from the air above them comes the whir of airplanes, each with its load of passengers or freight

As we contrast the Palestine of today with the Palestine of

Jesus' time, as we ponder on the long period of her sleep and her sudden awakening, we are moved to cry with Balaam, the Gentile prophet of Moses' day "Surely there is no enchantment against Jacob, neither is there any divination against Israel according to this time it shall be said of Jacob and of Israel, What hath God wrought".—Num. 23-23.

Yes, these remarkable accomplishments of the past ten years in the Hofy Land are all the work of the God of Israel, "who only doeth wondrous things."

Eighteen years ago, before *The Lond of Endless Mn-ocles* awoke from its long sleep, there were but two short railway lines in all Palestine, and they narrow gauge reads that ran from Jerusalem to Jaffa and from Haifa across the Jordan to join the line from Damascus. Now practically all of the important historical points in Palestine may be reached by up-to-date railways.

The city of Tel Aviv, a strictly Jewish community adjoining Jaffa on the Mediterranean coast, did not exist fifteen years ago. Its population, which in 1931 numbered 46,000, at the close of 1934 had increased to \$5,000, which is only about 5,000 less than that of Jerusalem, the first city of Palestine.

Nearly 300,000 acres of orange groves, most of which are in the hands of returned Jews, are adding millions in wealth to the country, and establishing the permanent nature of the improvements that are being made.

A fine Hebrew university; good schools, modern hospitals, a million dollar Y. M. C. A building, the latter the gift of an American millionaire; splendid highways, vast electric power developments, and many new business and manufacturing enterprises now in active operation testify to the astonishing energy and ability of the Jewish men and women who are returning (Please turn to Page Ten)

# Abreast of the Times

## Rabbi Wise Pleads for His People

"I will bless them that bless thee, and curse him that curseth thee."—Gen. 12:3.

GENEVA, Switzerland, Sept. 19.—"The conscience of mankind will not tolerate that Jews should be degraded in this century as pariahs," asserted Rabbi Stephen S. Wise, president of the Committee of Jewish Delegations, in an appeal addressed to Dr. Eduard Benes, president of the League Assembly. He charged that "cruel persecution and defamation of German Jews" was being maintained.

Referring to the new anti-Jewish laws proclaimed by the German Reichstag last Sunday, which included, (1) depriving Jews of German citizenship; and (2) marriage, or intimacy, forbidden between Jews and Aryans, Rabbi Wisc said: "Anti-Jewish legislation in the Third Reich represents a regression of medieval policy with regard to Jews and creates in the heart of Europe of the twentieth century a new ghetto for the purpose of oppressing and dishonoring the Jewish people. . . We appeal to you," continued the Rabbi, "and through you to the League of Nations in the unshaken belief, to which we Jews have clung throughout the centuries of our tragic history, that the forces of right cannot fail to prevail, that the conscience of mankind will not tolerate that Jews should be degraded in this century as pariahs."

O if this great people could only be made to realize the loss they have sustained in the rejection of their Messiah! Some day, praise God, they will know Him for what He is, their Friend, their Deliverer, and their King!

## Great Presbyterian Church Divided

"I hear that there be divisions among you; and I partly believe it."—1 Cor. 11:18.

Philadelphia, Sept. 19.—During the past month the working majority in the First Presbyterian Church of Tacoma, Washington, withdrew in a body from the denomination with which they had been affiliated, the Presbyterian Church in the U. S. A., owing to the fact that they can no longer cooperate with what they term "the machine-controlled Presbytery of Olympia and with the modernist-inclusivist dominated Presbyterian Church in the U. S. A., (which) hinders spiritual growth, chills evangelistic zeal, and mars the unity of the Spirit in the bond of peace."

According to the report made to the General Assembly of the denomination for last year this congregation had a membership totaling 1,829, with a Sunday school of 1,647. The membership showed a net increase in 1934 of 28. The amount of money raised for all purposes was \$34,197.00. The pastor, Dr. R. T. Brumbaugh, declares in a letter pub-

lished in *The Presbyterian* that the following officers have withdrawn to form the new independent congregation: 16 out of 24 active elders, 48 out of 56 active deacons, and 12 out of 13 Sabbath school officers, and 23 out of 25 officers of women's societies.

The new congregation, which will be called the First Independent Church of Tacoma, is occupying temporary quarters in the Scottish Rite Cathedral across the alley from the First Presbyterian Church from which it has split.

"It is impossible but that offences will come," Jesus said, "but woe unto him, through whom they come" (Luke 17:1). No church can function successfully that is divided in its teaching. Doctrine, as well as mutual respect, is the basis of fellowship, and even two professed Christians "cannot walk together except they be agreed." There is room in the world for every good work and opportunity for every good worker, whether the effort is carried on in the name of Christ or in the name of humanity. But the success experienced by any group of workers depends largely upon the unity of purpose that exists within it.

### War Dogs Assemble in Packs

"In his place shall he honor the god of fortresses."— Daniel 11;38, A. R. V.

London, Sept. 20.—With rumbling growls that threaten at any moment to break into the maddened bays of the war-pack in full cry, the dogs of war are straining at their leashes as they face each other in the narrow confines of the Mediterranean Sca. The frenzied efforts of the League of Nations are having no effect upon the situation, unless it is to increase the tension that already exists. One hundred forty-four warships of the British Navy are now gathered in the vicinity that is expected to be the center of the conflict, and Italy is assembling the largest air fleet in the history of the world at Sicily within a few miles of Malta, the British base.

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# The Schoolmaster

By Norman John MacLeod

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."-Gal. 3:24.

TWO groups of Jews had existed for many years before the time of Jesus who advocated the toning down of portions of the law so that it would be acceptable to Gentile proselytes who might come into contact with the religion of the Hebrew people. These were quite anxious to soften down the rigors of ritual, to limit the distasteful animal sacrifices, to break down the things of the law that made it set the Jews aside as "a peculiar people" from the rest of the world. In short, they attempted prematurely to "break down the middle wall of partition" between the Jew and the Gentile. These groups we know as the Sadducees and the Herodians. The latter group would in fact do away with all the law except that of a civil and criminal nature and substitute the Roman institutions for it. Opposed to the Grecianizing influences were the Pharisees who added to the law restrictions and interpretations that would make the Jews a more distinct people than the law in its purity would. They were "Hebrews of the Hebrews," who prided themselves upon the perfection with which they kept the law and its traditions. Between these two extremes were found the group of Hebrew people represented by such liberal teachers among the scribes (and to a limited extent

among the Pharisees) as the famous Gamaliel. This latter group of leaders and teachers had searched into the mazes of the law and had found its real essence of love. This was the group that sent Nicodemus to Jesus by night to inquire concerning things of Him. They were secretly favorable to Jesus' teachings. The Apostle Paul was associated with Gamaliel, but had not learned that man's tolerance until the broadening influence of Christianity molded him into the greatest teacher of his time Such a leader with such a background was admirably suited to be the Apostle to the Gentiles. Being of Pharisaical persuasion, he could bring all the lessons of the law to bear upon the new religion that he had espoused.

When the early church leaders had their conference at Jerusalem (Acts 15:1-31) the decree was in conformity with the new broadening influence of Christianity. It was not narrow and bigoted as it would be if

it had come from the Pharisees, nor indifferently worldly as it would be had it come from the Sadducecs or the Herodians. It was narrowly truthful and yet broadened with the sympathetic influences of Christianity. "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."—Acts 15·19, 20. This reminds us of the toning down of the law by the Sadducees so that the Gentiles would not be offended by it. It is scarcely in the spirit of that group, but represents the very best in Hebrew thought with the added tolerance of Christianity from its fountain head.

In writing to the Hebrews the Apostle told of those things that would be of most essential nature to Hebrew Christians: that Jesus is the embodiment of all things sacred to the Hebrew. Jesus is the greatest of the prophets and greater than the angels (chapter 1); He is the high priest (7th and 8th chapters); the mediator of a better covenant (9th chapter); the greater sacrifice (10th chapter). Only naturally would that be the course of instruction to

Jews who knew the law thoroughly: they would have to accept Jesus, for they already believed in Christ, Only with difficulty could the Jews realize that Jesus was greater than Moses; was a more perfect high priest than Aaron; and was even greater than the angels and prophets. Now, writing to the Gentiles, the Apostle says that the law was necessary, but it could not disannul the promise to Abraham which preceded it; and that it was a "schoolmaster" to bring us unto Christ. How could the law which made the Gentiles strangers and foreigners by its elaborate traditions and ritual, not to mention its prohibitions, be a schoolmaster to bring them to Christ? What is the purpose of a schoolmaster?

The law, we are told, was blotted out, taken out of the way, and nailed to the cross by Jesus when He was crucified (Col. 2:14). Jesus had said (Matt. 5:18) that the law must be fulfilled (Please turn to Page Nine)

# Judge Not

What matter if your brother man
Does not the thing he ought to do,
Or that you think he ought? He may
Be thinking just the same of you.

Judge not.

What if a friend has fallen low Beneath a load of sin and shame; Should you the sinner's crime proclaim, And blacken thus a brother's name? Judge not.

You cannot read your brother's mind;
You cannot know the why and where:
But there is one that knoweth all,
So leave it to His love and care.

Judge not

Judge not, my friend, the time will come. For God is just and always true,
As you have meted out to them
You'll find it meted back to you,
Judge not.

-Selected by Lyman Booth.

# DECEPTION

TRAVELERS have told us that, in the hands of a guide, i they have been led along some ordinary, drab London street, lined only with bare walls and unattractive fronts of ancient business houses, when, suddenly, the guide stopped before a little wooden gate in a wall, and, opening it and inviting them to go in, they found themselves looking upon a beautiful garden, almost, as it were, another world. Thus, sometimes, one investigating the occurrences and significance of an apparently ordinary word in the Bible, finds himself suddenly in a new world of thought, of which he had never dreamed before. This was my experience in preparing a message for young men, when I was led to expound a part of the 6th chapter of 1 Corinthians. I felt led to look up the particular meaning of the Greek word translated in the 9th verse "deceived"; and 1 found myself, within a few minutes, deep in a subject which had heretofore escaped

There are, fundamentally, four different Greek words, together with their compounds and words derived from them, used by the writers in the New Testament to express the idea of deception They are planao, used fifty-six times; apatao, used eighteen times; dolioo, used fifteen times; and paralogizomai, used twice. I have given only the verbal forms. These words also occur as nouns, adjectives, and adverbs. The verb apatao is also found with two suffixes: exapatao, where ex emphasizes the verb; and phrenapatao, which means "to deceive one's mind." The Oxford English Dictionary defines the verb "to deceive" as follows. "1. To ensnare; to take unawares by craft or guile; to overcome, overreach, or get the better of by trickery; to beguile or betray into mischief or sin; to mislead; 2. to cause to believe what is false; to mislead as to a matter of fact, lead into error, impose upon, delude." Practically all of these meanings are found in the New Testament, in the ninety-one different occurrences of these four words and their derivatives. It might be profitable to classify these references, and thereby obtain for ourselves a more vivid. realistic background for the study of the subject of deception in the latter days, of which the New Testament says so much. Our Lord, in His beautiful parable of the lost sheep, uses the verb planao in speaking of sheep that have gone astray (Matt. 18:12, 13), reminding us, of course, of the words of Isaiah: "All we like sheep have gone astray; we have turned every one to his own way."-Isa. 53.6. Once the writer of the Hebrews speaks of heroes of the faith who "wandered" in deserts and mountains (Heb. 11.38).

The fall of man, the introduction of sin into the world of humanity, is traced ultimately by the Apostle Paul to the deception of Eve by God's great enemy, Satan himself (1 Tim. 2.14; 2 Cor. 11.3). The first reference of an important word in the Bible is almost always indicative of the significance which that word is to have throughout the

Scriptures, and it is very interesting to note that the first time that the verb apatao occurs in the Greek Old Testament is in the record of this very hour, when the woman said to God: "The serpent beguded me, and I did eat."—Gen. 3.13. Since that original deception the heart of man has been infected with deceit (Mark 7 22; Rom. 1:29; 3:13). In our unregenerated state we are all "as sheep gone astray" (1 Peter 2.25). We are "out of the way" (Heb. 5:2; James 5:20). We are under the spell of deception (Titus 3:3); we "err in our heart" (Heb. 3:10); we walk in "the error of the wicked" (2 Peter 3.17); and men especially wicked are characterized as "wandering stars" (Jude 13).

Not only is the human race itself in its fallen condition a deceived race, but there are actually men "who lie in wait to deceive," who seem to make it their life business to promote the deceptions of the devil (2 Cor. 11.13, Eph 4. 14; 5:6; 2 Thess. 2.3; 2 Tim. 3.13; Titus 1:10; 2 Peter 2:13, 14, 18). Satan deceives men by (1) sin (Rom. 7:11; Heb. 3 13); (2) by riches and the love of money (Matt. 13:22; Mark 4.19; 1 Tim. 6:10); (3) by lust (Eph. 4:22); (4) by unrighteousness (2 Thess, 2.10); (5) by ignorance of the Scriptures (Matt. 22:22; Mark 12 24, 27); (6) by "philosophy and vain deceit" (Col. 28). Satan uses his human agents to deceive the unwary by "enticing words" and "good words and fair speeches" (Col. 2:4; Rom. 6:18). Sometimes men are said to deceive themselves (1 Cor. 3:18; Gal. 6:3; James 1:22, 26). Twice we read of the deception of Balaam (2 Peter 2.15; Jude 11). Five times the New Testament writers use the admonition, "Be not deceived" (1 Cor. 6.9; 15.33; Gal. 6:7; James 1:16; 1 John 3:7). Once we read of "the spirit of error" (1 John 4:6). Leaving to a later consideration the remarkably frequent references to deception in the latter days, we would note seven references to deception in regard to the Lord Jesus, either His freedom from deception and guile, or the false accusations concerning deceit that were made against Him (Matt. 26:4; 27.63, 64; Mark 14:1; 1 Peter 2:22) Aside from these references that we have classified, there are nine other occurrences of one or the other of these four Greek words we have been speaking of, which we simply include under a general classification of miscellaneous; they do not throw any important light upon our particular study (John 1.47; 2 Cor. 4:2; 6 8; 12:16; 1 Thess. 2:3; James 5:19; 1 Peter 3:10; Rev. 14:5). Finally, there is that most astonishing description of the false prophet, Bar-jesus, with whom Paul came face to face on the island of Cyprus, who, so Luke tells us, sought to turn away the deputy of the country, Sergius Paulus, from the faith, a perfect symbol of Satan himself. Paul's fearless exposure of this wicked man's heart forms probably the most terrific indictment of one man by another man in the Word of God. "O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—Acts 13:10. To sum up all these many references, we would say that the New Testament teaches us that: humanity fell by Satan's deceiving our first mother; since then, man has naturally been out of the way, living under the power of error; he continues to be led from God into darkness and destruction by every conceiv-

able form of sin, and, sometimes, by men themselves whose fundamental purpose in life, assigned to them by the great deceiver himself, is to beguile and mislead men. Probably there is no other word in the New Testament which describes the tragedy of man's condition without God as this terrible word "deception."—Wilbur M. Smith in Revelation.

# A Challenge to Youth

By D. G. Harvey

"One generation passeth away, and another generation cometh."-Ecclesiastes 1:4.

N EVER again will that fluent pen of Sister Mary Woodward impart the sweet peace of God in her heart and mind, her great love for her Lord and the brethren. Her many frequent articles in The Restitution Herald during the past years will be sadly missed by all.

The last issue of our little paper brought so forcibly to mind the truth of the above text. In the past few months three almost steady contributors to THE HERALD have laid aside their pens, to rest until awakened by the coming of the Master. How we miss those wonderful thoughts of George B. Alldridge and Samuel E. Hancy, and now Sister M. A. Woodward has ended her labor.

For years these three great minds have assisted the editor and others to bring to us a paper of which we are justly proud. Today there are so few who use that talent. Brothers Lyman Booth and Norman John MacLeod are the two upon whom the editor must depend for copy from the membership. He is therefore forced to use selected articles from other publications. Excellent articles have been brought to us in this manner.

The challenge is to the younger generation. The older have done their work well. They are fast passing away Some one must take up the work and carry on. Not take their place, for no one can fill the place of another, but each who has talent for writing must use that talent. It is both a privilege and a duty. When it is used, you will have that joy and peace which made it possible for Sister Woodward, even when in poor health, to write these words.

"There is a little longer to fight life's battles; and what if we are not having our own way in every church matter or neighborhood affair? It is just possible, if all our ideas were carried out, things might be in a great mess, and we might wish we had let some one else run things.

"We show our love for God by patiently enduring trials, and when the trial is passed and we look at it, how glad we are to be counted among the overcomers . . . Open your Bibles and read James, the 4th chapter; then bow your heads and pray as you have never prayed before, that God will open your minds and hearts to listen to His voice out of His Word. . . . God help each of us to be faithful,

for the coming of the Lord draweth nigh."—From May 7, 1935, RESTITUTION HERALD.

To review the work of these three great writers of The Herald would require a number of issues of the little paper. We do not wish to be unjust to others who have labored also during the recent years. No, no! We thank God for them; may their work go on. But the close of the life's work of three most frequent writers should show the need for others to take up the work. The older generation will carry on. But will the young men and young women, the boys and girls, follow?

Sister Woodward lived at Oregon, Illinois. She had dealt first-hand with the Training School boys and girls. She held high hopes for the future work in them. Read again her words—''It is such a pleasure to note how readily the members of the Training School take up their burdens. Brethren, far and near, I hope you will realize and understand what a help that class has been to the church work, to The Herald, to the gospel work. They have valiantly stood by the work, helped by articles, by letters, in many ways to keep the work moving along. We who are looking on can see the benefit, the maturing, the lessons of patient waiting they are learning. Just such experiences will broaden them in practical life, sweeten them in their prayers, feed them spiritually, build them up in the dear Christ life . . .

"My eyes fill with tears of joy as I read and thank God for the loyal souls who are doing what they can for Him and the gospel work. I rejoice today that I have lived to know their faithfulness and loyalty to His work... Many trials may await us, but may God give us all strength and love for the work while life is ours, and then we may lie down with the joy of expectancy, in the near future, of being forever with the Lord."—RESTITUTION HERALD, Dec. 9, 1930.

Young people of the church, not only the Training Class, but all Berean workers as well, the challenge is to you. Will the work go on? May the Master say of us as He did of another Mary so many years ago, "She hath done what she could."—Mark 14:8.

# The Most Lawless Nation in the World

It is natural, of course, that citizens of this great country should take pride in the fact that it "leads the world" in such things as wealth, national expansion, railroads, manufactures, inventions, agricultural products, athletic sports, and the like. But we are confronted with the startling fact also that in nothing is America's leadership of the world so pronounced and unapproachable as in crimes of violence. This humiliating fact is proved beyond question by the official statistics which show that in respect to crimes of that character we lead England by more than 2,000 per cent; and by the same statistics it appears that our per capita ratio of murders has doubled in twenty-four years.

For this there is cause, which must be embedded somewhere in the foundation principles of our system of government; and we have seen that our system differs from those with which the comparison of criminal statistics has been made, in two main particulars: first, in the theory which makes "the people" the sole source of all government, as well as the sole object for which it exists; and second, in our public school system.

Crime is commonly attributed to ignorance; but they who say so do not mean to attribute crime to ignorance of God; for the theory upon which schools are maintained at public expense is that by "education," of a sort which leaves God out altogether, people are benefited morally as well as materially. But do the results justify this conclusion? If the theory were right, then the nation in which "education," in the modern sense, is most widely diffused would have the lowest record of crime. How is it then that the reverse is the case? that the nation having the most extensive and efficient (?) public school system is far, far ahead of all others in crimes of violence? and that, as Judge Talley of New York points out, "most of the desperate criminals are mere boys, under nineteen or twenty years old"—fresh from the influence of the public school teaching?

Manifestly it is not that education itself is a ban, and ignorance and illiteracy are to be desired, but that everything depends upon what is taught; for it is self-evident that the basis of all knowledge is the knowledge of God. Hence it must needs be that a system of education based on any other foundation will prove in the end more of a curse than a blessing. God is the God of truth; His Word is the Word of truth; His Spirit is the Spirit of truth; and Jesus Christ is the truth. On the other hand, the devil is, by the Lord's own testimony, "a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." This makes it plain, and common sense confirms it, that the fruit of a lie can be only evil; and that murder is one of its chief fruits.

So here we have a clear light upon the present situa-

tion. For the twenty-four years within which the per capita ratio of murders in this country has doubled is the very period within which the public teaching of the young people has been transferred from its earlier foundation on the truth of divine creation, to that of the satanic lie of "evolution."

There is no need to cite evidence as to this change. It is a matter of notoriety; insomuch that it is frequently referred to in public discussion, and in secular periodicals. Thus, the widely read and well informed *Literary Digest* says: "In school, it seems, every pagan god in history may be the subject of the day's lesson, but not the God of the Bible."

The school books themselves bear witness to the change, for now, even in books designed for use in the primary grades, the facts of nature, the world, living species, and man, are explained in terms of the evolutionary hypothesis.

Therefore in pursuing our present inquiry it most behooves us to realize that evolution is not a scientific theory, and properly speaking is no longer a philosophical speculation Its standing today is solely that of a religious dogma. Indeed it has become the basic tenet of the most popular and flourishing cult in this "free" country-that of liberalism or modernism. And not only so, but the religion of which it is the basis is the most active and belligerent of all the enemies of the faith of Jesus Christ. Indeed C. F. Potter of the West Side Unitarian Church, New York City, one of the foremost champions of extreme modernism, at the "Easter" ceremony in his church of unveiling "The Chrysalis," a piece of sculpture designed to deify evolution, is reported to have said that "a new religion is about to sweep the world," and further, "Theology and evolution are in conflict. One of them will perish"; and he confidently adds: "It won't be evolution."

Moreover, it is only as a religious dogma that people in general take the slightest interest in evolution. Were it not its religious significance is clearly manifested to all, it would excite no more public interest than the construction of the atom, or the origin of sun spots. So the fact to which we are now appealing is notorious.

But the matter is so vital that we would look further into it. Let it then be carefully noted that at the foundation of every system of religion lies the great question of the origin of the physical universe and man's relation thereto. Man's mind is so constructed that it must have an explanation of that question; and the explanation he accepts, whatever it be, is the basis of his religion.

Another thing is to be noted in this connection, namely, that closely related to the subject of the origin of man and his environment (the physical universe) is the question of man's moral and spiritual being. For the human mind demands also an explanation of the remarkable fact that men, wherever found, give themselves habitually to actions which

those who indulge in them are swift to judge and to punish when committed by others. This raises the greatest of all religious problems, and no religion that failed to account for it could command a following

Again, every system of religion must needs have also an explanation for the striking fact that man somehow became possessed of a moral sense and judgment—the ability to distinguish between right and wrong—far in advance of, and indeed directly opposite to, his moral character. But this last mentioned fact, and its bearing on the main issue, are often overlooked.

The Bible, upon which Christianity rests for its evidence, clearly recognizes all the facts we have pointed out; for it begins with the story of creation and then proceeds at once to the account of the fall of man. The Bible furnishes also an explanation of the contradictory fact that man has a moral sense, which is far beyond and superior to his moral character. This is fully accounted for by the revelation that man was created in innocence, and was acquainted, before his fall, with the truth and holiness of God.

From this beginning, which forms the ground-work of the entire divine Revelation, the Bible proceeds to unfold in great detail—first by prophecy before the event, and then by history contemporaneously and subsequently—the divine plan of redemption through Jesus Christ.

Thus the Bible deals with (and none can dispute it) the whole case of man's origin, of his relation to God and the universe, of his depraved moral condition, and of his ultimate recovery through a divine work—a work which reveals, as could not conceivably be revealed otherwise, the compassionate love and grace of God, along with His almighty power, His inscrutable wisdom, and His inflexible righteousness.

But the Bible doctrine concerning the condition by nature of the entire race is most repugnant to the pride of man, whose unwillingness to acknowledge the truth about himself, and whose love of admiration and applause, however undeserved, are notorious. For the Bible does not present a flattering picture of man. On the contrary, it describes him in the most uncompromising terms as a rebel against the throne of God, as born in sin and filled with all unrightcousness, and as deserving divine condemnation, even if judged only by the standards and principles every where recognized, and which apply in judging another Moreover, it holds out to all who refuse God's offer of pardon and life through the redemption which is in Christ Jesus, no other prospect than that of wrath and eternal destruction.

Therefore, man's natural heart is strongly predisposed to the acceptance of any doctrine contrary to that of the Bible whereby he may account for the conspicuous facts of his moral condition, his hatred of his fellows, his readiness to do them injury, even to the shedding of blood in order to gain some advantage for himself, his idolatries, his blasphemies, his licentiousness, his wars and strifes, his insanities and suicides, his thefts, his lies, his frauds, his debaucheries, and so on to the end of the dark and dismal chapter.

From this it is easy to perceive how it is that evolution, as a religious doctrine, though without any fact to support it, finds such numerous adherents and such ardent defenders. What commends it to the unrepentant and unregenerate heart is that it offers an explanation of man's origin and of his moral condition which not only accords with his good opinion of himself, but which quiets his conscience as to the whole question of sin, and even makes his fears of judgment to become a subject of ridicule. For evolution presents man to his own admiring gaze, not as a perishing creature, lost and undone, but as a conquering hero; not as a fallen being, but just the reverse, a being in process of development from a lowly origin, and ever advancing, with invincible determination and despite all obstacles in his pathway, to as yet unimaginable heights of perfection and glory.

As for man's moral delinquencies and depravity, evolution accounts for these, and to the entire satisfaction of the unrenewed mind, by viewing them as relics of his supposed brute ancestry. And this pleasing fiction finds unquestioning acceptance, notwithstanding that the conspicuous vices of human beings have nothing of a corresponding nature from which they could possibly have been derived, in existing orders of the brute creation.

The fact (now disputed by biologists of repute) that no living animals, and none whose remains have been preserved in the fossiliferous rocks, could conceivably have been the ancestors of man, does not unsettle the childlike faith of the professed evolutionists; for Prof. Robinson screnely declares that the devotee of this new religion does not "have any doubts that mankind is a species of animal, sprung in some mysterious and unexplained manner from extinct wild creatures of the forest and plains." Thus, by the frank admission of this thoroughly up-to-date evolutionist, the supposed brute ancestors of man are "extinct"—vanished, without leaving a trace behind them—and, furthermore, the manner of man's supposed derivation from them is "mysterious and unexplained." Truly there is nothing to equal the credulity of the incredulous.

Evolutionists do not attempt to account for the remarkable fact that man, wherever found, is endowed with a moral sense utterly at variance with his moral nature, an endowment whereby he is able to draw the very finest moral distinction; in other words, that man is equipped with a conscience. This fact alone is fatal to the evolution theory.

The steps whereby evolution has been made the religion of our public school system are these: first, the principle was established that all people in this land are entitled to perfect freedom in religious matters, and all religions are on precisely the same status; second, the Bible was excluded from the schools on the ground that it is a religion; and third, the religion of evolution is introduced and taught under the utterly false pretense that it is a "science." Thus, in this so-called "Christian country," Christianity has been repudiated, and the satanic religion of evolution has been, so far as the public schools of many states are concerned, installed as the State religion.—Burt F. Marrs in The Bible Advocate.

# Some Questions About the Devil

By R. G. Huggins

"Consider what I say; and the Lord give thee understanding in all things,"-2 Tim. 2:7

DID the devil always exist, like God, "from everlasting to everlasting"? If so, is he not independently and inherently a god, and in every way equal with God? Psalm 90:2.

Did God make him? Locate him; where is he? "Thou hast made the heaven, the heaven of heavens, with all their host, the earth, and all things that are therein." "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." If the devil is or was in heaven "with all their host," or in earth or sea, he is embraced in the phrase, "All that in them is."

Did God make him the devil, or did he become that? If so, what was he before? Who or what caused him to lapse into the devil? Who tempted him? For this joint sin, what penalty for both the tempter and the devil?

Is the devil mortal or immortal? If mortal, his origin is Adamic and not pre-Adamic. In this case he is a "sinner from the beginning," and is nothing more than any other sinful mortal. If he is immortal, he is a deathless sinner, and is as indestructible as God Himself. Such a view nullifies completely the whole mission of Christ; for He came to "destroy the works of the devil"—to "bruise his head" (Gen. 3:15), and to destroy him (1 John 3:8, Rom 16:20, Heb. 2:14).

If the devil instigates sin and abets it he shares in the sin and guilt of the sinner. Devil influence diminishes turpitude of the sinner's guilt by dividing it between them. Devil influence, therefore, diminishes human responsibility in the ratio of its potency. Since the world began, in the almost countless instances of the punishment of sin recorded in the Bible, there is not one case in which the devil is introduced as a mitigating circumstance in punishment Where is the impartiality of God?

If the devil is an accomplice in sin, he is a joint sinner in the guilt of the transgressor. Spread this guilt over all the earth, and to every sin in it, since Adam, and his sin and guilt become infinite.

Temptation and sin originate within the person; not from a devil outside of him. An external devil makes no man worse; if he does exist, no man is made any better. The sinner never prays to the devil to help him perform wicked deeds, for he knows he is sufficient in himself to do them unhelped. The righteous man cries, "Help, Lord," when he tries to perform godly works, for he knows he is impotent in himself to do them without help. A sinner, we repeat, never prays to the devil for help, but why not if he is inspired and "helped" by him, and is his indispensable colleague in crime? Matt. 15:19, 20; James 1:14, 15; Psalm,

12.1

"The heart is deceitful above all things, and desperately wicked: who can know it?" Are we not then "desperate" enough without a devil to make us more desperate? If there is a devil he is comprehended within the phrase "all things." And as the human heart is deceitful "above all things," it is more desperate and wicked than any kind of a devil could be. We are surely more wicked than any kind of a devil could be. A devil to make us worse than we are is a superfluous orthodox chimera, injurious to man, and dishonorable to God. Jer. 17.9.

The word "Satan" is pluralized in Revelation 2:24, "The depths of Satan, as they speak." The Greek word diabolos, translated "devil" in our version, is used in the plural form in 1 Timothy 3:11, where it is translated "slanderers," and in Titus 2:3, where it is rendered "false accusers." See any Greek text. Both texts speak of the wives of deacons, and tell them not to be devils! Question: Why always use the words "Satan" and "devil" in the singular when the Bible uses both of them in the plural form?

Finally, the doctrine of the devil as held and believed in both ancient and modern times is unmixed blasphemy. Its predominant note is that while God with heavenly benevolence seeks to save us, the devil with uncanny wisdom and cunning and with hellish impishness, seeks to damn us Incessant war goes on between them; and the result is always the same in both time and in eternity—the devil damns the majority and God saves the few that escape his wiles. When this terrible result has been reached, through the devil's perpetual efforts to thwart God's munificent plans, an afterthought recalls the fact that the devil in all his meanness has carried out God's will obediently. Even in tormenting the wicked forever he is only doing what God wants done! God decreed the penalty; and the devil executes the decree! There must be an understanding between them since they work together in such harmony. They must be in a compact and on good terms, for if not, the devil in his unspeakable vileness would stop doing God's will, put out the fires of hell, cool off the place, and make it comfortable and restful, just to spite God and cross His will. Perceiving that the devil thus restrains himself, and is a model of obedience in time and in eternity, vast throngs of people prostrate themselves in devil worship! May God, in whom there is no darkness at all (1 John 1:5), "deliver us from the power of darkness," and "turn us from darkness to light, from the power of Satan unto God, that we may receive the forgiveness of sins, and inheritance among them which are sanctified by faith" (1 John 1.5, Col. 1.13; Acts 26:18).—The Faith.

## THE SCHOOLMASTER

### Continued from Page Three

before one tiny portion of it should be done away. Jesus was the curse of that law (Gal. 3·13). How could a thing that was a curse to us be at the same time our instructor in righteousness? How could a thing which was fulfilled, blotted out, taken out of the way, and nailed to the cross be our teacher? Let us contemplate some other scriptures.

When the Jews passed over Jordan into the Promised Land there occurred a most dramatic scene. Two portions of the law remain in the world as a reminder of that scene to give a prophetic value to the Old Covenant the blessing and the curse. Moses delegated one group (Deut. 27:12) to stand upon Mount Gerizim to bless the people; and another group (Deut. 27.13) to stand upon Mount Ebal to pronounce the curse. The Hebrews who attempt to keep the law today are still under provisions of the blessing and the curse spoken from those two mountains that day. Such is the condition of the Israelites at the present time. They are living under the curse of the law, for they have not accepted Jesus as the Christ; for them He has not become the curse of the law. They are still looking for the great Redeemer who shall redeem them from the curses that have come upon them for their disobedience. What are some of those curses? "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."-Deut. 28:36. When the Jews were finally taken captive they were forced under penalty of torture and death to accept pagan gods. When Antiochus Epiphanes came to govern Palestine he sent men throughout the land to enforce the worship of his gods the protest of the priest Mattathias with its resulting long wars of the Maccabees were brought about by that enforcement. The name which has become so typically Jewish as to be attached to the Jews almost exclusively, Isadore, means a worshiper of Isis; originally it was forced upon the Jews by their persecutors. Many other cases could be cited to demonstrate the fulfillment of that prophecy.

"And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee."—Deut. 28:37 One need only glanee about him to see the fulfillment of that famous prophecy to the minutest degree. The very mention of a Hebrew is enough to arouse most Gentiles to excessive scorn and abuse of that race: witness the recent persecutions in Germany. Furthermore, the terrible days of the siege of Jerusalem by the Romans (A. D 70) were predicted in detail by Moses (Deut. 28:52-58). The scattering of the children of Israel throughout the world with its accompanying tribulations are such commonplaces that we scarcely think of them as "the curse of the law" (Deut. 28:63-67). Even the carrying of the Jews (including the Prophet Jeremiah) down into Egypt was predicted by Moses (Deut. 28.68).

For the most part the Jews are still living under the

curse of the law: they are abiding under those things that have made them a distinct people for the things that have come upon them. Ezekiel (36th chapter) tells of how the Gentiles take notice of the things that come upon the Jews and are astonished by the evils that overtake a people who are purported to be God's chosen people But the Lord will "for his holy name's sake" turn and bring upon them the blessing of the Old Covenant. The law becomes an instructor in righteousness and faith then: it taught the Jews who could look forward to Jesus the Christ that they were not able to keep the law, but would abide under its curses; it taught the Gentiles that the Jews were under the curse of the law because they had not lived by faith in God, but had tried to keep the law in their own righteousness But God is still instructing the Gentiles by the law by showing that the Jews are a downtrodden people because of their disobedience. But to the Gentile Christian as well as the Jews He has shown that He is going to bless the Israelites some day with the blessing that is written in the Law of Moses (Deut. 30).

How else does the law become a schoolmaster to us? an instructor in righteousness? a tutor in faith? Only by Christ can we come to God. Jesus told His disciples (John 14:6) "I am the way, the truth, and the life no man cometh unto the Father, but by me." Why? Because He became the curse of the law, leaving only the blessing for such as come to Him in spirit and in truth. The law served as a schoolmaster "until the seed should come to whom the promises were made" (the Abrahamic promises). The blessings of Abraham thus become identical with those of the Mosaic Covenant, and are further elaborated by the Davidic and Levitical Covenants. Only to those who try to obtain salvation by their own righteousness is the law still binding. Those people have not come to Christ; they are still in need of instruction. The law is the instructor. Those who attempt to keep the law are trying "to climb up some other way" and are thieves and robbers. They are trying to get into the sheepfold "by another door" than by Jesus, the only proper "way."

When asked by the outsider what he should do, the average so-called Christian will point to the law Jesus told those who asked Him, to do that very thing. But when questioned further on each side those great teachers always summed up the law in love. The lawyer interpreted the law in love; the rich young man had not learned that the law was summed up in love, and had need that he put his trust in something else besides the keeping of the law in its traditions and his own power through wealth. Jesus summed up the law in two great commandments of love to God and love to man. Do we as Christians take up the law in such a way, or do we attempt to keep the spirit of Christianity in fear! When we preach fear to the people, do we as ministers of the gospel keep its true spirit? No, for "perfect love casteth out fear" and "love is the fulfilling of the law." Jesus with His great love to the Jews was sent to "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). He has come to us Gentile Christians with the curse taken out of the law, to give us the promise of blessings through the seed of Abraham according to faith. Let us with zeal, therefore, lay hold on the great and precious promises through love. A schoolmaster is a harsh individual; let us not return ourselves to his sway!

# THE LAND OF ENDLESS MIRACLES

### Continued from Front Page

to their ancient homeland. As the country passes in review before us as it appeared but a few short years ago and as it actually is today, we are moved to cry with Ezekiel the Prophet: "This land that was desolate is become like the garden of Eden; and the waste and desolate and runed cities are become fenced, and are inhabited."—Ezek. 36.35. Surely here is ample evidence that God will one day fully accomplish His purpose as indicated by Jeremiah "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."—Jer 31:10.

The love of the Jews for Palestine is without end, declares Dr. A. U. Michelson, a converted Jew of Los Angeles, California. "When the Jews pray," he says, "they turn their faces toward Jerusalem, and they bury their dead facing east. The Talmud says, 'He that liveth in the Holy Land is as though he were without sin,' and 'he that inhabits the city one hour and dieth there is sure of the world to come."

God is preparing for the return of His people to their own land, and they will not go back empty-handed!

The potential wealth of the country is enormous, almost beyond computation. For example, there is the "Dead Sea Concession," which is controlled by a young Jewish engineer and his English partner. Dr. Thomas II. Norton of New York estimated that there are obtainable from the heavily laden waters of the Dead Sea potash and various other salts and minerals to the value of \$1,182,000,000,000. One trillion, one hundred and eighty-two billion dollars! That is surely a vast sum of money to be hidden away in the waters of a little sea that lies 1,292 feet below the level of the Mediterranean, and which has a depth in places of 1,300 feet. At a thousand feet below the surface the salt or mineral content of the water is 27 per cent of its weight

Just what does this vast sum of money represented in the wealth held in solution in the locker of the Dead Sea really mean? Here are a few comparisons to help us to understand.

The National Industrial Conference Board of New York estimated the wealth of the United States in 1932 at the staggering figure of \$247,300,000,000. The entire wealth of the United States was thus said to be a little more than one fifth of the estimated value of the riches to be found in

that little lake in southern Palestine, which is about fortyseven miles long by nine and a half miles wide, or about the size of one of the smaller counties in a midwestern state!

For untold ages God has been concentrating in that wonderful natural treasurehouse His riches beyond the power of human comprehension to be made available at the time when they were most needed by man. A Land of Endless Miracles, indeed, is that little land of song and story, the chosen territory of Israel's God!

When Moses stood on Pisga's height overlooking the Promised Land he could not have dreamed of the value of the treasure locked up in the vault of the Dead Sea. "Salt" meant little or nothing in those days except a seasoning to be put upon food, or a substance men exchanged with each other in pledging their deathless friendship. The age when chemicals should reign over the earth was still far in the future.

Only a miracle could transform the deadly waters (for not even an ocean fish can survive in the Dead Sea) into food and medicine and a thousand other products necessary for the manufacture of vital modern necessities. But God did it—the God of Israel. He it was who brought forth the knowledge of these things at the proper time. He it was who filled to overflowing that deep scar in the rugged face of Palestine with the riches men are now seeking to recover there in *The Land of Endless Miracles!* 

But the miracle-working God of Jew and Christian has not completed His wonderful purposes in that little Oriental land. Much has been done, yet much remains to be accomplished still.

Here it was that the miracle of *inspiration* was performed, in which God made Himself known by verbal revelation to His people. The great mass of our sacred literature was written in Palestine, and every word by a Hebrew scribe.

The miracle of the Son of God, dying for the sins of the world, was enacted in The Land of Endless Miracles. The hope of life, eternal life, was made into the solid substance of positive fact by the resurrection of Jesus from the dead, a miracle of glory that outshines all events of the past and present in the experiences of mortal men.

But still we have not reached the zenith of God's outpouring of marvelous power in The Land of Endless Miracles. Soon back to those same rugged hills will come the Miracle Man of History, the Lord Jesus Christ, Himself a miracle, to perform the mighty miracle of establishing everlasting life and peace and joy throughout the whole wide world! "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east —" (Zech. 14:4), and the earth shall quake beneath His tread and all nations bow before Him in adoration, and into the ceaseless ages of eternity God shall continue to pour out of the treasurehouse of His love miracles of blessing upon The Land of Endless Miracles, the land wherein you and I may find an abiding place for evermore, for such is the promise of the Lord!

# Berean Department

ARLEN MARSH, EDITOR

### The Buswell Threat

Dr. J Oliver Buswell, president of Wheaton College, has been on trial, off and on, since last July. His offense was the heinous crime of sponsoring a back-to-the-Bible movement in the Presbyterian Church.

The Rev. Buswell is one of those ardent individuals who believes in standing up for his rights, letting the chips fall where they may. He will carry his case, for an adverse decision from the present church court seems almost certain, to the judicial commission of the General Assembly, which already has acquired several headaches over the problems represented by Mr. Buswell and his conferers.

Mr. Buswell fully expects to be ousted from the Presbyterian ministry; this in spite of the open admission by both prosecution and defense that each side is inspired by the very highest motives. Mr. Buswell also expects to be minus one job as president of Wheaton College. Mr. Buswell, consequently, talks of establishing a new Presbyterian denomination which will foster the ideas for which he has indefatigably fought

The whole scandal started when Dr. Buswell refused to resign from a movement organized by another doctor of divinity, Mr. J. Gresham Machen, militant fundamentalist. The General Assembly commanded, but Dr. Buswell was adamant. "No," he said; and he continued to say no so emphatically that finally the solons of the Chicago Presbytery believed him. So Mr. Buswell found himself charged with "conspiracy to damage and undermine" the Presbyterian Board of Foreign Missions, against which a Presbyterian group of laymen recently hurled some fiery darts.

It is a struggle to the death between fundamentalism and modernism, and it undeniably will mean a split in one of the world's largest denominations.

Dr. Buswell is to be strongly congratulated upon his stand. It is unfortunate that more churches do not have more men of his caliber. As conditions are, Messrs. Machen and Buswell are unique.

The Presbyterian Board of Foreign Missions, with its scintillating literary genius, Mrs. Pearl Buck, is devoted to the commendable task of combining the virtues of Christianity, Buddhism, Shintoism, Brahminism, Mohammedanism, and quite a number of other isms under the single head of Christianity; and it naturally took strong exception to the remarks made by Dr. Machen and Dr. Buswell on the subject of returning to the strict letter of the Bible. It also took exception to the laymen's committee which had taken exception to it.

Hard times have been reached indeed when it is necessary for the laymen of a church to fight for biblical teachparts I and II) and also two on the parts I and II). They sell at 30 cen ing from the pulpit. Yet just such times have been reached, en, and are worth every penny of it.

in almost every church. The Federal Council of Churches of Christ in America, a shell without a body, crawls with everything that is not Christian. The Methodist laymen register a protest that the Communistic ministers who head them are not representative of Methodist views everywhere. The General Conference of the Church of God demands an immediate return to doctrinal preaching from the poetic furbelows of "practicality."

Christianity today is not union. Let *Christian Herald* conduct all the polls it will; let it discover that 90 per cent of the readers who vote favor a united church front; let the Government call for union churches in experimental towns; let these things be, and still it does not change the fact that Christianity today is not union.

The time doubtless is coming when believers in the Bible as the supreme Word of God will have to cooperate, and cooperate whole-heartedly, to preserve any vestiges of the faith which they uphold; but that time has not yet come. Meanwhile, borrow a leaf from the Canadian book of experience, and discover that the United Church of Canada is nothing but one more denomination. When churches unite, there must be elimination of conflicting doctrines; with that elimination go the purpose and the incentive for the existence of Christianity itself.

The Buswell threat is aimed at the heart of a situation which is slowly strangling the church in the United States. Combining the ethics of the infidel with the ethics of the Christian could develop no higher moralism than Christianity can develop within itself. It could, however, effectually nullify and eventually destroy every trace of Christian thought and practice. Dr. Buswell has exalted principles, but he has also a deep-rooted respect and appreciation for the fundamental truth of the Bible which those who oppose him long since have lost.

## Try These in Class

Berean (or Sunday school) classes looking for something a little different from the normal run of lessons would do well to look into five books handled by the National Bible Institution, Oregon, Illinois. They are published by the same firm which issues the graded Sunday school supplies sold by the Institution, and are well worth while for private use as well as classwork.

There is one on *The Bible*, a complete course of thirteen lessons on the origin of the Book, how to study it, its inspiration, its purpose. There are two on the book of Acts (parts I and II) and also two on the life of Paul (likewise parts I and II). They sell at 30 cents each, or \$3.00 a dozen, and are worth every penny of it.



# THE CHILDREN'S PAGE

PREPARED BY MARY A GESIN

"We love him, because he first loved us,"-1 John 1:19.

### ISAIAH PAINTS A PICTURE OF JESUS

L ONG, long ago in the land of Judah lived a young man named Isaiah. One day when Isaiah had gone into the temple to worship he felt suddenly that God was talking to him. He listened carefully.

Now Isaiah knew his people had wandered away from God. He knew they no longer kept that first commandment God had given them, to have no other gods, but to worship only the one, true God. He was sad at heart because of their sin.

Isaiah realized that some one was needed to carry God's messages to his people to try to win them back to God. He heard God say, "Whom shall I send, and who will go for us?"

And suddenly that day in the temple Isaiah felt that he wanted to work for God. So he answered, "Here am I; send me."

Isaiah wasn't exactly sure just what God wanted him to do at first. But as soon as God found Isaiah willing and obedient He told him what to do.

As Isaiah knelt there in the temple, God sent him a vision. It seemed as though an angel took a coal from off the altar and touched Isaiah's lips with it. That meant Isaiah was to use his lips, his mind, his life, in doing God's work.

The very finest message that Isaiah carried for God to the people of Judah was the news that a Savior was coming who would forgive their sins. And that was seven hundred years before He came. No one but God could have told that to Isaiah.

This message was precious not only to Isaiah's people, but it is just as precious to us today. It was not news of a great and wealthy person, born in a mansion. It was news of a humble and a lowly Savior, born in a stable.

When we read Isaiah's description of this One who was to come, we cannot doubt that it was Jesus. Notice how Isaiah's words fit Him—"despised and rejected"; "wounded for our transgressions"; "oppressed and afflicted." All of that happened to our Lord.

As we look further at this picture Isaiah paints for us with words, we see that all this did not happen to Jesus because of any wrongdoing on His part. But He endured it all for us, because of His great love.

Jesus' love shines through it all, brightening up the sorrowful picture, just as the sunset sometimes bursts

forth suddenly after a cloudy day. Jesus was willing and glad to bear all the torture that we might be forgiven of our sins and find new hope of life to come.

It is impossible for me to answer each and every one of my children, young and older, who have written me about the Page. But let me thank you here for answering the questions concerning it. I enjoyed every card and letter, and am glad so many find the Page helpful and interesting

Let us start another Bible Scrapbook, as that seems to be the feature most enjoyed. Those who cannot attend Sunday school will find it most helpful. But those who do and have the time to put on it, will be the better prepared with their lessons. And that always pleases the teacher, you know.

Get any sort of notebook, scrapbook, or about twenty-five blank pages sewed together will do. Decorate your cover as you choose. A picture of Jesus is always inspiring. A picture of a child reading the Bible is good. If any of you have no pictures to decorate your hook, just write to me and I'll be glad to send you one.

On the inside cover page write the date, October to December, 1935, then the subject, "Some Prophets and Leaders of Judah." Now we are ready for the first page of the first lesson.

Write at the top the verse at the top of this page, next the subject, "Isaiah Paints a Picture of Jesus." Then write your story of the lesson, if you are old enough to write. You may copy the story I have given you, but a story in your own words will be better. Then copy these lines, filling in the blanks:

A prophet named spoke for God.
He told the people about a coming —.
He told them years before the Savior came
Only ———— could put that in Isaiah's mind.
Isaiah said Jesus would — our sins.
He said Jesus would ————— gladly.

Because Jesus died we have hope of ————.

Now let's draw some pictures to illustrate the lesson. Those who are not old enough to write can draw these pictures. First draw a cross, or cut one out of brown paper and paste it in your book. Next draw a tomb, something like a cave with the stone rolled away. Color the tomb brown or dark gray; add trees or grass to the scene. For the third picture draw a crown, showing that because Jesus was glad to endure pain for others, God gave Him a crown. Or you may cut the crown from gilt paper, or from white paper and color it yellow.

# The Sunday School Lesson From Truth Seekers' Quarterly

LESSON 1 — October 6, 1935

### ISAIAH PORTRAYS THE SUFFERING SERVANT

Isaiah 52:13 to 53:12: John 19:17-37

### GOLDEN TEXT

"With his stripes we are healed."—Isaiah 53:5.

### A STUDY OF THE SUBJECT

Topic: Isaiah Portrays the Suffering Servant.

Aim: To show that Christ actually died for us, that we might obtain forgiveness of sins and eternal redemption through Him.

Class Discussion: The exact and detailed predictions made by Isaiah more than 700 years before Christ concerning His life, death, and accomplishments. True greatness is determined by what one is, rather than by what he knows or professes to be

I. The Suffering Servant Rejected by Men. (Isa. 53:1-3.) The standard of worthiness of the Jews was at fault. It was not what Jesus really was that caused them to reject Him, but what they thought He ought to be. He met every requirement of Jehovah, but "man looketh on the outward appearance" (1 Sam 16:7), and by that faulty standard Christ was rejected.

II. The Suffering Servant Submits to God. (Vv. 4-9.) While Jesus permitted the cvilminded Jews to work their will upon Ilim without protest, it was to God only that He really submitted. "O my Father," Jesus prayed on the night of His betrayal, "if this cup may not pass away from me, except I drink it, thy will be done."—Matt. 26:42. Knowing that it was necessary that He should suffer both rejection and death (Luke 24:25, 26) in order that God's purposes on behalf of man might be accomplished. Christ submitted uncomplainingly to the Father's will, "leaving us an example, that ye should follow his steps" (1 Pet. 2:21).

III. The Suffering Servant Accepted by God. (Vv. 10-12.) In all things "the pleasure of the Lord" prospered in the hands of His Son. The incentive and the motive power of action is faith, and the evidence of faith is works (Jas. 2:18-20). Christ lived right because He believed right. His faith in God was unshakable, and therefore He was willing to be "obedient unto death, even the death of the (Phil. 28), knowing that whatever eross" God might require or whatever He might permit to come to pass was necessary to the carrying out of His beneficent plans for mankind. Because of Christ's submission in all things, "God also hath highly exalted him, and given him a name which is above every name" (Phil 2:9), and He has accepted His sacrifice and made Him the Savior of all who believe.

### PRACTICAL APPLICATIONS

### Jesus Christ

- -was a servant, who suffered for mantand; -poured out His soul unto death as a sacrifice:
- -must come again to complete His redemptive work.

Sufferings of Christ. The Prophet gives us a keen msight into the sufferings of the Serv-

ant of God, who as a lamb was led to the slaughter without murmur or complaint. These sufferings were self-imposed because of His willingness to carry the "iniquity of us all" (John 10:15, 18) Having foreseen the glory and joy that would come from paying the redemptive price for humanity, it gave Him a hope that strengthened Hun for trying ordeal (Heb 12 2). This suffering was not without its benefits to Christ, Himself, for it was through this suffering that He learned obedience and became the heir of eternal salvation to all them that believe and obey (Heb. 5.6, 9). Christ's sufferings for us were but examples of what our sufferings should be for the sake of the gospel (1 Pet. 2:21). It is much better to suffer affliction with the people of God than to enjoy the pleasures of sin for season (Heb. 11:25). It is a privilege to suffer shame for the name of Christ, and if any man does suffer as a Christian, let him not be ashamed (Acts 5;41; 1 Pet. 4:16). For if we suffer with Him and for Him, we have the promise that we shall also reign with Him (Rom. 8:17). If we are not suffering for Christ does it indicate negligence of duty (2) Tim. 3:12) ?

Sacrifice of Jesus. The sacrifice of Jesus was a willing one on His part. He did it of necessity, but not grudgingly. His sacrifice fulfilled all the anticipations set forth in the type of the Passover lamb, which must be without spot or blemish Jesus was all of this and more (1 Pet. 2:22, 23). Our offerings of self and substance must be of that same willing spirit (Rom 12:1, 2; 2 Cor. 9:6, 7). The quality of our offerings cannot approach the perfection of Christ, but through the imputation of His righteousness we become righteous as He is righteous -C. E. R

### GOLDEN TEXT

Though Isaiah's prophecy was uttered more than 700 years before the time of Christ, yet he vividly describes the sufferings and death of the Savior. In Matthew 27:26 we find that before Jesus was delivered to be crucified He was scourged, that is, severely beaten. The scourge consisted of a handle with three lashes or thougs of leather or cord, sometimes with pieces of metal fastened to them. We are not told how many lashes (stripes) they gave Jesus, but they were allowed to give forty, no more

How would you like to be whipped like that? Christ suffered this for you and for me. To heal is to restore or make whole. We are restored and made free from sin by Ilis sufferings (stripes that He endured) and death. What more could He do !-- L. A. R.

### YOUNG PEOPLE AND ADULTS

Theme. The purpose of this quarter's lessons is to find some practical help for living Jesus paid for your salvation, you owe Him today from a study of the prophecies and your life, your all .- M. G.

lives of the later prophets and leaders of Judah. The possibilities of learning something of prophecies yet to be fulfilled should not, however, be ignored.

History. In order to carry out the true purpose of the lesson, it is necessary to know about the customs, society, government, and acts of Isaiah and the people of his time. Study the article on Isaiah in the Encyclopedia Britannica or some kindred work; if possible, read some general history of Canaan of the period from about 750 to 650 B.C. Is Isaiah 53 a biographical record of the Prophet, or a prediction of events that had not then taken place?

Predictions. Having fulfilled the purpose of the quarter's study as a whole, the student should give attention to the predictive phase of the lesson. Whom did the prophecies con-cern most? When were they fulfilled? Why were they uttered? Find the references (use the marginal system in any Bible) which denote the exact time and method of fulfillment of the predictions. Could the statements about the death, burial, and intercessory prayer of the sufferer relate to anyone except the Christ? If so, how?—A. M.

### INTERMEDIATE CLASS

### What Our Salvation Cost

More than 700 years before that night in Bethlehem when the angels of God sang at the birth of His Son, Isaiah, a prophet, told of His coming. This prophet is believed to have been of the same tribe as Jesus—the tribe of Judah. He was called the Gospel Prophet, and he left a book, inspired by God, which gives us many beautiful word pictures of Jesus. The name "Isaiah" means "Salvation of Jehovah," and he brought to men God's means of salvation in telling them of Jesus. How much such news was needed in that time we can judge by the lives of the people. No longer did the people of Israel worship the only true God. Idolatry was practiced; the temple was closed; the rich oppressed the poor. One king, Hezekiah, listened to Isaiah's warnings and called him to be his adviser. Under previous kings his warnings fell on deaf ears

Anything that costs a great deal is precious. How dear to us, then, should be our salvation, our future life Without Christ we are helpless. We are fashioned of dust, the breath of life merely being added to cause us to live, to move (Gen. 2:7). When our breath leaves us, we die. Regardless of how good we have been, there is no hope for us unless we have accepted what Christ paid so dearly for and offers to us so freely. Philip read this lesson's chapter to the Ethiopian treasurer, who accepted Christ and was at once baptized.

Remember: In return for the great price

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

Southern California Conference, Los Angeles, Calif.

October 6

### RALLY DAY AT SOUTH BEND

Our church at South Bend, Ind., is having Rally Day September 29, with preaching at 11 a.m. by Bro. Floyd Stilson.

Basket dinner will be served at Mr. and Mrs. Louis Romine's, 1010 N. Notre Dame Ave.

We would be very glad to have everyone come.

Mrs. Paran W. Anderson.

### RALLY DAY PROGRAM

We are planning a rally day for our church at Arkansas City, Kan., for the first Sunday in October. We have recently engaged Lucille Le Crone as our pastor and are trying to build up our attendance and membership. Each member is urged to make special effort to bring as many that Sunday as possible.

A special program is being arranged; also the dedication of our new church building will be held in connection with the service in the morning.

All members within draving distance are urged to make special effort to be here on this day, and each one to do his bit by spreading the word around.

Received unsigned.

### RIPLEY, ILLINOIS

Bro. and Sr. Harvey Krogh, Jr., formerly of the Plum River, Ill., Church, have been secured here for the coming year. They expect to be here ready for services the first Sunday in October.

The second Sunday, October 13, is our Rally Day. We hope for many brethren at a distance to be here.

Ednah Cooper, Secretary.

### MICHIGAN CONFERENCE

Some of the subjects Bro. S. E. Magaw is contemplating discussing at Blanchard, Mich , October 1-6, are the following: "The Dead Sea and Palestine"; "Problems of the Church of God, and How to Face Them"; "The Great Jubilee Day, or When the Trumpet Sounds"; and. "When the Tide Goes Out."

We are looking forward to a good attendance, and that some may come even from outof-state points. A cordial welcome is extended to all.

C. A. Smead, Pastor.

### DELAYED AND MISSING HERALDS

Complaints have been reaching the office regarding delayed and lost papers. Such delay and losses are not due to this office, but to the Post Office Department. In an effort to cconomize, the Government has combined terminals; cut working staffs, working hours, and the number of substitute clerks and carriers; and in general reduced the speed and accuracy of the mail service. Second class mail is always the last mail sorted and transported; and the papers of this class are therefore subject to delay and frequent loss in transit. This office cannot locate papers so delayed or lost.

### TO OUR EVANGELISTS AND PASTORS

Our general headquarters would appreciate it very much if the evangelists and pastors of the Church of God would emphasize the fundamental truths for which the church has always stood would furnish us with their plans for the fall and winter. First, we would like to assist through the columns of The Herald in advertising their forthcoming special services, and we would find it greatly to the advantage of the church everywhere if we knew what time each one had available for work. Calls are coming in from various places for evangelists, and we would like to know well in advance who are available that we may be able to advise inquiring churches as to men and dates.

### SOUTH LAWN CHURCH, GRAND RAPIDS

Our church is looking forward eagerly now to a two weeks' series of meetings with Bro. James A. Patrick present as special speaker. Bro. Patrick was formerly president of the CONTRIBUTIONS TO DOLLAR-A-MONTH General Conference, and he was the first pastor of South Lawn Park Church, which will be celebrating its ninth anniversary while he is here. The anniversary comes on October 27. The meetings are to begin Sunday, Oct 13, and continue each day, coming to a chmax on Anniversary Sunday. The pastor and wife expect to make a trip to Louisiana immediately thereafter and Bro. Patrick will stay to conduct the work during that period.

The attendance at Sunday School is once

more up and above the 200 mark, and Berean is more largely attended than ever in the history of the church. On September 19 the Berean attendance was 114, and the classes are really studying.

Pray for the success of God's work here in this community. And especially do we ask you to pray God to help Bro. Patrick and the church here during the special meetings that are planned.

F. E Siple, Paster

### MRS. VERNON BOGGS

Alice, the wife of Vernon Boggs, was born in Star City, Ind., November 21, 1884, and passed away September 12, 1935, at the Rochester, Ind., hospital. She was the daughter of George and Elizabeth Wisley, both of whom preceded her in death.

Sr. Boggs was united in marriage to Vernon Boggs by Elder F. L. Austin on November 25, 1902, and leaves to mourn her death her husband; two daughters, Geneva Robinson of New Castle, Ind., and Ruth White of Pcoria, Ill; one grandchild; two sisters, Mary Oler and Grace Haines; two brothers, George and E1nest Wisley; and many friends.

She was baptized into Christ in 1903 by Bro. Austin, and was ever a faithful Christian, looking for that blessed hope in Christ.

Funeral services were held at Argos, Ind, with burial in the new Oak Hill Cemetery at Plymouth.

A. E. Hoskins.

# CLUB

Lillian S. Greiner; Lydia Railsback; Eva H. M. Fletcher; Helen M. Chisholm; W. A. Reid; Mary J. Calkins; Mr and Mrs. M. Fetters; Fannic Le Crone; Anna Mac Bottolfs; Mrs. Dalc E Rouch; Albert Siple; Ella M. Siple; Amy L. Young; Eva L. Page, Jessie M B. Kauffman.

### HERALD RECEIPTS

Mrs. R. C. Drew; S. J. Lindsay; Kittie C. Humphreys; Roy Blanchard; Mary E. Staley, Emma C. Railsback (for others); Alnee Up-dike, Almeda Glotfelty; Samuel L. Burk; James Maggard; Sackie M. Dorris; Annie Broberg; Elsie M. Moore; Mary E Howard; Vernon Boggs; J R. Ham; Etta Louden-slager; Mrs. J. A Guttery; John F. Green (for others); Emma Fugate.

# BETWEEN YOU AND ME-

The Oregon church was pleased to have present for all service last Sunday its founder and first pastor, Bro. S. J. Lindsay, who, after a very busy summer, is taking a few days' vacation at his home here renewing acquaintance with his old piscatorial friends of Rock

How great is your conception of God? Next Sunday evening the pastor of the Oregon paper." church will give a stereopticon lecture-sermon on "God and His Universe." The morning theme will be "Surely God Is in This Place." Rally Day will be observed October 6 with a "Home-Coming" for the widely scattered membership of this congregation

Owing to the fact that certain data was delayed in reaching the secretary of the Ministerial Association, the report of that organization's annual gathering has not yet been published, but it will appear shortly, as the material is now in our hands.

"I was just reading The Herald, and I do say that it surely gets better all the time," writes Sr. R. A. Robinson, Clyde, N. C "I think Mary A. Gesin does write such good articles for the children! Little Sallie Ann will get off the wrappers and want me to read all of St. Gesm's page. Arlen Marsh's 'We March to War' and the Berean Page were very good. I don't know what I would do without our

Churches in Illinois, Missouri, and Minnesota are planning special evangelistic campaigns for the near future. The demand for evangelists who preach the old-time gospel of the kingdom of God is increasing throughout the North and Middle West. Owing to overcrowded schedules several of our ministers have been obliged to turn down requests to assist in such services this summer and fall. May God bless the efforts that are being put forth.

### A PARTIAL LIST OF PUBLICATIONS

### NATIONAL BIBLE INSTITUTION Oregon, Illinois

GROUP 1. One and two page tracts listed m Group No 1 will be sent postpaid to any address for 10 cents per dozen, or 30 cents per hundred.

Baptist Confession of Faith of 1660 Essential Truths God's Promises, by Anna E. Drew Obedience (Baptism), by F. E. Siple Resurrection, The, by S. J. Lindsay Reasons Why, The

GROUP 2. Four page tracts listed in Group No. 2 will be sent postpaid to any address for 10 cents per dozen, or 60 cents per hundred.

Diabolus, the Antigod, by J. G. Haupt Did Christ Preexist? by H. B. Hathaway Did Christ Preexist? by R. H. Judd Immortality of the Human Soul, by S. T. Shirley

Immortality, Well Known Men on Life! Life! Eternal Life! by R. H. Judd Shall Never Die, by F. E. Siple Soul, A Study of the Word Thief on the Cross, The, by F. E. Siple What Is a Christian? by J. W. Williams What Must I Do to Be Saved? by J. F. Waggoner

Who Owns the Wool? by J. B. Gambrell

GROUP 3. The following six page tracts will be sent postpaid to any address for 15 cents per dozen, or 90 cents per hundred. Coming of Christ, The, by Rufus A. Curtis What Do the Scriptures Teach? by R. H. Judd

GROUP 4. The following eight page tracts will be sent postpaid to any address for 20

cents per dozen or \$1.20 per hundred.

Baptism, by S. J. Lindsay Hell — What Is It?

Rich Man and Lazarus, The, by F. E. Siple GROUP 5. The following twelve to sixteen page tracts will be sent postpaid to any address for 4 cents each; 25 cents per dozen; or \$1.75 per hundred

God: Did Christ Create the Heaven and the Earth? by R. II. Judd

Rich Man and Lazarus, The, by J. H. Ander-

GROUP 6. The tracts listed in Group No. 6 will be sent postpaid to any address for the prices named below.

First Resurrection, The (20 pages), by Wm. Leask. Each 5 cents; 50 cents per dozen; \$3.00 per hundred.

Where Are the Dead? (36 pages), by L. S. Bronson. Each 5 cents; 50 cents per dozen; \$4.00 per hundred.

A Letter to a Friend on the Covenants of Promise (32 pages), by Mrs. C. C. Woodruff. Each 10 cents; \$1.00 per dozen; \$6.00 per hundred.

Present Conditions in the Light of Prophecy (24 pages), by J. H. Anderson. Each 10 cents; \$1.20 per dozen; \$10.00 per hundred.

NATIONAL BIBLE INSTITUTION Oregon, Illinois

Gentlemen: Inclosed find ten cents in United States postage stamps for which please send me a sample packet of assorted tracts.

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### 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 recentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38. and a consecrated life as essential to salvation.

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The Layman Company's pamphlet, "Winning Financial Freedom," has proven to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

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The most beautiful line of Christmas greetings we have seen. 21 parchment cards, each with a verse and a Bible text on an inside page, with covers printed in the soft-color offset process. No two cards alike. Envelopes furnished to match. Regular price, \$1.00 a box; our price, postpaid, only 89¢. Shipment made in middle fall. Use the coupon below.

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# Perhaps You Have Wanted to Help— Now Your Opportunity Is Here



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 21:11.

By order of the General Conference, an evangelistic fund to provide for carrying the gospel to new and isolated localities under the auspices of the National Bible Institution has been established. It was, however, understood by the Conference that no contributions to this fund were to be taken as replacing those made to the running expenses of the Institution, but were to be an addition to the usual donations to the general cause of the church.

## \$ \$

Here is the opportunity for which many have been waiting, an opportunity to help in telling the world about the coming kingdom and all it represents. Work will be started as soon as a sufficient fund is in reserve to cover operating costs. It is your chance, and it is your responsibility

## § §

Remember, however, that the National Bible Institution needs funds for its present work. To carry on the paper, the Sunday school quarterly, and tract publication requires money. Send a donation toward current expenses at the same time you contribute to the evangelistic campaign. The paper reaches five thousand people every week through one thousand subscribers. No one evangelist can do that. Write us a letter or use the coupon below

National Bible Institution Oregon, Illinois
Gentlemen: I want to help in obeying the Great Commission by a contribution of \$ to the
Evangelistic Fund. I also wish to help by contributing \$ to the support of the paper an
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